

THE LAST HOUR

A PERIODICAL (MONTHLY "IF THE LORD PERMIT") IN WHICH IT IS
PURPOSED TO EMPHASIZE "THE PRESENT TRUTH"

"Little children, it is the LAST HOUR" (1 John 2:18).

"Knowing the time that it is ALREADY THE HOUR we should be aroused out of
sleep" (Rom. 13:11. Greek).

Editor: PHILIP MAURO, Framingham, Mass.

Publishers: HAMILTON BROS., Scripture Truth Depot
120 Tremont St., Boston 9, Mass.

Printed in United States of America.

Terms: Single copy, 50c a year; 5 or more to one address, 45c each;
30 or more, 40c each.

Please address all requests for this paper TO THE PUBLISHERS

VOL. III

JANUARY, 1923

No. 1

DIGGING AGAIN THE WELLS

A New Year's Message

"And Isaac digged again the wells which they had digged in the days of Abraham, his father; for the Philistines had stopped them after the death of Abraham; and he called them by their names, after the names by which his father had called them" (Gen. 26:18).

Isaac's life was one of tranquility. It is seen to be almost barren of activity and achievement when compared with the eventful life of his father Abraham, or with the strenuous career of his son Jacob. The days of Isaac would suggest a period of spiritual apathy. He was, indeed, blessed of God, for he received an hundred-fold from the land he sowed (Gen. 26:12); and, moreover, God watched over him, and protected him from enemies round about. But there were no ventures of faith, no thrilling situations, and no direct and personal dealings with God, such as we read of in the case of Abraham and of Jacob.

Isaac had *inherited* the wells which had been dug in the days of his father. That is to say, they had come to him without effort on his own part. But they had become more of

a form and a name than a reality; for the Philistines had stopped the wells, and this damage they had accomplished by *filling them with earth* (v. 15). There is nothing like earthly and material things for choking the wells from which God's people should be continually drinking for their health and satisfaction.

It often happens that, following a period in which much energy of faith has been displayed, and wells have been dug, whence refreshing waters were drawn, there comes a time of relative quiescence, indolence, and spiritual ease, answering to the days of Isaac. The wells which were dug in the days of their fathers remain; and the children perhaps pride themselves upon that, and are quite satisfied in that they have "*the names* by which their fathers had called them," not being greatly concerned by the fact that the Philistines have been at the work, in which they are well skilled, of stopping them with earth.

We seem to be living now in a period of this sort, and it has lasted for a considerable time. Therefore, it would be well for us to give heed to the example of Isaac. For it is re-

corded, to his credit, that he did not remain indifferent to the condition we have described, but applied himself to undoing the mischief. The inspired narrative calls attention to the fact that Isaac did not at first seek to remedy the lack of water by digging new wells, but addressed himself to the simpler and more modest task of opening up afresh the wells his father had dug. This was comparatively an easy matter, for it was only necessary to remove the earth where-with they had been stopped.

It is also recorded that, having accomplished his undertaking, Isaac did not give to those restored wells any new names. He did not claim to be the originator of them, for he called them by the same names by which his father had called them.

But Isaac was not permitted to continue peacefully his endeavors, though evidently he was himself most peaceably disposed. For when his servants had digged a well in a valley, and had found there a spring of living water, the herdmen of Gerar strove with Isaac's herdmen; wherefore he called it "Esek," which means *strife*. Again they digged another well, and there was contention about that one also; wherefore Isaac called it "Sitnah," which means *hatred*. Nevertheless, Isaac persisted and dug yet another well, "and for that they strove not." Wherefore, he called the name of this one "Rehoboth," meaning *room*. And he said, "For now the Lord hath *made room* for us, and we shall be fruitful in the land" (v. 22).

The Application

This passage has doubtless had many applications; and even at the present time it may be applied in various ways. We have, however, brought it to the attention of our readers because we see in it a certain resemblance to the line of ministry

we have sought, by grace, to carry on (through this little paper and otherwise), and to the experiences which have fallen to us in consequence thereof.

To illustrate, we would refer to the truth concerning the kingdom of God. This is one of the most important of the wells which were dug in the days of our spiritual fathers, and thousands of sojourners and pilgrims have, in bygone days, been refreshed from its clear and copious streams of living water. But in recent times that ancient well has been practically stopped, and upon investigation it has been found that the mischief had been done by introducing carnal and "earthly" ideas, in particular the rabbinical traditions of the days of Christ and His apostles, according to which the Messiah was to come merely to set up an "earthly kingdom," of the sort desired by them. In order to restore to the people of God the truth concerning His kingdom, it was not necessary, nor have we attempted, to dig a new well. All that was required was simply to *remove the earth* whereby this grand well of apostolical truth had been stopped; and when that was done, the refreshing streams of pure doctrine began at once to flow as of yore.

Nor have we sought to give new names to recovered truths, but rather to call spiritual things by the good old names whereby our fathers called them. There has been a surfeit of new names of late. We hear nowadays of "dispensational truth," of "the earthly kingdom," of "the Messianic earth-rule of the Son of David," of "the kingdom in mystery form," of "the Jewish" gospels, etc. Some may think that our vocabulary has been usefully enlarged by these new expressions, and that thereby we have been enriched and increased with goods, and are made

wiser than our fathers; but in fact they add nothing to our knowledge of the truth. Rather do they serve to stop the wells.

Finally it is to be stated that we know something of those experiences of Isaac which led him to call one well *Esek* and another *Sitnah*. But our wish is to let those names apply

to the past; and indeed, in entering upon the third year of our little magazine, we are encouraged by many things to believe that we shall henceforth find the word *Rehoboth* to be applicable. For we believe the Lord hath indeed *made room* for us, and we trust that, by His grace, "we shall be fruitful in the land."

"HE CALLED THE NAME OF IT EBENEZER"

D. W. Hamilton (for the Publishers)

We have asked, as the publishers of this magazine, that we might have a little space in this number for a word of thanksgiving to the Lord for His faithfulness to us, and for the support we have received hitherto, which is expressed truly by the word *Ebenezer*.

About five years ago we became deeply impressed with the importance of the words, "Seek ye *first* the kingdom of God and His righteousness" (Mat. 6:33). In years previous to this we had been taught that this Scripture, and others of like nature, were "Jewish," and "not for us." But, at the time mentioned, our eyes were opened to see that the words above quoted were the Alpha and Omega of our new life in Christ; and it then became the desire and purpose of our heart to put them into practice.

At that time the writer was engaged in ordinary business pursuits, having for his prime object in life to meet the needs of the family and home, but giving some of his spare time to the service of the Lord. But, the more the words "Seek ye *first* the kingdom of God" came before him, the more difficult it was to make them read "Seek ye *first* your own interests, and devote your spare time to the Lord."

While thus deliberating on these things, another Scripture began to

speak to our heart: "O send out Thy Light and Thy Truth" (Psa. 43:3); and so strong was the impression produced by these words, that we felt definitely led to undertake the ministry of spreading the truth of God by means of the printed page. And so the *Scripture Truth Depot* was started, in a very small way; for we were without human helpers or financial resources. But soon after the idea of a Truth Depot took definite shape in our mind, we were led into association with the editor of this periodical, for which we had in no way planned. The Lord was at that time beginning to exercise our brother, Mr. Mauro, to raise his voice in warning the people of God concerning the serious effects of what is now generally known as "the postponement view" of the kingdom of God. It now seems as if the Lord had been preparing our new "Truth Depot" as the special agency for putting forth this particular testimony, which has been so greatly and so widely blessed of the Lord to the help of many saints, according to testimonies which have reached us from every quarter of the world.

After Mr. M. had written, and we had published, a number of books and pamphlets on this subject (amongst others) the need of a *monthly publication* was realized; and so, after seeking the mind of the Lord, we began the publication of this periodical, which now has completed its second year. Since the

starting of this little paper, the letters of appreciation have largely increased in number, and there has been also an increase in the warmth of expressions of gratitude contained in them; so that we have strong assurances that this ministry is meeting a real need.

A specially gratifying feature of our enterprise has been the great response from servants of Christ who are laboring in the mission fields. Those who are standing in the firing line of Christian warfare tell us how greatly they have been weakened through the influence of the postponement error, which has the effect practically of setting aside the Gospels and the personal ministry of our Lord Jesus Christ, as belonging to another dispensation wholly "Jewish" in character. We count it a special privilege to have been enabled to strengthen their hands in God.

At a critical time in our affairs the writer suffered a severe physical breakdown. The trouble (affecting the nervous system) is one not reckoned curable by human means; and our condition eventually became

such as to occasion alarm amongst family and friends, and to make it appear as if our term of usefulness was at an end. But, thanks be to God who doeth all things well, we have been, through the prayers of the saints and obedience to James 5:14, and without resort to any human remedies, completely delivered from the evil disease, and restored to a better state of bodily health than we have enjoyed for years. This surely is the Lord's doing, and it is marvelous in our eyes.

The year just closing (1922) has been one of trials and perplexities even for long established and well financed business concerns. Needless to say it has presented numerous and difficult problems to us. But the Lord has done wondrously for us in many ways, so that our hearts are full of wonder and praise as we look back over the months that are gone so quickly; and therefore we are impelled at this point to raise our "Ebenezer" in acknowledgment of the good hand of our God upon us in all our difficulties and perplexities.

THE CHILDREN OF THE KINGDOM CAST OUT

It frequently happens in the study of the Scriptures that a passage which has for a long time seemed difficult and obscure becomes luminous and especially enlightening. Such has been our experience with the words of the Lord Jesus Christ spoken on the occasion when the centurion at Capernaum manifested faith in Him such as He had not found in Israel. The incident is recorded in Matthew 8:5-13. It occurred quite early in the Lord's ministry, when there were but few of His own people who believed on Him. The centurion's "great faith" consisted simply in the fact that he rec-

ognized the lordship and "authority" of Christ; for faith derives all its "greatness" from the One in Whom we trust. But our present inquiry has to do, not with the faith of this Gentile, but with the words of Christ spoken with reference thereto, and especially with His statement as to the "casting out" of children of the kingdom.

These are the words: "When Jesus heard it He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. *But the*

children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Mat. 8:10-12).

The question is, who are "the children of the kingdom"? And what are they "cast out" of? It has been supposed that Christ was here speaking of some who, having entered the kingdom of heaven, are to be cast out of it. But so to interpret His words would be to make them contradict the plainly declared truth that they who enter the kingdom of heaven are saved forever.. For none enter the kingdom of heaven except they be converted and become as little children (Mat. 18:3), in other words, except they be born again (John 3:3, 5). These are they who come to Christ in repentance and faith; and of such He says, "and him that cometh to Me, I will in no wise *cast out*" (John 6:37). Nothing can be more certain than that those who enter the kingdom of heaven are never to be "cast out."

Moreover, upon closely examining the words of the Lord in Matthew 8:11, 12, it will be seen that He does not speak of any one's being *cast out of the kingdom of heaven*. All He says about the kingdom of heaven is that many from the east and the west, that is many *Gentiles*, should *enter into* that kingdom; and then He goes on to speak of some whom He terms "children of the kingdom" (not of the kingdom of heaven), of whom He says that they shall be "cast out into outer darkness." We expect to show clearly that the expression "children of the kingdom" means *natural-born Israelites*, and that the Lord is here expressing, in veiled language (such as He always used in speaking to the multitudes), the great "mystery" of the gospel, namely, that many Gentiles would enter by faith, like that of the centurion, into its blessings, whereas many natural

descendants of Abraham, Isaac and Jacob would, by reason of their rejection of Himself, be "cast out" of that place of privilege and nearness to God which was theirs by virtue of their descent from the fathers of Israel.

To begin with it is apparent that the incident itself calls for this interpretation of the Lord's words. For two classes were before His mind, *first*, a despised Gentile who believed in Him, and *second*, Israelites to whom He had come in fulfilment of the promises of God, but who did not believe in Him. What was to be the outcome of that state of affairs? Why, just what His words imply. The believing Gentiles were to enter into and enjoy on equal terms with believing Jews ("Abraham, Isaac and Jacob") all the blessings of the kingdom, whereas those who by virtue of their natural descent from the fathers of Israel were "the children of the kingdom," would be cast out of their land, their city, and of all their covenant relations with God, into the outer darkness of this present evil age. Such is the general meaning of the passage, and this is implied by the context; but it will be profitable to examine with care all the expressions found in it. And this we will now proceed to do.

The Traditions of the Elders

In order to grasp the significance of the Lord's words we must have in mind what was taught by the Rabbis of Christ's day and firmly held by all Jews to be the truth concerning the kingdom which their Messiah was to establish. According to their oral traditions (which they set above the written Word, and which Christ so sternly denounced as the traditions of men," whereby they "made void the Word of God" as do the Romanists of today)—*every descendant of the fathers* (Abraham, Isaac and Ja-

cob) would have a place, in virtue of the merits of Abraham, in the kingdom of God. The doctrine of Christ was in direct contradiction to this cardinal point of Rabbinical tradition. He had to tell them that their birth from Abraham would not entitle them to enter that kingdom, but that they must be born *again*. John the Baptist also had given them the same warning, saying, "And think not to say within yourselves, we have Abraham to our father" (Mat. 3:9). For admission to the new order of things which was then "at hand," Jewish ancestry and circumcision availed nothing.

Another cardinal point in their teaching was that *every Gentile* would be cast into the "outer darkness"—i. e., the regions outside the boundaries of the expected kingdom—where there would be weeping and gnashing of teeth. For the expression "the outer darkness" was taken from the Rabbinical teachings, and was, of course, used in the sense primarily which would be understood by those who heard Christ speak. Those oral traditions were, in later years, written down, and they survive in complete form to the present day, being known as the Talmud.

With these simple facts before us we may clearly see that our Lord's words were a *complete contradiction of current Jewish teaching concerning the kingdom which the Jews were expecting*. They were in fact completely at fault in their ideas on that subject; and hence when John came preaching a baptism of repentance for sinners, as a preparation for the kingdom he was announcing, and when the Lord Jesus came after him, receiving publicans and sinners, and preaching and teaching a kingdom which even a Rabbi could not enter except he be born again, and except he had a righteousness *exceeding* that of the Scribes and Pharisees (which

was the very highest standard of righteousness recognized by the Jews), the opposition of the leaders was, of course, aroused. And as His teaching became more distinct, and its complete contradiction of all their expectations became more and more evident, their hostility developed into murderous hatred.

Christ's Doctrine of the Kingdom

The Scriptures we have cited give the Lord's teaching at the very beginning of His ministry. For in fact His teaching in regard to the kingdom was the same from beginning to end. He did not (as is sometimes taught in our day) announce or "offer" at first a kingdom such as the Jews were hoping for,—including triumph over their earthly enemies and the lordship over the nations of the world,—and later on change it into a kingdom of heavenly and spiritual character. On the contrary, His teaching from the very first was directly counter to all their national expectations and desires.

It required, however, some time for the distinctive features of His teaching to penetrate their minds, especially as, when speaking to them about the kingdom, He habitually veiled His meaning by using parables, which He explained in private to His disciples. But even the latter were slow to grasp the truth; and this is not to be wondered at, seeing that, to begin with, His teaching was in direct contradiction to what had been taught them from their childhood, and that it was also in direct opposition to their natural desires and hopes. Hence it was that, even after His resurrection, the Lord had to rebuke in sharp terms the two disciples who walked with Him on the way to Emmaus, because they neither heeded His own plain statements, nor believed all that the prophets had spoken concerning His sufferings and death (Lu. 24:25-27).

Children of the Kingdom

Coming now to the detailed study of our passage we would first point out that, as explained in Young's Concordance, the expression "children of" (or "sons of") is a Hebraism of very common use denoting simply a *close relation* to a certain person or thing. Instances appear in the following passages amongst others: "Children of pride" (Job. 41:34), "children of wickedness" (2 Sam. 7:10), "children of Belial" (2 Chr. 13:7), "son of death" (2 Sam. 12:5 marg.), "children of transgression" (Isa. 57:4), "children of noise" (Jer. 48:45, marg.), "children of the bridechamber" (Mat. 9:15), "children of the resurrection" (Lu. 20:36), "children of disobedience," and "children of wrath" (Eph. 2:2, 3); "children of light" (1 Th. 5:5).

In the light of these passages it is easy to see that, by "children of the kingdom," the Lord meant natural-born Israelites, to whom, and to all of them alike, pertained the promise of the kingdom. (See Rom. 9:4, 5 for the things which pertained to Israelites, and which included "the promises.") But though the Jews were, by their natural birth, the "children" of all the things promised by the prophets, it did not follow, as they supposed, that all Jews were to possess them. On the contrary, all who did not, by repentance and faith, accept Christ, were to be "cast out" of their place of privilege, and out of their covenant relations with God; and this was one of the great "mysteries of the kingdom."

The apostle Peter declared this truth very plainly in a passage to which we propose to refer later on because of the light it sheds upon the Scripture we are studying. Speaking to a company of Jews in Jerusalem he said, "Ye are *the children* of

the prophets and of the covenant which God made with our fathers"; but notwithstanding that they were "the children" of that covenanted promise nevertheless he warned them that, as Moses had declared, "every soul which will not hear that Prophet shall be *destroyed from among the people*" (Acts 3:22-26).

Here we have from the lips of Peter the very truth which had been declared by the Lord Jesus in Matthew 8:11, 12. What Peter was speaking of is the blessings of the kingdom; for although he does not use that expression he uses one of like meaning, since he speaks of the blessing which God had promised through Abraham to "all the kindreds of the earth," which promise is realized in the kingdom of God. Particularly does Peter speak of *the forgiveness of sins*, saying, "Unto you first, God, having raised up His Son Jesus, sent Him to bless you in turning away every one of you from his iniquities" (v. 26). Thus Peter declares, just what Christ had said, namely, that some out of all the kindreds of the earth would enter into the blessing of Abraham, whereas "the children" of the covenanted blessing, which was offered to them "first," would be "destroyed from among the people," or, in other words, "cast out."

The Olive Tree

The same truth is unfolded by the apostle Paul in much greater detail in Romans, chapters 9, 10, and 11. Here it is plainly declared that to the Israelites pertained the adoption, the covenants, the promises, etc. (Rom. 9:3, 4); or as he might have said they were "the children" of all those things; and this statement applied to all who were natural-born Israelites. But he immediately declares that *not all who are sprung out of Israel* are "Israel" in the sense of entering into the adoption, covenants, promises, etc.; and especially pertinent is the

statement: "Neither, because they are *the seed of Abraham*, are they all *children*" (Rom. 9:7). Here Paul is, in plain words, contradicting the cardinal doctrines of the Rabbis, scribes and lawyers, just as Christ had contradicted them in figurative language. We have seen, however, that Christ went further than this; for His words not only excluded many Jews from the blessings of His heavenly kingdom, but they also admitted many Gentiles into the same. And Paul follows his Master's teaching, for he plainly declares, in the passage before us, not only that the Jews had lost their standing in the covenant through unbelief, but also that Gentiles were entering thereinto by faith, saying that through the fall of the Jews "salvation is come unto the Gentiles" (Rom. 11:11).

Paul now proceeds to illustrate this great truth—which is perhaps the greatest of "the mysteries of the kingdom"—by his well-known parable of the olive tree; and we would ask our readers to note how perfectly the lesson of the olive tree agrees with the truth declared by the Lord Jesus in Matthew 8:11, 12.

The olive tree represents Israel, the covenant people of God, the elect "nation." It is presented to us in this Scripture (Rom. 11:16-25) in three different stages.

The *first stage* represents the people of Israel as they were *before Christ came*. In that stage all the "natural branches" were in their proper places, united to the trunk or stock of the tree (Abraham, Isaac and Jacob, "the fathers" of chap. 9:5).

The *second stage* represents Israel *after Christ had come and had been rejected* by the greater part of the people. In that stage most of the natural branches were "broken off," so that they no longer formed part of the olive tree. This, it will be seen,

corresponds exactly with the words of Christ, "the children of the kingdom cast out," and with the words of Peter, "destroyed from among the people."

The *third stage* represents "Israel" (which name belongs to the acknowledged people of God) *after believing Gentiles have been added to them*. Paul is here speaking directly to such believing Gentiles to whom he says: "And if some of the branches be *broken off*, and thou, being a wild olive tree, wert *grafted in among them*, and with them partakest of the root and fatness of the olive tree, boast not thyself against the branches"; and again, "For thou wert cut out of the olive tree which is wild by nature, and wert grafted, contrary to nature, into a good olive tree" (Rom. 11:17,24). This declares what Christ expressed in a few words when He said that Gentiles should sit down (at table) and partake with Abraham, Isaac and Jacob (that is with the true "Israel") in the kingdom of heaven. For just as all who "sit down" at table together share equally of what is upon the table, and as the grafted-in branches share equally with the natural branches the support and the sap of the tree, even so do believing Gentiles share equally with believing Jews all the privileges and blessings of the kingdom of God.

In this illuminating illustration the olive tree is, as should be carefully noted, *the same olive tree* in all three stages of its existence. In the second stage, even with most of its branches "broken off," it is nevertheless the same olive tree. It is still "Israel," for God hath not cast away His people *which He foreknew* (11:2). That portion "which He foreknew" (see Rom. 8:32) was the believing portion, represented by the few branches which remained attached to the stock of the tree. Paul puts himself for-

ward as a specimen of these (v. 1). The rest, who believed not, were "cast away"; or as our Lord said, "cast out"; or as Peter said, "destroyed from among the people."

In the third stage it is still the same olive tree, notwithstanding that, to the few natural branches, there has now been added, "contrary to nature," a large number of branches "cut out of the wild olive tree."

The Mystery of Christ

It is easy to see that we have here a perfect illustration of that "mystery of Christ" which Paul unfolds at length in Ephesians, chapters 2 and 3. He does not in that passage speak of the rejection of the unbelieving Jews, but he does dwell at length upon the great "mystery" which in other ages was not made known unto the sons of men as it is now revealed to God's holy apostles and prophets by the Spirit, namely, that Gentiles, who by nature were aliens and strangers, having no part at all in the covenants of promise, are now made nigh unto God in Christ Jesus, through His blood, and are made *one body* with believing Jews, in Him. This intimate and organic union with believing Jews (who *remained* in their natural position) and believing Gentiles (who were *brought into* the same position "contrary to nature") is the great "mystery of the kingdom," which Christ made known to all "His holy apostles and prophets," beginning with John the Baptist, but which Paul was especially charged to unfold, namely (to quote his words): "The mystery of Christ . . . that the Gentiles should be *fellow heirs*, and of the *same body*, and *partakers of His promise in Christ*, by means of the gospel" (Eph. 3:4-6).

The Vine and the Branches

We believe that the truth illustrated by the parable of the olive tree

is presented also in the Lord's parable of the vine and the branches. For Israel is, in several Scriptures, said to be a *vine* which God brought out of Egypt and planted in the land of His choice, and which He tended with the utmost care. Thus in Psalm 80:8 we read, "Thou hast brought a vine out of Egypt; Thou hast cast out the heathen and planted it." In Isaiah 5:1-7 God speaks of His vineyard, saying that He had "planted it with the choicest vine"; and He explains the parable saying, "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." (See also Jer. 2:21, and Nah. 2:2).

And now, in John 15:1-6, the Lord Jesus, speaking to His real disciples (Judas having departed), said: "I am the *true* vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away." And further He said, "I am the vine, ye are the branches. He that abideth in Me, and I in Him, the same bringeth forth much fruit: for without Me ye can do (or produce) nothing. If a man abide not in Me he is cast forth as a branch and is withered; and men gather them, and cast them into the fire and they are burned."

These sayings serve clearly to illustrate the truth we have been presenting. For the Jews who, like those disciples, believed in Him, remained in corporate union with Him, He with them constituting "the *true* vine," that is, the true Israel. They did abide in Him, and He in them. But those who did not abide in Him, by believing in Him, were "cast forth." The words, "cast forth as a branch," have the same significance as "children of the kingdom cast out," and natural branches "broken off"; and the words, "and men gather them and cast them into the fire, and they are burned," have the same

significance as "into the outer darkness, there shall be weeping and gnashing of teeth." Such are no longer of the true "Israel," but are rejected. Them the Husbandman "taketh away."

The lesson of the vine and the branches has, of course, an application to all generations of believers, inasmuch as it declares the conditions for fruit-bearing. But we are convinced that its interpretation and primary application are as outlined above.

How the Gospel Affected Jews and Gentiles

We would call special attention to the different effect, in relation to our present subject, of the presentation of Christ to the Jews and to the Gentiles respectively. This difference is important, and an understanding of it will aid in the elucidation of certain obscure passages.

When Christ came to the Jews they were *already in covenant relations with God*, "a people near unto Him" (Psa. 148:14; Eph. 2:17). They were the natural branches of the olive tree, whose "root" was Abraham, and whose fruit or "fatness" was Christ. Hence those who "received Him" simply remained positionally *where they were*. They continued to be "the house of Israel" (Acts 2:36), "the twelve tribes" (Acts 26:7, Jam. 1:1, "the Israel of God" (Gal. 6:16). But those who rejected Christ were displaced from their natural position. They were "cast out," "destroyed from among the people," "cast away," "broken off."

With the Gentiles, however, it was *just the reverse*. Those who *rejected* Christ remained where and as they were by nature, namely, in the outer darkness, and "afar off" from God. Whereas those who believe are "*made nigh in Christ Jesus*"; they become "fellow citizens with the saints";

they are *grafted into* the good olive tree; they sit at table with Abraham, Isaac and Jacob in the kingdom of heaven.

In the light of these Scriptures it is clear that, in speaking the words recorded in Matthew 8:11, 12, our Lord was foretelling what would happen to the Jews who should reject Him, and to the Gentiles who should receive Him.

The Outer Darkness

This expression occurs only here and in the parable of the marriage feast (Mat. 22:13) and that of the servants (Mat. 25:30). It obviously denotes that realm of spiritual darkness over which Satan reigns at this present time (Luke 22:53; Col. 1:13; Eph. 5:8; 6:12). These Scriptures do not seem to refer to the future and eternal state of the lost which Jude calls "the blackness of darkness forever" (Jude 13). Those who are not in "the kingdom of God's dear Son" are in the outer darkness. If Gentiles they were *left* in it. If Jews they were *cast* into it.

Weeping and Gnashing of Teeth

These words occur seven times in all and each time they are spoken by the Lord Jesus Christ. They describe the sufferings, whether in this life or in eternity, of those who are cast out of the presence of God.

To "Sit Down With Abraham, Isaac and Jacob"

The verb here means to *sit at table with*, and hence speaks figuratively of those who partake together of the benefits and blessings of the gospel. The same figure is used by the Lord in His parable of the great supper (Mat. 21:1-14; Lu. 14:16-24). The invitation to the supper was given first to the Jews. for to them it had been promised; but after their refusal it went to the outside Gentile world, "the highways and hedges."

The unbelieving Jews were "cast out," and the believing Gentiles brought into the "house," where they "sit down with" the believing Jews on a perfect equality. These are they who, as Christ said, were to come from the east and from the west. Abraham, Isaac and Jacob stand for the true Israel with whom, by faith, believing Gentiles are brought into fellowship. They correspond to the root and stock of the olive tree of Paul's parable.

Some have supposed that Christ

is here speaking of the future when Abraham, Isaac and Jacob will be resurrected. But it is evident, we think, from what has been here presented, that the names of the fathers are used in a symbolic sense for the true Israel, and it is the present sharing together of the gospel-feast by Jews and Gentiles that the Lord had in view. The apostle expresses the same thought in a similar way in Galatians 3:9, where he says: "So then they which be of faith *are* blessed *with* faithful Abraham."

THE SEVENTY WEEKS AND THE GREAT TRIBULATION

(Continued from December, 1922)

Edom, Moab and Ammon

The reference in verse 41 to the countries of Edom, Moab and Ammon should be enough, without anything further, to show that we must seek the fulfilment of this part of the prophecy in Bible times. Those names had a geographical significance to Daniel, and to others of his day, who would understand by them the mingled peoples of the lands adjacent to Judea on the east and south. Now it is recorded in history that those countries *did* escape, in a remarkable manner, out of the hand of Augustus, in strong contrast with what the next verse says concerning Egypt, "And the land of Egypt *shall not escape*" (v. 42).

Augustus sent an expedition into the countries referred to under Aelius Gallus, in which he was joined by five hundred of Herod's guards (Josephus, Ant. XV. 9, 3). Dean Prideaux, the well-known commentator, refers to this expedition and its failure, citing Pliny, Strabo, and Dio Cassius (Prideaux' Connections. Vol. II, pp. 605 *et seq.*). The Universal History, in a note added to their account of the expedition, says: "The bad success that attended Aelius in

this expedition, deterred both him and others from any further attempts on that country" (*Ancient Universal History*. Vol. XIII, p. 498).

The Treasures of Egypt

The prophecy makes special reference to the vast treasures of Egypt, saying: "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt" (v. 43).

Here again are words which make it perfectly clear that the fulfilment of this prophecy must be sought in the days of Egypt's greatness and wealth, and is not to be found in the squalid and poverty-stricken Egypt of later times, which, according to the sure word of prophecy, was to become "the basest of the kingdoms," and not to exalt itself any more (Ezek. 29:15).

But in the days of Herod and Mark Antony the treasures of Egypt were of fabulous value; and here again history furnishes us with such a marvelous fulfilment of this item of the prophecy that we can but think the records have been providentially cared for. Speaking of Cleopatra's vast and famous treasures of gold, silver and precious stones, and other rare and costly objects, Farquharson says that "the history of the fate of her treasures is very singular, and is

worthy of a more detailed reference to it."

So he shows how this great treasure had been accumulated during the centuries of the Macedonian rulers of Egypt (the Ptolemies), being drawn from the great grain trade of the country, and from the very lucrative commerce of Alexandria, "through which passed the gems, pearls, spices, and other rich produce and merchandise of India, which from earliest ages have been in high request in the western part of the world."

Continuing his account Farquharson says:

"Augustus Caesar was very desirous of securing the treasures of the sovereign of this wealthy city; but there was, on two occasions, the utmost hazard that they should elude his grasp. For after Cleopatra fled from the battle of Actium, Plutarch says, 'she formed the design of drawing her galleys over the isthmus into the Red Sea, and purposed, with *all her wealth* and forces, to seek some remote country.'"

That design was abandoned; but—

"When Caesar afterwards, approaching from Judea, took Pelusium and entered Egypt, the same author says, 'Cleopatra had erected near the temple of Isis some monuments of extraordinary size and magnificence. *To these she removed her treasure, her gold, silver, emeralds, pearls, ebony, ivory, and cinnamon.* . . . Caesar was under some apprehensions about this immense wealth, lest, upon some sudden emergency, she should set fire to the whole. For this reason he was continually sending messengers to her with assurances of generous and honourable treatment, while in the meantime he hastened to the city with his army'. . . Her person and the treasures in the monument were afterwards secured by a stratagem, as related by Plutarch; and thus a king of the north *had power over the treasures of gold and silver, and over all the precious things of Egypt.*"

The Libyans and Ethiopians

The prophecy also says concerning this victorious king, "and the Libyans and Ethiopians shall be at his steps" (v. 43). Commenting on these words Farquharson says:

"The conquest of Egypt and maritime Libya laid inner Libya and Ethiopia open to the *steps*, that is, as we may interpret the term, to the *inroads* of Augustus Caesar, and his officers, of which advantage was soon after taken by them."

And this author proceeds to show the conquest of the countries named in the prophecy, by Cornelius Balbus, which was considered so great an achievement that Balbus, though not a native Roman, was, contrary to all precedent, allowed a triumph. Thus, while Augustus did not himself subdue those countries, they were "at his steps," as the prophecy says, at the time he left Africa and returned to Rome.

Thus ancient history, which has been preserved to our day, shows to us a series of events of the highest importance in shaping the course of human affairs, which events correspond with marvellous exactitude, and in just the right sequence, to the several details of the prophecy, the entire series having taken place at precisely the era we should look for them to occur, if we take the prophecy to be what it appears to be, namely, a continuous prophetic narrative. If then this be not a fulfilment, there is nothing that can be with certainty recognized as a fulfilment of inspired prophecy.

Tidings from East and North

We come now to the last two verses of chapter 11, which read thus:

"But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him" (Dan. 11: 44, 45).

It is not at first glance apparent who is the antecedent of the pronoun "he" in these verses. But upon close attention to the text it will be seen that we have here a return to the main subject of this part of the prophecy,

"the king" of verse 36, the course of the prophecy having been diverted in verses 40-43 to the subject of the conquests of Augustus Caesar. Very often, in reading the Hebrew prophets, we have to look a considerable distance backwards to find the antecedent of a pronoun. As an instance of this Farquharson cites Bishop Horsley as saying, in commenting upon Isaiah XVIII, "To those to whom the prophetic style in the original is not familiar, but to those only, I think, it will appear strange that a pronoun should refer to an antecedent at so great a distance." And Farquharson adds: "And the correctness of this view of the whole passage is confirmed by the literal manner in which the predictions in this 44th verse, and in the remaining verse of the chapter, were fulfilled by Herod."

Indeed we do not see how any fulfilment could be more complete and literal than that which is given us in Matthew's Gospel of the words "But tidings *out of the east shall trouble him.*" For it is written that "When Jesus was born in Bethlehem of Judea, *in the days of Herod the king*, behold there came wise men FROM THE EAST to Jerusalem, saying, Where is He that is born king of the Jews? for we have seen His star IN THE EAST, and are come to worship Him. When Herod heard these things he was TROUBLED, and all Jerusalem with him" (Mat. 2:1-3). So here we have *the exact thing prophesied*, namely, "tidings out of the east," which "troubled him."

Nothing was so well calculated to "trouble" Herod as reports that some one was aspiring to his throne. In this case it is among the most familiar of all facts that Herod, being set at nought by the wise men, from whom he sought to learn the identity of the new-born babe, "was EXCEEDING WROTH, and SENT FORTH, and slew all the children

that were in Bethlehem, and in all the coasts thereof, from two years old and under" (Mat. 2:16). Thus we have almost verbal agreement with the words of the prophecy, "he shall GO FORTH, with GREAT FURY, to destroy and utterly to make away MANY."

At about the same time, that is, in the last years of Herod's life, "tidings *out of the north*" also came to "trouble" that self-tormenting monarch. For Antipater, his oldest son (a despicable character), then *at Rome* (which had now become the center of what is indefinitely called in this prophecy "the north") conspired to have letters written to his father giving information that two other of his sons, whom he purposed to make his successors, had calumniated their father to Caesar. This caused Herod again to break forth with intense "fury" against his own sons, and their supposed abettors, as related by Josephus at great length (Ant. XVII. 4-7; Wars 1:30-33).

In regard to these extraordinary events, Farquharson quotes a passage (which we give below) from the Universal Ancient History, saying he does so the more readily because the authors of the passage had no thought at all of recording a fulfilment of prophecy. They say:

"The reader may remember that we left Herod in the most distracted state that can well be imagined; his conscience stung with the most lively grief for the murder of his beloved and virtuous Mariamne and of her two worthy sons; his life and crown in imminent danger from the rebellious Antipater, and ungrateful Pheroras; his reign stained with rivers of innocent blood; his latter days embittered by the treacherous intrigues of a sister; his person and family hated by the whole Jewish nation; and last of all, his crown and all his glories on the eve of being obscured by the birth of a miraculous Child, who is proclaimed by heaven and earth to be the promised and long-expected Messiah and Saviour of the world. To all these plagues we must add *some fresh intelligences which*

came tumbling in upon that wretched monarch; and which by assuring him still more, not only of the treasonable designs of the unnatural Antipater, but also of the bitter complaints which his other two sons, then at the Roman court, vented against them both, rendered him more than ever completely miserable" (Universal History, Vol. X. pp. 492, 493).

Herod's "great fury" (to use the words of the prophecy) was not confined to the babes of Bethlehem, and to members of his own family. For, says Josephus, "it was also *during paroxysms of fury*, that, nearly about the same time, he burned alive Matthias and forty young men with him, who had pulled down the golden image of the Roman eagle, which he had placed over the gate of the temple" (Ant. XVII. 7). Furthermore Josephus relates the following characteristic action of Herod:

"He came again to Jericho, where he became so choleric, that it brought him to do all things *like a madman*; and though he was near his death, yet he contrived the following wicked designs: He commanded that all the principal men of the entire Jewish nation be called to him. Accordingly there were a great number that came, because * * * death was the penalty of such that should despise the epistles that were sent to call them. And now the king was in a wild rage against them all; * * * and when they were come, he ordered them all to be shut up in the hippodrome, and sent for his sister Salome and her husband Alexas, and spake thus to them: 'I shall die in a little time, so great are my pains; * * * but what principally troubles me is this, *that I shall die without being lamented*, and without such a mourning as men usually expect at a king's death.'"

Therefore, in order to insure that the nation should be plunged into mourning, he left an order that, immediately upon his own death, all those leaders of the Jews, whom he had confined in the hippodrome, should be slain. That order, however, was not carried out.

His Palace and His End

We have already pointed out that Herod placed his royal dwelling-

places "in the glorious holy mountain," he having two palaces in Jerusalem, one in the temple area, and the other in the upper city. So they were "between the seas," that is, the Mediterranean and the Dead Seas.

The last word of the prophecy concerning him is: "Yet he shall come to his end, and none shall help him." As to this we cannot do better than to quote Farquharson's comment:

"This part of the prediction obviously implies that, in his last hours, the king would apply for deliverance or remedy, from some affliction or disease, but would receive none. And how literally was this fulfilled in the end of Herod the Great! History has preserved to us few such circumstantial accounts of the last days of remarkable men, as that which Josephus has transmitted to us of his; but we deem it too long for insertion here. It exhibits the most fearful picture to be found anywhere of the end of an impenitent sinner, who, having cast out of his heart all fear of God and all feeling of responsibility to Him, had equally lost all sense of duty to man; and after committing innumerable crimes and cruelties—in which he spared not those connected with him by the dearest and tenderest ties, any more than others—was at last seized in his old age with a painful and loathsome disease; and suffering alike from that, and from the pangs of guilty fear, yet continued in a course of extreme wickedness to his last hour, seeking no remedy for his evil passions, but exhausting all the resources of the physician's skill to mitigate his bodily distemper and lengthen out his wretched life. We refer to Josephus for an account of the remedies and expedients to which he had recourse by the advice of his physicians; all of which failed to relieve or arrest the disease, which cut him off while he was meditating new crimes of matchless cruelty."

Thus he came to his end, and none helped him. He died a prey to horrible diseases, and to horrible remorse, just five days after he had ordered the execution of his oldest son.

We have deemed the matter of sufficient importance to give to the explanation of this part of the chapter (verses 36 to 45) a minute and detailed examination. For we are con-

vinced that the theory of a "break" after verse 34 (or 35), involving the transference bodily of all the rest of the prophecy (including the part contained in chapter 12) to a future day, deranges all that part of the prophetic Word which it is important for us to "understand" at the present time. Conversely, our belief is that, with this important passage correctly settled, other things, which have been involved in the general obscurity occasioned by the "break" theory, will be cleared up. Indeed we shall not have to go very far to find practical proof of this.

And now that we have reviewed the evidences which point to Herod the Great as the "king" foretold in this passage, our wonder is that any careful students of prophecy could have missed so plain a mark. For the passage foretells that, at a definite point in Jewish history, namely, just at the close of the Asmonean era, there should arise (what had not been in Israel for nearly five hundred years) a "king"; and the character and doings of this king (which are of a most unusual sort) are predicted in strong and clear words. In perfect agreement with this, as fully recorded in the Bible and in profane history, is the fact that, precisely at the point indicated, there did arise one who became "king" over Daniel's people, which king had precisely the character, and did precisely the things which the prophecy had foretold of him.

Let it be noted that at verse 35 we reach the end of the Asmonean era, as nearly all commentators have clearly perceived. But the history of the renewed Jewish nation did not end there, and neither does the prophecy end there. What was next? In the history of the Jewish people the next and *last* stage was occupied by a "king" whose character was the most detestable, and whose doings

were among the most atrocious of any that have been recorded in the annals of the human race, he being, moreover, the only "king" over the Jewish nation in all this long period. In perfect agreement with this we find that the next section of the prophecy, which also is *the last*, is occupied with the description of the character and doings of one who is designated simply as "the king." Furthermore, upon comparing the records of history with the detailed statements of the prophecy, we find an exact correspondence in each and every particular. Indeed, we would not know where to look for a more complete and literal fulfilment of prophecy.

Again we would point out that, considering the nature and purpose of this prophecy, as divinely announced in chapter 10:14, and as manifested in verses 1 to 35 of chapter 11, it is simply impossible that "Herod the King" should not have a place, and a prominent place, in it. And even so in fact we find him there, appearing just at the right point, and described with such detail and accuracy as to make it an easier matter to identify him, when we have the facts of history before us, than to identify any of the other notable characters to whom the prophecy refers.

It would seem that, in regard to this exceedingly plain matter, some sound and able teachers have been misled through having accepted the idea of a "break" in the preceding prophecy of the Seventy Weeks, to which (as we have pointed out) that of chapters 11 and 12 is a supplement. That made it easy to surmise a similar "break" in chapter 11 when they came to a personage whom, through their not having in mind the records of sacred and profane history, they failed to identify.

(To be Continued)

JUST PUBLISHED

The Cross Before the Crown

Must We Reverse the Order?

By Thos. Bolton, of Australia, Author of *Samson and the Bees*, *Solomon and the Cedars*, *The King's Son*.

Could the Crown have come before the Cross? Here is a question of vital importance. In dealing with it Mr. Bolton sets forth the truth of Redemption in a fresh, original and most interesting way.

We urge every reader of this paper to get a copy of Mr. Bolton's book, to study it with care, and to help in giving it the widest possible circulation. You will find it illuminating and deeply spiritual. Our brother has performed a great service to the Lord's people in writing it. Let us then co-operate in extending its usefulness as far as lies in our power.

About 56 pp. 25c a copy. 5 copies to one address for \$1.00

ALSO JUST PUBLISHED

The Mission of Christ: What Was It?

A Reply to Mr. Russell Elliott

By PHILIP MAURO

This booklet of 20 pages deals with a question which has been widely discussed during the past five years. It gives, clearly and concisely, from the Scriptures, proofs and reasons for maintaining that the view of Christ's mission which was held by all sound expositors and teachers until very recent times, is not only **true** and **scriptural**, but is essential to Christian character and conduct. This book will be a great help to such as have been misled by modern teaching. 10c a copy—fifteen copies for \$1.00.

NOW READY

THE LAST HOUR, Bound Volume, 1922, Price **\$1.50**

We have still a few bound volumes of 1921. Both Volumes to one address for **\$2.50**.

HAMILTON BROTHERS
SCRIPTURE TRUTH DEPOT
120 C TREMONT STREET
BOSTON 9, MASS.

THE LAST HOUR

A PERIODICAL (MONTHLY "IF THE LORD PERMIT") IN WHICH IT IS
PURPOSED TO EMPHASIZE "THE PRESENT TRUTH"

"Little children, it is the LAST HOUR" (1 John 2:18).

"Knowing the time that it is ALREADY THE HOUR we should be aroused out of
sleep" (Rom. 13:11. Greek).

Editor: PHILIP MAURO, Framingham, Mass.
Publishers: HAMILTON BROS., Scripture Truth Depot
120 Tremont St., Boston 9, Mass.
Printed in United States of America.

Terms: Single copy, 50c a year; 5 or more to one address, 45c each;
30 or more, 40c each.

Please address all requests for this paper TO THE PUBLISHERS

VOL. III

FEBRUARY, 1923

No. 2

FOURFOLD TESTIMONY

By David Treharne

In the Old Testament Christ is pre-figured pre-eminently in four capacities, viz., Sacrifice, Prophet, Priest, and King.

First, we have the foundation of all restoration laid in *Sacrifice*. Then we have the *Prophet*, telling out God's mind about this restoration. Then we find the *Priest*, succouring those who have come within the scope of God's salvation. Lastly we have the *King*, to bring the external environment into restored harmony with the new heart, and new spirit, of the God-reconciled subjects.

The state of God's creation, since sin came into it, is such that, in order to restore what Adam lost, God had to find means, not only to put man right, but to put his environment right also. The foundation of Sacrifice is needed for both. The strayed need the prophet, the failing need the priest, and the king's business is to set up and maintain order among the subjects, and in the environment.

A kingdom whose king is not visible to men is nothing new. Saul was not the first king of Israel. Samuel

said, "The Lord your God was your king" 1 Sam. XII:12 and VIII:6-7. They thus rejected the kingdom of God, the kingdom of Heaven, and chose an earthly king. So the setting up of a kingdom now, with the king in Heaven, ought not to surprise us.

But whether it surprises us or not, we are plainly told that the Father "hath translated us into the kingdom of His dear Son" Col. I:13. But a doctrine, (such as this is,) has to be obeyed, just like a commandment. Paul, writing to saints in Rome, says "but ye have obeyed from the heart that form of doctrine which was delivered you" Rom. VI:17.

Now *this* form of doctrine, viz., that the saints are *now* in the kingdom, whereof Christ is king, calls for that obedience which is from the heart, the obedience of faith. Herein, I fear, lurks the motive for postponing the kingdom. It is the responsibility of a king to see that his dutiful subjects have all their needs supplied, and to provide safe conduct for them, while engaged in the king's business, the only business they have, whose King is the Lord Jesus.

Those who set out, therefore, to

obey *this* form of doctrine, must necessarily trust God for the continued supply of their temporal needs, for the present and the future, for their bodies and their circumstances; and they are called to implicit obedience to every detail of the King's expressed wishes, and commandments, and regulations. Here, probably, many halt. To be told that the kingdom is not yet, but that now the order is not that of law, but of free grace, proves alluring.

But the prospect and outlook of the present kingdom are grand to those who deliberately submit, and make the great surrender. Theirs only to obey, as surely His responsibility is to protect and provide. Oh for more grace to tell out the immensity of the privilege of being *already in God's kingdom!* We have not only the Sacrifice, the Prophet and the Priest of God, but God's King.

"IS THERE NOT A CAUSE?"

A prominent teacher, writing recently to a reader of this paper, expressed regret because the editor has given so much attention to one special topic—the Kingdom. He did not dissent from our teaching concerning the Kingdom. On the contrary we are credibly informed that he is in accord with it. Inasmuch, therefore, as there may be others who share the opinion of this esteemed man of God that we have been giving undue prominence to the subject of the Kingdom, we feel called upon to set forth briefly our reasons therefor, leaving it to our readers to decide whether there is not a cause.

In order to make the matter quite clear, we will state to begin with, that our special aim is to establish the truth that the Kingdom which our Lord, throughout His entire ministry on earth, announced as "at hand" was—not a kingdom of earthly character, such as the spiritually blinded Jews of that day were looking for, and such as certain teachers of *our* day say Christ offered them and they refused, but—a *spiritual and heavenly* kingdom, which in truth was then at hand, and which was brought into existence by the death and resurrection of Jesus Christ, and by the coming of the Holy Spirit from heaven.

Our chief objection to the modern theory of an offer of an earthly kingdom to the Jews of Christ's day is that it necessarily carries with it the grievous doctrine that the words and commandments of the Lord Jesus Christ, and particularly His Sermon on the Mount, do not apply directly to the children of God, but pertain to the supposed "Jewish" kingdom, which (as they say) has now been "withdrawn" and "postponed" to another dispensation. It is impossible to overestimate the mischief that has been wrought by this new teaching, which thus discredits and sets aside the personal message and ministry of the Lord Jesus Christ.

And now, as reasons for giving prominence in our ministry to the Kingdom of God, we submit the following:

First. The wide scope of the subject itself, and the place it occupied in the teaching of Christ and in the preaching and ministry of His apostles, is reason enough for keeping it always in the foreground. To be *in the Kingdom of God* means to be delivered from the power of darkness, and from the dominion of sin and death, and to be in the enjoyment of all the blessings of the gospel (John 3:3, 5; Rom. 5:21; 14:17; Col. 1:12, 13, &c.). Indeed it may be said that every cardinal point of Christian

truth is either embraced in, or is closely connected with, the subject of the Kingdom of God. It follows that an error in respect thereto must needs affect, sooner or later, and in a greater or lesser degree, *all* truth and doctrine. Thus it led a brilliant scholar like Dr. E. W. Bullinger to cast off all the Gospels, and all the Epistles, except the prison Epistles of Paul, and with them baptism and the Lord's Supper, as being "Jewish"; it has led many to reject, for the same reason, the great commission of Matthew 28:19, 20. It has led Mr. S. D. Gordon to proclaim that the atoning death of Christ was not necessary for the salvation of sinners, and that it would have been avoided if the Jews had accepted Jesus Christ as their King.* These indeed are extreme cases; but they show where the theory leads. Not many go so far; but they are nevertheless on the same dangerous road.

The all-embracing scope of Kingdom-truth is sufficiently evidenced by the fact that it was the subject of our Lord's preaching and teaching throughout His public ministry, and of His instruction to His disciples during His forty days on earth after His resurrection (Acts 1:3). Indeed the Scriptures make it plain that it was for the very purpose of bringing the Kingdom of God into existence that Jesus Christ came into the world, that He died on the cross and rose again, and that He ascended into heaven and sent down the Holy Ghost to administer the affairs of that Kingdom until His own personal return.

Second. A further and a special reason why we emphasize the truth of the Kingdom at this particular time is to be found in the *studied neglect* of that vital doctrine by a number (including the esteemed teacher re-

ferred to above) who, though they know that the postponement theory is an error, and one of recent origin, yet have, in this hour of crisis, decided as a matter of policy to treat the whole matter as *taboo*. Without questioning in the least the motives of those who have adopted this policy of silence, we venture to express our deep conviction that they will some day learn they have made a sad mistake. But we refer to this matter here because it explains why we deem it necessary for us to concentrate more closely upon this neglected truth. If all who *know* the truth were to recognize their responsibility to *proclaim* it, the people of God would be speedily delivered from the error we are seeking to expose.

Third. The point of attack is always the place upon which it is needful for the moment to concentrate attention. The truth as to the character of the kingdom which the Lord came to announce and to introduce is what is just now called into question. For the first time in nineteen centuries that elementary truth is being assailed, and that in the very centers of orthodoxy; and it has been, by not a few, set aside in favor of a "strange" doctrine, which is both dishonoring to the Lord and harmful to His people. It is not that we are unbalanced or lop-sided in our view of the truth in its entirety, but that there is a special and weighty reason for giving prominence just now to that which was held from the beginning touching the kingdom of God.

How this modern error affects the glory of Christ and the welfare of His people is most luminously set forth in Mr. Thos. Bolton's new book, which we heartily commend as an exceptionally clear and heart-satisfying treatment of this great subject.* All should read it.

* See the writer's pamphlet, *The Kingdom Heresies of S. D. Gordon*—price 15c

* The Cross before the Crown, Hamilton Bros., 25c.

The Present Situation

It is now nearly five years since the writer of these lines began—practically alone—to raise his voice in protest against the postponement theory, showing it to be a serious departure from the truth of Scripture, and from the teaching of all sound preachers, expositors and commentators from the beginning of the gospel-era down to our day, showing it to be in fact a revival of the perverted traditions of the rabbis, scribes and Pharisees of the days of Christ. For it cannot be too strongly urged that no trace of this earthly kingdom theory is to be found in the writings of any orthodox teacher until very recent times.

The church of Rome has indeed maintained from about the seventh century of our era that Christ founded a visible kingdom, whereof the pretended successor of the apostle Peter was to be the triple-crowned vicerent. But even that monstrous system of error does not teach that Christ offered a kingdom of earthly character to the apostate Jews of His day, or that He gave them its laws (the Sermon on the Mount) and proposed to put Himself at the head of it. It was left for strictly orthodox men of modern times to originate, develop, and propagate that atrocious doctrine; and its mischievous influence has been, and still is, confined practically to *orthodox* circles.

As we now survey the field where this strange teaching has flourished, we can but be profoundly thankful that, by means of a testimony so feeble, a change relatively so great has been wrought. Evidence of this change (especially noticeable during the past few months) comes to us from every part of the world. To mention just a few particulars: One of the soundest of magazines, published in Scotland and widely circulated amongst believers separated

from denominational systems, has been recently publishing a series of papers in which the truth concerning the kingdom has been presented with a clearness and directness which leaves nothing to be desired. Another magazine, also published in Scotland, and formerly a pronounced advocate of the earthly kingdom idea, has lately published, and with apparent approval, letters from correspondents who maintained that our Lord's Sermon on the Mount applies *directly to this gospel dispensation*, and to the children of God. One of them quoted from our pages the fervent prayer of Mr. J. N. Darby (which in the light of after events seems to have been prophetic) that nothing would ever deprive us of "those most precious chapters."

We have often remarked, in talking over these matters with the "rank and file" of the people of God, that there is in them an *instinctive feeling* which prompts them to cling to the Sermon on the Mount, as being the Father's message to His own children, and doubly dear to them because they received it from the lips of His own beloved Son (Heb. 1: 1, 2). And this recalls that, in all the years when we were ignorantly held by the postponement delusion, we never would consent to throw the Sermon on the Mount into the "Jewish" waste paper basket. Indeed it is not easy for us to understand how any true child of God can regard other than with feelings of horror the teaching of the leading exponent of the postponement theory, who says that "the Sermon on the Mount is law and *not grace*," and again that it "is law, and that raised to its highest, *most deathful and destructive* potency." Truly Mr. Darby's apprehension in regard to "those most precious chapters" was soon to be proved not groundless; but who could have foreseen that the at-

tack upon them would come from such a quarter, or that it would meet with so little protest from the orthodox spiritual leaders of our day?

We have further observed that magazines which, but a little while ago, used to give much prominence to the earthly kingdom theory, now refer to it infrequently, and then in a reserved and subdued fashion. The old confidence and aggressiveness are gone; for it is no longer possible, in the face of the many who have now been awakened, to put forth that theory as if it were demonstrated truth; and we believe there are not a few who would willingly put themselves right in regard to this impor-

tant matter, if they could do so without having to acknowledge that they were ever wrong.

Therefore, as we look backward and then around us, we also look upward, and we "thank God and take courage." And realizing in some measure at least what is at stake, we are quite willing, if need be, to continue during the rest of our earthly sojourn, after the example of the apostle who spent "two whole years," the last of which we have a record, "preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:30, 31).

THE ANGELS OF THE CHURCHES

By GEO. B. EDWARDS

There have been various conjectures as to the identity of "the angels of the churches" spoken of by Christ in Rev. I. The most popular view is that they represent human beings, and, in particular, one man in the capacity of "a minister of a church." The writer takes exception to this view, and prefers the more simple and natural explanation, that the angels of the churches are *real angels*, or "ministering spirits sent forth to minister" (Heb. 1:14). And he founds this belief upon the following considerations:

(1) It seems clear that angels are not only appointed over little children, to guard and care for them, but also that they are set over individual believers and churches (See Mat. 4:6, 18:10, Acts 12:15, Rev. 1:20).

(2) In these angels, therefore, children have representatives in heaven. Peter was supposed to have such a representative when he was admitted to the house of Mary in Jerusalem: Christ Himself had such

a representative whom He sent to testify in the churches; and the churches appear to be represented by the angels, who as "stars" were held in the right hand of the Lord.

(3) Angels in their ministry have a *charge* to keep, and are therefore responsible for the safety and welfare of those who are put under them. "For He shall give His angels charge over thee, to *keep thee* in all thy ways. They shall *bear thee up* in their *hands*, lest thou dash thy foot against a stone" (Ps. 91:11, 12). Let us notice here in passing that the angels bear up their charges *in their hands*, but that they themselves are held in the right *hand* of Christ. Also that the hand of Christ is the place of safety and security for *every* believer (John 10:28, 29). But every believer is also providentially *in the hands of angels*. However, a careful distinction must be made here. For when the angels are seen in the right hand of Christ (as the "seven stars"), we must go beyond the idea of security, and include the idea of administration in government (See Isa. 22:21). For in the vision of Christ as John sees Him in

Rev. I, His judicial administration in government in relation to the churches is very evident, and the angels of the churches, held in His right hand, must be viewed in an administrative sense.

(4) Doubtless there is a great struggle going on constantly in the unseen world between good angels and evil angels (Rev. 12:7). The struggle is in regard to God's purposes, and either for the salvation or destruction of human beings, and particularly of God's children in every age. It appears that a powerful, evil dignitary was set over Judas, who was instrumental in guiding his destiny as the enemy of God (Ps. 109:6). A fierce, spiritual contest between good and evil spiritual beings appears to have been waged in respect to Joshua the high priest, as recorded in Zech. 3. And the same spiritual conflict may be observed in relation to kingdoms, as appears from Dan. 10:13, 20. From these latter Scriptures it is seen that each governmental system of the world has an angelic being presiding over it, which makes it likely that each church of God, which is likewise a sphere of governmental authority, has its own presiding angel.

From this we may reasonably infer that, if good angels are set over the churches, there will also be evil angels at work to resist and oppose the carrying out of God's will by these good angels in respect to the churches. For, if children and individual believers are in the hands of angels, who could doubt that the seven churches were also in the hands of the seven angels appointed over them as "*angels of the churches*"? But if the angel is charged with the welfare of the church, then is it not conceivable that, if the church should fail, the angel could be charged with the failure, as representing the church and responsible for it? The

angel, then, becomes responsible for the moral and spiritual condition of his own church, though providentially each church, is doubtless protected by its own angel as against the inroads of corruption and destruction through evil angels. We must bear in mind that we are here dealing with spiritual, and therefore unseen, forces. And because of this the downfall of the Ephesian church in leaving its "*first love*" may have been effected through evil spiritual agencies, alluring the saints into the world and thus weakening their love toward Christ. And it is very possible that for this spiritual relapse the angel of the church may have been responsible, in that he should have opposed the coming in of these evil spirits to seduce the saints. However this may be, it remains quite evident that the angels of the churches were to be praised or blamed, according to what the Son of Man discovered as existing among the churches themselves.

(5) It is further revealed from Scripture that, while the angels of the churches were held in the right hand of Christ, and were therefore subject unto Him in their mission towards the churches, their *service* was subject to praise or blame according to the intensity of their devotedness to the will of God, inasmuch as they, like the saints on earth, were "*fellow-servants, and of thy brethren the prophets, and of them that keep the sayings of this book*" (Rev. 22:9) It seems also quite clear that these angels of the churches, like other "*ministering spirits sent forth to minister,*" were summoned at certain times into the presence of Christ in order to account to Him for their ways and actions (See Job 2:1-7). And this appears very probable, inasmuch as in I Pet. 3:22 it is expressly stated that Christ has gone into heaven, and that *angels* have been made *subject* unto Him. While angels are

never said to be *rewarded*, it is perfectly consistent with their service and also with the ways of Christ, that they should be either *praised* or *blamed*.

(6) It is important at this point to remind ourselves that in the book of Revelation the kingdom idea is strong throughout. In the first three chapters we have the development and rule of the kingdom of heaven, while the remainder of the book has to do with the bringing in of the world-kingdom of the Son of Man. Hence the ministry of angels, and particularly the place they occupy as set over the churches, is in perfect harmony with God's government in Christ in relation to the kingdom of God during the present age. For the churches of Rev. 2 and 3 are not treated as having authority committed unto them in the exercise of God's government, with Christ in the midst, according to Mat. 18:20 and 1 Cor. 5:4, 5, but rather they are treated as subject themselves to the authority of Christ in judgment who *walks* in their midst according to His administrative power as Judge.

This may explain why the Lord holds the stars (or angels) in His right hand for administrative purposes toward the churches. These angels are not without responsibility, the same as the churches under them, in keeping whatsoever has been committed unto them, according to the government of Christ's kingdom. The angel is looked at as being *over* his own particular church, and therefore responsible for it, even as a man, being a husband and a father, is over his household. A man is responsible for his own house, not only to care and provide for it, but also to protect and shield it against every form of evil. If his house comes into disorder, he is held responsible for it; and if remedial measures are taken to correct the household, this must

properly be accomplished by *addressing the head* of that house. Therefore we see how the Lord *addresses the angels* when He would address the churches, and also how He *communicates* His governmental judgment *through* those angels.

(7) Finally, if we would understand the position the angels occupy in relation to the churches, we must view them in their relation to Christ. First of all, they must be considered as being held in the right hand of the Lord, and as "ministering spirits *sent forth* to minister for them who shall be heirs of salvation" (Heb. 1:14). In this position they are clearly messengers of light, as the "stars" would seem to imply. If we compare Rev. 3:1 with Rev. 5:6 we cannot fail to observe that the angels are "*sent forth*" in the administration of Christ in His present kingdom, the same as are "the seven Spirits of God." But if these angels be construed to represent leaders "having authority" in the churches, or as ministers of the churches, chosen and ordained by men, how could they consistently be associated with "the seven *Spirits* of God" as found in Rev. 3:1? For if the "seven stars" are interpreted for us as seven "angels," and if the "seven eyes" of the Lamb are interpreted for us as "the seven *Spirits* of God" (Rev. 5:6), and if an angel is, according to Heb. 1:14, a "ministering *spirit*," why *force* the natural and scriptural interpretation of the angel to mean a *man*? If on the other hand we accept the only sensible interpretation that an angel is an angel, or a "ministering *spirit*," how natural that these angels or ministering *spirits* should be associated together with "the seven *Spirits* of God" in the possession of Christ (Rev. 3:1). However, if we are to depart from this simple and natural and scriptural interpretation, and force the angels (stars) as "min-

istering *spirits*” to become *men*, then our task to defend the present-day order of things—one-man-minister-of-a-church—will not be a difficult one. But such a defense is hopelessly out of the question.

Now we come to view the angels in quite a different light, in their relation to the churches as angels of the churches. For it is as the angels of the churches, and not as “stars” in the right hand of Christ, that they are *addressed by* Christ in the letters that John was directed to write. We believe that we are fully justified in making this distinction between the relation which the angels bear to Christ as the “stars,” and that which they bear to the churches as “angels.” It would seem most confusing and contradictory to think of the stars (whether they be regarded as men or angels), as being *held* in the right hand of the Lord, and at the same time being *blamed* for the state and condition of the churches as Christ judges them. There remains but one alternative. The angels in their relation to the churches must be viewed in the light of Psalm 91:11-12.

“For He shall give His angels *charge over thee*, to *keep thee* in all thy ways. They shall *bear thee up in*

their hands, lest thou dash thy foot against a stone.”

Thus the angels are shown to be *over* the churches, in the administration of the kingdom, as intermediaries between Christ and the churches, and as such they are accountable for their charges. If the churches failed in their testimony as light-bearers of the truth, if they amalgamated with the world, or suffered immorality or evil teachers or doctrine to go on unchecked in their midst, the angels would be held responsible for this, while the church itself would fall under condemnation and be called upon to repent. For the call to repentance is to the churches through the angels. John directs his letters to the angels, but he is really writing to the churches *through* the angels, and it is Christ who *addresses* the angels and not John. This is important to recognize, because the angels are always seen to be in *subjection* to Christ and not to John. Moreover, it should be observed that while the Lord addresses the angels in their representative relation to the churches, in the promise to the overcomer the Spirit addresses the church *directly* and not through the angel (Rev. 2:7).

THE SEVENTY WEEKS AND THE GREAT TRIBULATION

(Continued from January)

DANIEL XII.

The first four verses of Daniel 12 should not be disconnected from Chapter 11, for they are an integral part of the prophecy, there being no break at all at the place where the chapter division has been made. These concluding verses of the prophecy read as follows:

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise (*lit.* cause to

be wise) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."

These are the last words of the long prophecy, and they bring it to an appropriate climax. They tell what will happen "*at that time,*" emphasizing this by repetition. This expression connects the passage directly with verse 40 of the preceding chapter, where the words "at the time of the end" occur. The same words are repeated in verse 4 of Chapter 12, just quoted. There is, therefore, no room to doubt that the events here foretold were to occur during the very last stage of "the latter days" of Jewish history. Moreover, the statement of verse 7, that when the power of the holy people should be scattered, then all these things should be finished, absolutely confines the fulfilment of the entire prophecy to the period anterior to the capture of Jerusalem by Titus. We specially ask attention to the great oath recorded in this verse, and trust that our readers will not miss the meaning of it.

Four things are specified in the passage last quoted. They are:

First. The standing up of Michael, the great prince who stands for the children of Daniel's people.

Second. A time of trouble such as never was, at which time those found written in the book were to escape.

Third. Many to awake from the dust of the earth, some to everlasting life, and some to shame and everlasting contempt, in which connection is given a great promise to those who cause to be wise, and who turn many to righteousness.

Fourth. Many to run to and fro, and knowledge to be increased.

Michael the Great Prince

Many able and sound expositors hold that Michael is one of the names of the Lord Jesus Christ, and hence that this part of the prophecy was fulfilled by His first coming. But the reasons that have been advanced in support of this view do not seem to us sufficient to establish it. This prophecy makes several references to great angelic beings, which are deeply interesting. Thereby it appears that national destinies are in some way presided over, and shaped, by mighty angels; and that Michael is specially charged to care for the interests of the people of God.

Jude speaks of "Michael the arch-angel" as contending with the devil about the body of Moses (Jude 9); and in Revelation 12:7, Michael is again seen in conflict with the devil. Paul mentions the arch-angel (without naming him) as having to do with the resurrection of the saints (1 Th. 4:16).

In Daniel there are three references to Michael, all in this prophecy given by the Angel who appeared to Daniel on the banks of the Tigris. The first reference is in Chapter 10: 13, where the Angel says that the prince of the kingdom of Persia had withstood him, but Michael, one of the chief princes, came to his aid. Again in the same chapter (vv. 20, 21) are the words: "And now I will return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come * * * And there is none that holdeth with me in these things, but Michael *your* prince."

From these words it appears that the political destinies of the great heathen nations of earth are presided over by mighty beings, who are rebels against the authority of God, high potentates in the Kingdom of Satan. None of those angelic beings stands for God "in these things"—i. e. the affairs of the world—*except Michael,*

the archangel. This is in accord with the words of the Lord Jesus who speaks of the devil as "the prince of this world" (John 14:30, etc.).

Commenting upon Daniel 10:20, 21, Dr. Taylor says:

"Then resuming his former theme the heavenly revealer indicated that he had to return to fight again with the Persian evil angel, and that while he was going forth for (or continuing) that conflict, the prince of Grecia would come, and a new battle would begin with him, in which the representative of God's people would be left to his own resources, with the single exception of the assistance of Michael.

"This description of the conflicts in the spirit-world between the rival angels foreshadows the opposition encountered by Zerubabel, Ezra, Nehemiah and their compatriots during the reigns of the Persian kings Darius Hystaspes, Xerxes and Artaxerxes, and also that which, at a later time, the descendants of the restorers of Jerusalem met with at the hands of the Syrian representatives of the Greek Empire. It prepares the way, therefore, for the literal statements which follow (in the eleventh chapter) and from which we learn that, while the Persian kingdom lasted, the enmity of the World-power to the people of God would be largely restrained, and the monarchs would be either positively favorable to them, or at least indisposed to harm them. But with the Grecian Empire, especially in one of the four divisions into which it was to be broken up, a different course would be pursued, and the descendants of Israel would be reduced by it, for a season, to the most terrible extremities."

There is no revelation of the precise part taken by Michael, the great prince, in the affairs of God's people

in the critical days to which this part of the prophecy relates, that is to say, the beginning of New Testament times; for Michael is not mentioned by name in the Gospels or Acts. But it was a time of manifest angelic activity; and we may be sure that Michael had a leading part in the events which were connected with the coming of Christ into the world. Moreover, we read that "the angel of the Lord" appeared several times to Joseph; that "the angel of the Lord" came to the shepherds on Bethlehem's plain, announcing the birth of the Saviour; that "the angel of the Lord" opened the prison doors, setting the apostles free (Acts 5:9), and again released Peter from the prison, into which he had been cast by Herod Agrippa I (Acts 12:7); that the same "angel of the Lord" smote that King upon his throne when, upon a great public occasion, he gave not glory to God (Acts 12:23); and the same angel came to Paul at the time of the great shipwreck with God's message of deliverance (Acts 27:23). If this "angel of the Lord" was Michael, then we have many instances of his "standing up," in behalf of the people of God "at that time." But especially at the great crisis of danger—the siege of Jerusalem by the Roman armies, which was particularly and definitely revealed to Daniel—would there be need of intervention by those celestial beings who "excel in strength," and no doubt Michael then "stood up" for the deliverance of Daniel's people, even on behalf of "as many as were found written in the book."

It should be stated, in this connection, that the expression "written in the book" had been known since the days of Moses (Ex. 32:32) as a figurative description of those whom the Lord acknowledges as His own.

A Time of Trouble Such as Never Was

The prediction of "a time of trouble such as never was since there was a nation even to that same time," is the last thing in the chain of national events revealed in this prophecy; and in perfect agreement with it is the well-known fact that the Jewish nation came to its end with a time of tribulation, distress and sufferings, of a severity beyond anything that was ever heard of since the world began. Of this period of unparalleled tribulation Josephus says, in the introduction of his Wars of the Jews:—

"It had come to pass that our city Jerusalem had arrived at a higher degree of felicity than any other city under the Roman government, and yet at last fell into the sorest of calamities again. Accordingly it appears to me that *the misfortunes of all men from the beginning of the world, if they be compared to those of the Jews, are not so considerable as they were.*"

The sufferings of the Jews had this peculiar characteristic, namely that they were mostly inflicted upon themselves by the warring factions within the city, concerning whom Josephus says in another place:—

"It is impossible to go distinctly over every instance of these men's iniquity. I shall, therefore, speak my mind here at once briefly: *That neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world.*" (Wars V. 10.5).

This causes one to surmise that Josephus was aware of the very words in which the Lord Jesus Christ foretold the calamity that was to fall upon that wicked generation, when He said, "For there shall be great tribulation, such as was not *since the beginning of the world* to this time, no, nor ever shall be" (Mat. 24:21).

This "great tribulation" is commonly in our day assigned to the future; and this view was held by the

present writer himself until he made a personal study of the question. Our observations on this point, however, belong to the second division of our subject, the Lord's Prophecy on Mt. Olivet (Matthew 24), so we will only say at present that so conclusive to our mind is the proof that the "great tribulation" of Matthew 24:21 was the then approaching siege of Jerusalem, that we are bound to believe that competent teachers who relegate it to the future have never examined and weighed the evidence.

Mr. Farquharson on this point says as follows:

"Our Saviour certainly referred to *the tribulations attendant on the fearful destruction of Jerusalem and the dispersion of the Jewish people by the Roman arms under Titus*; and when we understand Daniel's time of trouble as belonging to the same events, . . . then the whole of his prophecy in this twelfth chapter can be easily demonstrated to have received a signal and complete fulfilment in the Advent of Christ, in the deliverance wrought by Him, . . . in the awakening of men from the death of sin, . . . in the prophecy itself not being understood until explained by Christ (and then not understood by the unbelieving Jews, but understood by the Christian converts), in the continued impotence and increasing wickedness of the unbelieving Jews, in the judgments at last sent upon them in the Roman war, in the duration of that war, and in the immediate abatement of the sufferings attending it upon Titus' getting unexpected possession of the last strongholds of Jerusalem."

In the last clause of the above quotation the author had in mind the words of Christ "and except those days should be shortened there should no flesh be saved" (Mat. 24:22), upon all of which deeply interesting matters we hope to comment in the second part of our work.

Many Awaking Out of the Dust

The words "and many that sleep in the dust of the earth shall awake" etc. are commonly taken as referring

to the bodily resurrection of the dead, and this is one reason why the entire passage is frequently relegated to the future. But there is nothing said here about either death or resurrection. On the other hand, it can be abundantly shown that the words "sleep" and "awake" are common figurative expressions for the condition of those who are at first oblivious to the truth of God, but who are aroused by a message from Him out of that condition. Isaiah describes the people of Israel as being under the influence of "the spirit of *deep sleep*" (Isa. 29:10); and again he says, "the people that walked *in darkness* have seen a great light; they that dwell in the land of *the shadow of death*, upon them hath the light shined" (Isa. 9:2), which words are declared by the evangelist to have been fulfilled *by the personal ministry of Christ in Israel* (Mat. 4:14-16). Paul paraphrases another word of Isaiah (60:1) as having the meaning, "*Awake thou that sleepest, and arise from the dead, and Christ shall give thee light*" (Eph. 5:14). And the Lord Himself declared that the era of this spiritual awakening had come, when He said, "The hour is coming, *and now is*, when *the dead* shall hear the voice of the Son of God, and they that hear shall *live*" (John 5:25). In both these last two passages the reference is to those who were *spiritually* dead, as all would agree.

The whole nation of Israel was "awakened" out of a sleep of centuries through the ministry of John the Baptist, followed by that of the Lord Himself, and lastly by that of the apostles and evangelists, who "preached the gospel unto them with the Holy Ghost sent down from heaven." It will be observed that the prophecy does not indicate that those who are "awakened" shall all be saved. On the contrary, it says that

for some the awakening would be "to everlasting life," and for others "to shame and everlasting contempt." In agreement with this is the fact which the Gospels so clearly set forth that, although multitudes came to John's baptism, and "all men mused in their hearts concerning him," and while multitudes also followed Christ because of the miracles done by Him, and for the sake of the loaves and fishes, yet the outcome was that Israel was divided into two classes, those who "received Him," and those who "received Him not." Thus "there was a division because of Him." His own words distinguish the two classes: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the Name of the only-begotten Son of God" (John 3:18). The former class awoke to "everlasting life" (v. 16), and the latter "to shame and everlasting contempt" (v. 36).

To the same effect the apostle John writes: "Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees, *they did not confess Him*, lest they should be put out of the Synagogue. For they loved the praise of men, more than the praise of God" (John 12:42, 43). These, though awakened, refused to meet Christ's simple conditions of salvation by *confessing Him* (Mat. 10:32); therefore they awoke unto "shame," even as He Himself declared, when He said: "For whosoever shall be ashamed of Me, and of My words, of him shall the Son of man *be ashamed*, when He shall come in His own glory, and in His Father's, and of the holy angels" (Lu. 9:26).

The next verse of the prophecy strongly confirms the view we are now presenting; for there we have mention of the reward of those who "cause to be wise," and who "turn

many to righteousness." What class of persons could possibly be meant but those who spread the truth of the gospel? There are none others, and never will be others, who cause their fellows to be "wise" unto salvation, and "who turn many" from sin "to righteousness." Seeing, therefore, that we have the awakening foretold in verse 2 connected closely with a clear reference to those who preach the gospel of Christ, we have good reason to conclude that the passage had its fulfilment in that great and wonderful era of Jewish national existence, "the time of the end" thereof, during which Christ was announced and manifested, was rejected and crucified, was raised up and glorified, and finally was preached to the whole nation in the power of the Holy Ghost.

The nature of the reward promised to those "who cause to be wise" and "who turn many to righteousness" helps also to illustrate the meaning of the passage. These are to shine as the brightness of the firmament, and as the stars forever and ever. This reminds us that the people of God are to let their light shine before men, and that they are "the light of the world." In holding forth the word of life they "shine as lights in the world." Once they were darkness, but now are they "light in the Lord"; and their reward shall be to shine as the stars for ever and ever; for as "one star differeth from another star in glory, so also is the resurrection of the dead" (1 Cor. 15: 41, 42).

Many Shall Run To and Fro

Various meanings have been assigned to the words "many shall run to and fro, and knowledge shall be increased." These words bring the prophecy to an end; and it is not difficult to see the resemblance they bear to the final words of the first

Gospel "*Go ye, teach (or make disciples of) all nations.*" Another Gospel records their obedience to this command; for it is written that "*They went forth, and preached everywhere, the Lord working with them*" (Mk. 16:20).

The word "run" in Daniel 12:4 is not the usual word for the *action* of running. Strong's Concordance says it means primarily to *push*, hence to *travel*, or *go about*. What helps fix the meaning is that, in nearly all its occurrences in the Bible it is joined, as here, with the words "to and fro," which signify a complete covering of the ground. Thus, the prophet said to King Asa, "The eyes of the Lord *run to and fro* throughout the whole earth" (2 Chr. 16:9). Jeremiah says, "*Run ye to and fro* through the streets of Jerusalem, and see now, and know, and seek" &c. (Jer. 5:1); and again, "Lament, and *run to and fro* by the hedges" (49:3). Amos says, "They shall *run to and fro* to seek the word of the Lord, and shall not find it" (Am. 8:12), this being just the reverse of the Word of the Lord seeking after them. Zechariah also has the expression, "They are the eyes of the Lord, which *run to and fro* through the whole earth" (Zech. 4:10), signifying His discerning presence in every place.

By these Scriptures, therefore, it appears that the words we are considering are most appropriate to describe that world-wide activity in spreading the truth of the gospel which the Lord specially pressed upon His disciples, and to which the apostle Paul refers in the words, "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? and how shall they preach *except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring*

glad tidings of good things" (Rom. 10:14, 15, quoting Isa. 52:7).

And what was the purpose, and what the result of this going forth of the disciples to every part of the world with the gospel? It was the *increase of knowledge*; and certainly, in such a prophecy, it is *the knowledge of the true God* that is spoken of. (John 17:4; 1 Cor. 15:34; Col. 1:10). The world lay in the darkness of ignorance. Paul describes those times as "the times of *this ignorance*," wherein even the cultivated Athenians erected an altar to "the *Unknown God*" (Acts 17:23-30); and God Himself had said, even of the Jews, "My people are *destroyed for lack of knowledge*" (Hos. 4:6).

As to this Mr. Farquharson remarks:

"The Divine '*knowledge*,' which the apostles and first Christians *ran to and fro* to communicate to all nations, maintains, and ever will maintain, a lofty and unapproachable superiority over all the knowledge that man can discover for himself. . . . In this way then the prediction of Daniel was literally fulfilled. The day-spring of true knowledge from on high waited upon the footsteps of the apostles of Christ, as they traversed the Gentile world, dispelling darkness, and doubt and fear, and diffusing light, and confidence and joy over every condition of human life."

Thus understood, the words, "many shall run to and fro, and knowledge shall be increased," bring the prophecy to a most appropriate conclusion, and one that is strictly in keeping with its announced purpose, and with its purport as a whole; whereas, to make those words refer to the multiplication of rapidly moving conveyances, as railroad-trains, automobiles, etc., and to the spread of "education" by means of schools, colleges, and books, is to introduce into the prophecy an element that is incongruous, almost to the point of absurdity.

How Long the End?

With verse 4 of chapter 12, the long prophecy, which had proceeded without interruption, and without passing over any important event in the history of "the latter days" of the Jewish people, comes to an end. But a remarkable incident follows, and it affords help to the understanding of this part of the prophecy. At this point Daniel looked and beheld two others besides the one clothed in linen, which two were standing the one on the one side, and the other on the other side of the bank of the river (the Tigris). And thereupon one of these two put to the man who was clothed in linen a question, to which evidently it was desired that special attention be paid. Furthermore, the reply was given by the man in linen in the most solemn and impressive manner; for in replying he held up both hands to heaven, and swore by Him Who liveth for ever. This further goes to show that we have here a matter of exceptional importance. Let us then give special heed to it.

The question was, "*How long the end of these wonders?*" In quoting it thus we have omitted the words, "shall it be to," which the translators have supplied, and which materially change the sense. We have seen that the expression "the time of *the end*" means, not the actual termination, but the period of time at the very end, *the last stage* of the entire era of the renewed national life of Israel. Evidently it is the duration of that "time of trouble," spoken of in verse 1, and concerning which the Lord Himself when on earth was so deeply distressed and grieved, as we shall point out more particularly hereafter. It is the same period as that to which He was referring when He said, "these be *the days of vengeance* that all things *that are written* may be

fulfilled" (Lu. 21:22); and again, "And except *those days* be shortened there should no flesh be saved, but for the elects' sake *those days shall be shortened*" (Mat. 24:22). So it is concerning *the duration of those days of unparalleled distress for Israel* that the question was asked.

Let us then note carefully the reply of the one clothed in linen, which was in these words, "that it shall be for a time, times, and a half (or a *part*, marg.); and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished" (v. 7).

Here we have information, very clearly stated, which, if we give heed thereto, will make perfectly plain to us *the time when this entire prophecy was to be fulfilled*. For the celestial messenger, in answering the question, made known *first* what would be the duration of the closing period of "trouble such as never was," and *second* what was to be the end of the *whole series* of events, "all these things," predicted in the entire prophecy. The words are clear and precise. They tell us that *the last act of all* was to be the scattering of the power of the holy people, and that when God had accomplished *that*, then would "all these things be finished." To the same effect are the words of Christ, Who, in telling His disciples what the very end of those "days of vengeance" would be, said that, "they shall be *led away captive into all nations*" (Lu. 21:24).

This makes it certain that the *entire prophecy* spoken to Daniel by the one clothed in linen, including the time of trouble such as never was, and the awakening of many from the dust of the earth, was fulfilled *at and prior to the destruction of Jerusalem, and the scattering of the power of the holy people by the Romans in A. D. 70*. It also affords substantial help in understanding the Lord's discourse

on Mount Olivet, to which we will shortly come.

A Time, Times and a Part

But before the scattering of the holy people—a judgment which Moses had predicted (see Deut. 28: 49-68, and particularly the words, "And the Lord shall *scatter thee* among all people, from the one end of the earth even to the other," v. 64)—a certain period of *extreme distress*, "the days of vengeance," was to run. This is given by the angel as "a time, times, and a part," which is understood by nearly all expositors to be three full years and a *part* (not necessarily the *half*) of a fourth. But no event was mentioned from which this era of three years and a fraction was to run. So Daniel says, "I heard, but I understood not"; and therefore he asks, "What shall be the end of these things?"

In replying to this question the one clothed in linen gave information additional to that asked for; but we will notice first what he said in direct reply to Daniel's question. This is found in verses 11, 12, where we read: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a *thousand two hundred and ninety days*. Blessed is he that waiteth (*i. e.* survives, or endures) and cometh to the *thousand three hundred and five and thirty days*."

It is to be noted that the two measures of time here given, 1290 days and 1335 days, *both fall within the period of three years and a part*, given in verse 7 as the full measure of the time of the end. This tends still further to confirm the view that by "a time, times, and a part" is meant three full rounds of the annual feasts of the Jews, and part of a fourth.

(To be Continued)

Important and Timely Books

By PHILIP MAURO

Special Combination Offer

1. A Kingdom Which Cannot Be Shaken

The fifth of the series of Kingdom Books by Mr. Mauro will be found in some respects the most interesting and important of all.

A valuable feature of this book is the fresh and comprehensive study it contains of the Kingdom covenanted to David. This opens a new field of prophetic study.

CLOTH.....**\$1.25**

2. The Number of Man

or

The Climax of Civilization

(Enlarged by a New Chapter on the World War)

A Vivid Description of the Consolidation of Humanity, and the Agencies Now Operating to Produce it.

This book brings under the reader's eye the great "movements" of these last days, in the three main fields of human activity—Religious, Political, and Social—enabling him to trace easily the workings of those mighty forces which are now operating in the spheres of Religion, Politics, and Business—all under the direction of an unseen Super-Mind—to bring to pass the Destruction of "Christian" Civilization.

Described by a reviewer as "A startling arraignment of man-made conditions which are combining their influences in these latter days to destroy Christianity."

CLOTH.....**\$1.25**

Both books will be mailed Post Free to one address for

\$2.00

HAMILTON BROTHERS
SCRIPTURE TRUTH DEPOT
120 TREMONT STREET
BOSTON 9, MASS.

THE LAST HOUR

A PERIODICAL (MONTHLY "IF THE LORD PERMIT") IN WHICH IT IS
PURPOSED TO EMPHASIZE "THE PRESENT TRUTH"

"Little children, it is the LAST HOUR" (1 John 2:18).

"Knowing the time that it is ALREADY THE HOUR we should be aroused out of
sleep" (Rom. 13:11. Greek).

Editor: PHILIP MAURO, Framingham, Mass.

Publishers: HAMILTON BROS., Scripture Truth Depot
120 Tremont St., Boston 9, Mass.

Printed in United States of America.

Terms: Single copy, 50c a year; 5 or more to one address, 45c each;
30 or more, 40c each.

Please address all requests for this paper TO THE PUBLISHERS

VOL. III

MARCH, 1923

No. 3

THE COURSE OF APOSTASY

As Described in Ezekiel, Chapter 8

By HENRY PAYNE
(of Barcelona, Spain)

The second verse of this chapter carries our mind back to Chap. 1, in which is seen the vision of the cherubim and their perfect submission to Him who sat on the throne. The description given us here is peculiar. First, there is a likeness as the appearance of fire, and at once a thought is suggested of a person, although not expressed, and in v. 3 there is evidently a person in view, one who took the prophet up and carried him to Jerusalem, of course in vision. There the prophet was found in the precincts of the Temple.

3-6. *The image of jealousy.* It was after the prophet had seen the vision of the glory that he was bidden to lift up his eyes toward the north, and behold northward, at the gate of the altar, that is, on the way from the inner court of the priests to the court of the altar, at the very entrance was this image of jealousy. There is no description whatever given of the image, beyond what is

implied by the words, "which provoketh to jealousy," these describe the character of the image, so we seek nothing more. God is a jealous God, and cannot share His glory with another. He claims the sole and supreme place in the heart. As a true husband can never share with another the place which is his in the heart of his wife—love with its true authority forbids it—so with our eternal Lover, He claims the supreme place in the heart of His people, not because He is dependent upon it, as a creature (See Job 35:6-8), but for the security and happiness of His creatures, whose highest good is ever found in being subject to the state and laws in which they have been placed by their Creator.

But here we find that Israel had set up another to share Jehovah's place in this very inner court. There are twenty or thirty Hebrew words, if not more, which express some *object of worship* other than the true God, and each one carries with it some special characteristic of its own. The word used in this 3rd verse, and again in the 5th is *semel*, from a root, *to be like*. The use of such a word here is very significant, and clearly

teaches us that we are not to judge of what may be more or less pleasing to God by our own apprehension of what is pleasing to ourselves. There may be something very similar (possibly this word similar may have come down to us from the Heb. *semel*), something which commends itself as a substitute, almost the same thing, but not the same. That is the image of jealousy. It is a counterfeit, something which Jehovah will not have. What need we have here of a rigid searching-out of every object of the heart's affection, and then to submit it to the closest examination in the sanctuary of God! We are so easily deceived by something which has an attractive appearance, a bait which the arch-enemy uses to draw us away from God and His word. It is when we forget what God is, and what He has done for us, that we are so readily led astray by something similar to the things of our God. Where the image of jealousy was, there the prophet saw the glory of the God of Israel, according to the vision which he had seen in the plain. See Chap. 1. But there were other and greater abominations yet to be seen.

7-12. *The chambers of imagery.* If I understand this description aright, it is as follows. The prophet was shown a hole in the wall, which he made larger by digging around it, when he discovered a doorway. It is implied that this doorway had been walled up, but not so perfectly as to leave no sign of the attempt to close it. The wall being removed to an extent sufficient for the prophet to enter, he went in and there he saw the wickedness which in secret was practiced by the Sanhedrim, the seventy elders of Israel, and Jaazaniah in their midst as their president. These men had shut themselves up in a secret chamber, and for greater privacy had walled up the doorway, but un-

wittingly had left a hole (notice Heb. *one* hole), thus showing us the folly of all attempts to get away from the eye of God. When they were well within their dark chamber, they said, "The Lord seeth us not; the Lord hath forsaken the earth." And there on the walls of this dark chamber they had portrayed every form of creeping thing and abominable beasts (that is, loathsome, disgusting creatures—the same Heb. word as found in Isa. 66:17 translated "abomination"), and all the idols (*gilool*, another word expressive of the greatest natural disgust). Such were the surroundings of these great men of Israel with their president at their head; and there they performed their worship, and a thick cloud of incense went up. They were well pleased with their self-willed worship. Such were they as a company, and such was every man in the chambers of his imagery. We seem here to have come down to the lowest depths of man's corruption, where we find him taking pleasure in shutting himself up with every hateful and abominable thing.

13, 14. *Women weeping for Tammuz.* There is a downward course from one grade of abominations to a greater throughout the chapter. This is very discernible in the first case, from the image of jealousy to the unclean worship of every abominable thing, so unclean and corrupt that the conscience of the worshippers led them to perform their worship in the dark. But the advance from such a filthy state to that of the next scene, at first sight, is not so easily discovered; yet it is here; for the word of the Lord is, "Turn thee yet again, and thou shalt see greater abominations that they do." Then the prophet was brought from the dark chamber with its walled up doorway out into the light of day, and "at the door of the gate of the Lord's house which was toward the north; and, be-

hold, there sat women weeping for Tammuz." Gesenius says, under the word Tammuz, "pr. n. of a Syrian god, Adonis of the Greeks, worshipped also by Hebrew women with lamentations in the fourth month of every year, beginning at the new moon of July." In Schaff's Bible Dictionary Adonis is given as one who was fabled to have been killed by a wild boar while hunting, and to have been passionately bewailed by Venus. I should judge that we are not to look for obscene rites here in order to see what progress is made from the dark chambers of imagery to something more filthy in man's estimation, but to the daring setting aside of God in the light of day, and that at one of the gates to Jehovah's house, and substituting hero-worship for that which is due to the Eternal I AM. That women are seen in the vision performing their lamentations would further represent all the finer feelings of the people given up to, and laid out on, another object than God. A hero, a man who had displayed endurance, skill and prowess on the hunting field, even to death; such an one occupies the place of God. In the former abominations man's conscience still spoke against the deeds and drove the worshippers into the dark. In these the conscience was silent as to condemnation, and they had learnt to glory in their departure from the truth; therefore, according to Rom. 1, they worshipped and served the creature more than the Creator who is blessed for ever. Amen.

15, 16. *Worshippers of the sun.* Greater abominations still are shown to the prophet who from the gates of the Lord's house to the north is brought into the inner court. At the door of the temple, between the porch and the altar, "were about five and twenty men with their backs toward the temple of the Lord, and their

faces toward the east; and they worshipped the sun toward the east." If in the women we have represented all the finer qualities of affection and feeling of our being, in these twenty-five men we have all that is considered intelligent and great, men of "light and leading," men of the future, men who have turned their backs toward the temple of the Lord, while they look eastward and watch the rising sun. The Unseen at the west, whose Name was set in that temple, and who could only be known by revelation and received by faith, was utterly rejected by those five and twenty men. They were the agnostics of their day who refused to know what could not be seen by the natural eye, or discovered by the wisdom of man.

17-18. *The judgment of God.* In the foregoing verses we have a revelation given by God to His servant the prophet of man's downward course. Its truth may be verified by the history of nations, and more widely by what we see around us and throughout the world. Such abominations as here described began with the image of jealousy, "which provoketh to jealousy," and they increased in intensity from the first setting in until the whole being of man, body, soul and spirit, had become utterly corrupt. At first a likeness of God was found, then the lower cravings of his nature were attacked by the dread disease of apostasy from the Living God. Conscience still had a voice, even when the whole was enveloped in a cloud of incense. But as the plague continued to spread, so other parts of the being became affected, and the finer sentiments, the feelings of the soul, were spent on a dead hero until these became as dead as Tammuz for whom the women wept.

It is an established fact that man assimilates himself to the object

which he worships, and he worships that which is most pleasing to his natural desires. Then his tendency is always from bad to worse. But at last the highest part of man's being is attacked and brought low; his powers of mind and judgment become perverted and darkened, so that he acts the fool; he says, "There is no God." He turns his back upon that which is the revelation of the Unseen and worships the rising sun.* This spiritual disease spreads like leprosy until the victim becomes a walking corpse, and finally is seized by the hand of death. The symptoms of the disease were made known to Ezekiel in order that he might thereby be the better fitted to deal with the rebellious people. If judgment was threatened, it was in love. The very

*The phrase, "Lo, they put the branch to their nose," is supposed to have reference to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs of the plant called *Barsom*.—Gesenius.

threatening was a proof of mercy in store. Sin was made known that the need of repentance might be felt, and thereby a way made for the application of the divine remedy.

In sight of such a vision as this given to Ezekiel how apt are the words of warning to the people of God given us by the Apostle, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." The wise men of the world with their stout words, which they utter against the God of creation and revelation, make it clear to all who have eyes to see, that the apostasy spoken of in Scripture has reached, or nearly so, its last stage. Then surely it behooves us as the true children of God to watch and pray while we raise the voice of solemn warning in tones of compassionate love.

THE PHYSICIAN NEEDED

By D. TREHARNE

"They that be whole need not a physician, but they that are sick."

"But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance" (Matthew 9: 12-13).

Who are the "sick"? And what "physician" do they "need"?

In seeking the answer to these questions it should be noted first of all that the word here rendered "physician" does not mean one who uses physic. It means a *healer*; and it is important to observe this, for there are many that practice the healing art, who do not use physic.

The statement made by the Lord, in the words above quoted, was man-

ifestly intended to convey a self-evident proposition, namely, that the well *do not need* to be healed, but the sick.

As soon as sin came in, unhealthy conditions began to develop.

However early in the history of the world men began to experiment on sick people, it is evident that *the need* of healing was there *before* the would-be healer.

To the ancient Briton and the present day African savage, the American Indian, the Chinese and the European, there was, and is, when sick, the *need* of a healer. They all have had *their* ideas of what constitutes a "physician" or healer.

Let me quote from a missionary Journal called "South America" (Marshall Bros.), June, 1912, page 32—"Dr. Glennly made a commence-

ment at medical work (at Cuzco, Peru) only to find that his excellent *London diplomas were of no value to him*. Chinese doctors, herbalists, and Indian bonesetters were not interfered with, but it was *illegal* for an M. B. and B. S. of London to practise in Cuzco as a Medical."

Are we to take for granted then that whoever is popularly admitted or legally owned to be a healer, is *the* healer whom the sick *in that district need?*

Let this word of Christ's be applied in its bearing on the time when, and the locality where, it was uttered. Surely there and then, if ever, it had its primary application.

There were "physicians" there, and this we know, for the woman with the issue of blood had "suffered many things of many physicians" (Mark 5:26).

Was any one of these, or of such as these, the healer whom the sick *needed?*

Was it not true that the woman needed a *healer* after she had been to the many *physicians*?

It is then clear that the existence of a person called a "physician," by popular or legal consent, is *no guaranty* that such person is the physician whom the sick *need*.

Among men it is a matter decided simply by local opinion, varying according to period and supposed enlightenment.

When the Scripture at the head of these lines is read in the language of natives of foreign countries, these natives have as much right to conclude that these words of our Lord justify their native doctors, as we have for supposing they justify our European physicians. Yet we deem it gross ignorance to trust theirs. Some of ours also are behind the times; and some, we may even fear, are in advance of the times.

The matter then resolves itself to

this: The most acceptable interpretation, popularly, of this Scripture is—

To each man, the healer he needs, is the one whom *he thinks* he needs. And of course he may, and does, change his mind. Why not?

But to suppose that the Lord Jesus would assent to such an interpretation of His words is absurd. His words here are an abstract statement, justifying nobody, and guaranteeing no procedure. If they be taken to justify *any* physicians, they must justify *all*, and therewith *all* procedures. It must logically be so, unless it be admitted that every man, savage, civilized or Christian, is permitted to have his own standard. The Lord's words here leave the question untouched, whether any particular person is a *God-acknowledged* healer or not.

I say: "God-acknowledged healer" advisedly, for surely the Lord Jesus could not have contemplated every audacious and ignorant quack and witch doctor in the wide world, as fulfilling the conditions needed to merit the name of "Physician" or "Healer."

Perhaps many may consider that the English licensed allopath physician answers best to what Christ calls a "physician." Such may, or may not, be generous enough to include the physicians of neighbouring countries, and these in their turn may be broad enough in their views to accredit the English. If such is the case, how strange that the interpretation of these words of our Lord should have had to await our day for their correct application—and even so, to be restricted geographically *to us and our neighbours*.

But the application of His words was evidently not to any particular time or locality. The "need" is unceasing and universal. It existed then as well as now.

Yet, however general the applica-

tion of this Scripture it could have *none at all* if it was not applicable locally at the time when it was spoken.

Let us then apply it to that time, to which all must agree it primarily applied, viz., when Christ was on earth. In the whole of the New Testament we have the record of a person's consulting earthly physicians, historically given, *once only*, viz., the familiar account of the woman with the issue of blood.

(I may remark, in passing, that, correspondingly, the case of Asa, 2 Chronicles 16, is the only one in the *Old Testament*.) This woman had tried "many physicians." They were styled, by the inspired writers, by the same term—physician—as the person whom Christ asserts that the sick need. They were "physicians." The sick need a physician. I admit that He did not say that they needed more than one. It is evident, that, while the woman was experimenting with the many, and while she "spent all her living" (Luke 8:43) on those whom she had hoped would minister life to her: and while each in his turn experimented on her—it is evident, I say, that while this was going on, she had not found the *right* physician.

She came to Jesus Christ and was healed. To say the least, He was a right physician. Let the reader enquire if He was *only One out of many*.

I would particularly point out that the Lord did not turn aside to justify or condemn the "many" physicians. *What procedure could be more scathing!* In His presence they were simply ignored, as, in God's presence, were the fig-leaf aprons that Adam and Eve had made for themselves. In the case of Asa it was somewhat different. He had known and experienced the blessedness of trusting in the Lord. "Yet

in his disease he sought not to the Lord, but to the physicians" (2 Chronicles 16:12). It was not a condemnation of physicians, but the condemnation of Asa. I cannot see that the world's physician is more specially under condemnation than any other man of the world. But Asa ought to have known better. In the case of the woman "*When she had heard of Jesus*" (Mark 5:27) she straightway sought Him; not in conjunction with, or through the mediation of, earthly physicians, but by personal contact. If Asa had acted conversely to the way he did and had "sought not to the physicians, but to the Lord," the simplest can gather that he would have acted according to the Lord's mind.

So, whether the Lord be visibly present as in the woman's case, or *not* visibly present as in the case of Asa, the moral is the same.

Was there no balm in Galilee? Was there no physician there? Why then was not the health of this daughter of Israel recovered? Is there the remotest hint that the moral intended was that medical science was in its comparative infancy, and could not compete with the disease? or that they had not the right balm at hand, say the balm of Gilead?

The silence of Scripture as to anyone's having both authority and ability to heal diseases, *except the Lord*, is most impressive.

We hear much in popular theology of Christ as physician distinctively of *the soul*; the *spiritual* physician to rectify moral blemishes, and morbid conditions of *the soul*, as distinguished from physical and bodily ailments.

Are we to close our eyes to the hundreds of other would-be *moral* physicians who preach and practise other methods of moral and spiritual reformation and uplifting, totally unconnected with the redemption through

Christ? Further; it is evident that these moral physicians can point to improved ways, and bettered demeanour, as results of Christless systems.

If we are to go to bodily physicians *because such are available*, why should not we go to the moral physicians for the same reason?

In any Christless system, to deal with the consequences of sin, in either spirit, soul or body, the one all-important point to decide is this: not whether the system has given ease or relief merely, but whether it has adequately met the "need." Relief from pain or discomforts is by no means always primarily the object to aim at. Every thoughtful intelligent man can perceive that pain has its function in the economy of man. How commonly it is seen to warn him of excess or negligence! If men were exempt from pain it is my belief that they would be shorter lived than they are now. The physician who occupies himself with second causes must of course eventually be disappointed. So it must be with all whose horizon falls short of eternity.

I will not venture on suppositions as to whether Christ healed more bodies, or souls, when on earth. I know He did both. There were moral physicians of no value then as now. There were physicians of the body then as now. The Lord Jesus invaded equally the domains of each. He must have seriously affected the income of the one class, and detracted from the glory of the other.

THE SEVENTY WEEKS AND THE GREAT TRIBULATION

(Continued from February)

It will further be seen from this answer that Daniel's question had reference to the *very last epoch* of Jewish history; for it was in that very last stage of their national existence that the daily sacrifice was

Among orthodox Christians, how are we to account for the prerogative granted to the physicians of the body, who are now commonly supposed to have the recognition of Heaven on their various and diverse practices, while the spiritual or moral physicians are held to be under the undiminished, undisguised condemnation of God?

It is a matter of interest to note that God's goal for Israel on leaving Egypt was the Land *beyond* Jordan. Two and a half tribes came short of that goal, preferring their choice to God's.

This is where Gilead was. This is where the celebrated balsam came from that was so much used in Egypt, where Israel dwelt before they were delivered. Jordan was a figure of judgment. So an Israelite within the land of promise would have to cross the Jordan *backward* to get the "Balm of Gilead"; while, to worship at Jerusalem, the Israelite dwelling in Gilead had to cross the Jordan *forward*.

Strange that this noted balm should not have been in the *promised* land!

So it is now. To worship I must be on the resurrection side of Jordan; whereas if I seek the balm of earthly succour I must find myself on Egypt's side of the river of judgment, in other words "as though *living* in the world" I subject myself to its applauded practises.

caused to cease, which was by them regarded (when it came to pass in the days of the siege of Jerusalem as we shall presently show) the harbinger of some dire calamity.

The Taking Away of the Daily Sacrifice

We take the marginal reading (which is the more literal) as giving

the sense, the words of the margin being "and to set up the abomination" &c. This reading would make the 1290 days the measure of time between the two specified events. But we have lately seen an interpretation, based on the text of the A. V., which makes the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate, *simultaneous events*, both governed by the preposition, "from." But this obviously leaves the verse without meaning; for it gives a measure of time from two specified events, without stating to what that measure brings us.

The "daily sacrifice" was the sacrifice of a lamb every morning and evening. This was to be kept up by the children of Israel throughout all their generations, and a special promise was given upon condition that this offering be continued (Ex. 29:38-45). (It should be observed that the causing of the sacrifice and oblation to cease, as foretold in Daniel 9:27, is a very different thing.)

Now, as a matter of historic fact, the daily sacrifice was taken away during the siege of Jerusalem; and this was counted by the Jews an event of such importance, and such a portent of approaching disaster, that Josephus has recorded the very date on which it occurred, saying:

"And now Titus gave orders to his soldiers that were with him to dig up the foundations of the tower of Antonia, and make a ready passage for his army to come up, while he himself had Josephus brought to him; for he had been informed that, on that very day, which was the *seventeenth day of Panemus*, the sacrifice called 'the daily sacrifice' had failed, and had not been offered to God for want of men to offer it; and that the people were grievously troubled at it" (Wars, VI. 2.1.).

The Roman army, which, by comparison of the Lord's words in Matthew 24:15, 16 and Luke 21:20, 21,

is clearly seen to be "the abomination which maketh desolate," encompassed Jerusalem before the failure of the daily sacrifice; whereas it might appear from the wording of the prophecy that those events occurred in the reverse order. But Mr. Farquharson shows that "there is nothing whatever in the verbs of the sentence to indicate which of the events should precede the other; the interval of time between them only is expressed."

The first approach of the Roman armies under Cestius is described by Josephus in his book of Wars, II. 17, 10. This was in the month corresponding to our November, A. D. 66. The taking away of the daily sacrifice was in the month Panemus, corresponding to the Hebrew Tamuz, and our July, A. D. 70 (Hartwell Horne's Chronological Table). Thus the measure of time between the two events was *three years, and part of a fourth*.

But more than this: the measure 1290 days is exactly 43 great months (30 days each, according to the Hebrew method of reckoning), and inasmuch as their practice was to reckon by *even* weeks, months, and years the fulfilment of this part of the prophecy is seen in the fact that it is just 43 *even* months between the two events, ignoring *the parts* of the two months in which the events severally occurred.

In verse 12 those are pronounced "blessed," or happy, who survive a further period of 45 days, and thus come to the 1335 days. In correspondence with this is the recorded fact that, about a month and a half after the daily sacrifice failed, *the siege was ended* by Titus' getting sudden and unexpected possession of the upper city, the last stronghold of the besieged. This last action took place, according to Josephus, the seventh day of the Hebrew month Elul,

answering to our September; so that the further duration of the siege after the failure of the daily sacrifice was approximately *one month and a half* (Wars, VI, 8, 4, 5).

That those days were "shortened" (as the Lord had promised) by some Divine interference, is indicated by the abrupt and unexpected manner in which the last stronghold fell. Josephus tells how the "tyrants" (the dominant faction in the city)

"Did now wholly deprive themselves of the security they had in their own power, and came down from those very towers of their own accord, wherein they could never have been taken by force. * * * They left those towers of themselves; or rather *they were ejected out of them by God Himself*. * * * The Romans, when they had gotten on the last wall without any bloodshed, could hardly believe what they found to be true" (ibid).

As regards the promised *blessing* of verse 12 (Dan. 12), it may be observed that Titus immediately extended clemency to the survivors, and he set free those who had been bound by the tyrants (Wars, VI, 9, 1).

But we agree with Farquharson that blessing of a higher sort is here intended. For we would recall words of like import spoken by the Lord when, referring to the same period of unequalled distress, He said, "But he that shall endure unto the end, the same shall be saved" (Mat. 24:13). As to this Mr. F. says:

"Unquestionably this is His promise to the faithful and persevering and obedient in all ages of His Church; but, as being comprehended in His prediction of the destruction of Jerusalem, it has special reference to those who should *endure* under the trials peculiar to the last great war, in which that city was to be trodden down. Those trials, He intimated, would be very severe. He said, 'There shall arise false Christ's, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect'."

But to those who should endure all those trials there was the assurance of special blessing.

In concluding our comments under this heading we would observe that, in Daniel's deep concern regarding this time of "the end," as to which he inquired with such anxiety, we see a further and a convincing reason for the view that the period in question was that of the unparalleled calamities which were to accompany the extinction of his nation and the destruction of the beloved city, as foretold also in the preceding prophecy of the Seventy Weeks. It is most unlikely that Daniel would have evinced such concern regarding the end of some far-off Gentile dispensation characterized by the wide diffusion of secular knowledge, and by the many automobiles and other swiftly moving conveyances of this present time. Daniel had the spirit of the Lord Himself in showing acute sorrow because of the unequalled distresses which were to befall his people and their holy city and temple.

The Period of Three and a Half Years

In commenting upon the period of three and a half years, and upon the various theories to which it has given rise, Dr. Taylor says:

"We cannot pass this note of number without remarking on the singular coincidences presented by its frequent occurrence both in history and prophecy. The drought in the days of Elijah lasted three years and six months. The little horn which appeared on the head of the fourth beast was to have the saints given into his hands 'until a time, and times, and the dividing of time.' The public ministry of the Messiah was to continue for half a week (or heptad) of years; that is, for three years and a half. His Gospel was to be preached to the Jews after His ascension for

another half heptad before it was proclaimed to the Gentiles. Then, in the Book of Revelation, it is said that the woman shall be nourished in the wilderness 'for a time and times and a half a time,' and that the holy city should be trodden under foot forty and two months, which are three and a half years.*

"Now all these are marvellous coincidences, and they point to the existence of some hidden harmony which has not yet been discovered. I might add that three and a half is the half of the number *seven*, which (found in the week) has been recognized as the symbol of completeness. The sacred lamp has seven branches; the seventh was the Sabbath year; and at the end of seven sevens came the Jubilee. So also the seventy years of the captivity were made the basis of the seven seventies of years which were to run their course from the time when the edict to rebuild Jerusalem went forth until the ap-

* Also God's two witnesses (Rev. 11:3) are to prophecy a thousand two hundred and three score days (the same period stated in terms of days); and of the ten-horned Beast it is said that power would be given unto him to continue forty and two months. (Rev. 13:5).

(To be continued)

THE CROSS BEFORE THE CROWN

By THOS. BOLTON

[We here reproduce the Introduction and part of the first chapter of this exceedingly valuable book, believing that all who read so much of it will be eager to read it all. It is a book of 56 pages, in strong paper covers, selling at 25c each, five for \$1.00.—Ed.]

INTRODUCTION

The object of this tract is to show in a fair and reasonable manner some of the concealed but serious issues from a modern teaching,

pearance of the Messiah upon the earth. I do not know what to make of all this. I frankly acknowledge that it baffles me to find a reason for it. I merely state the fact, and leave you to ponder it for yourselves, that you may learn how much there is, not only in prophecy, but also in history, which lies beyond our ken * * *

"If any choose to regard all this as being not only applicable to Antiochus, but also through him, as typical of the New Testament Antichrist, and should take the days of the history of the one for *years* in the history of the other, I have only to say that I find nothing, either here or in the New Testament, to sanction such a procedure. For me, the interpretation which I have endeavored to give is sufficient. They who go further leave the domain of certainty for that of speculation, and the very number of their conflicting opinions is a warning to every expositor not to venture beyond his depth into these dark waters. For myself, I am content to stand upon the shore and wait, like him to whom were first addressed these reassuring words, 'Go thy way; for thou shalt rest, and stand in thy lot at the end of the days.' "

which is to the effect that God, through John the Baptist and Christ, offered the restoration of earthly greatness to the Jews. It will be our endeavor to prove from evidences, in the main indirect and hitherto largely unused, that such an "offer" would have been inconsistent with the *honor* of the Lord, and the *veracity* of His Word.

That it does involve such results—though these perhaps have not been contemplated or seen by those who have accepted the teaching—is sufficient warrant in the writer's mind

for taking up his pen, and, as far as he is enabled, for setting forth his evidences for the calm and unbiased consideration of the Lord's own people; assured that, by all who have the humble "ear" of Prov. 22:17 and the "applied" heart to study God's word, "rest" and "certainty" (ver. 21) may be claimed no matter what, or who, may oppose.

For the sake of such as have not become familiar with the phrase above, viz. "Kingdom Offer," let us state that the word "Offer" (which for brevity we shall often use) refers in this tract to a supposed offer by our Lord, and by John the Baptist, as well as by others, (mainly in the earlier days of the Lord's ministry) of a restoration of the Davidic house and throne in Jerusalem; and of a kingdom, or "earth-rule of Christ's" to be *then* set up. This, as necessarily involving a destruction of the then Roman sway in Palestine, is alleged to be the "Kingdom" meant by the expression the "Kingdom of Heaven" (Mat. 3:2; 4:7 &c.). Its "offer" or proclamation is said to be what is meant by the "Gospel of the Kingdom" (Mat. 4:23; Mk. 1:14 &c.), which is further deemed to be distinct from the "Gospel of God," "of grace," and of "Jesus Christ," as subsequently, and still, preached amongst men. Further it is taught or implied that, in the main if not entirely, the Gospel of Matthew is for Jews and not for the saved of this dispensation; that the words of our Lord as recorded by Matthew are on a different footing (law) from those commands such as the Gospel of John records; and that the former will become effective in the day of the future Kingdom of Christ on earth.

It is also alleged that Christ's entry into Jerusalem on the ass's colt was His "final offer" of the

(earthly) Kingdom to the Jews.

While discussing the correctness, or otherwise, of the above allegations, we hope to enquire also into *the hidden inner working* of such views, so as to discover the motive behind them—as well as into the strange fact that it is only of recent years that they have been widely promulgated; at first tentatively, but now as if they had the divine authority of a "thus saith the Lord" behind them.

The fear of man *bringeth* a snare, equally as the esteem of men, and of reputations, unduly, may result in a snare being widely *retained* within the very household of God, even though of proved detriment to His children. May His blessing lead to some undoing of any merely human teachings, and to the loosening of their hindering bands, through these simple "reasonings."

Portland, Victoria, Australia,
June, 1921.

CHAPTER I

In order the better to support the evidences that we shall produce, as well as to save repetition, we here state, with apologies, a few truths in axiomatic form, as follows:—

(a) An "offer" of the kind alleged to be a "national" offer, and to have penalties for rejection attached, must, in the very nature of the case, have been widely promulgated at home, as well as carried into distant parts, being well authenticated as it was carried. Therefore in later years there would be many, both near and far, who, if such offer had been made by our Lord Jesus, would either have heard it for themselves, or through others (See Mat. 4:14-24, and John 18:20, 21 as to the very wide publicity of the Lord's preaching).

(b) The "offer" having been thus explicitly and widely made known;

and known to have penalties attached, must have been made with "Authority"; but more—in *Good-faith and Sincerity*.

(c) An "offer" to be made with divine Authority and in good-faith, could not have been made (consistently with the character and honour of a promise-keeping God) if such offer had involved in any degree His faithfulness to the purposes and promises He had *previously* been pleased to reveal and make to His creatures; and that too, whether those purposes were fully disclosed in the prophecies of the Old Testament writings, or later on in the interpretation of them as set forth, either orally by His Son, or in writing by His Spirit-directed servants, of the New Testament era.

(d) Therefore if it can be shown that the making of the alleged "offer" either by John the Baptist, or by our Lord himself, or by others in His name, was such, that to the hearers at the time, or to those who heard of it later, it involved contradictions (implied or expressed) with, *firstly*, the Scriptures of the Prophets, or *secondly*, with *His own words*, or *thirdly*, with those of His servants as authorized and inspired by His Spirit after He returned to glory, then for the above reason (added to the revelation we have of *One God Most High,—Father—Son and Holy Spirit*) we are bound to believe no such "offer" was made, *nor could have been made*; and that to build upon it a system of doctrine is "to build upon sand." And further the doctrine (when exposed) is seen to be in its nature not "Christian" but "anti-christian" teaching (though hidden and subtle) not having been built upon the rock of God's Word, but added on to it.

It shall be our endeavour to show by a few (for there are many) instances how just such contradictions

of prophecies, as well as reflections upon and contradictions of the Saviour—His words or those of His servants—are involved by the theory we are discussing. But let us first ask here what we mean by the expression "good-faith." In the writings of one who supported this teaching we read:—"It would be impious to suppose that the offer was not meant to be accepted."¹ Again in a well-known magazine² we have met this:—"there can be no doubt that had the Jews accepted this offer the Kingdom would have been immediately set up."

This is what we mean by "good-faith"; and we quite agree with these writers; i. e. *had* the "offer" been made by God's Son, *and accepted*, He would most certainly have "kept His word," as we commonly express it.

Another of these writers³ tells us that the conditions for setting up the Messianic Kingdom "*did not exist, nor was it possible*, till the dissolution of the Roman Empire" i. e., the "toe" period of the vision of Dan. II. Yet⁴ elsewhere this widely accepted authority seeks to spread the idea that, not-with-standing the above, Jesus Christ (in his opinion) offered something for which neither the conditions nor the time had arrived. What is that but to imply that He made such an offer as the common judgment of men would declare was not a "genuine" offer; that is to say not in "good faith," and therefore one that our premise (b) above shows was *not made*.

We leave to those who are concerned the reconciling of the contradictory views of the advocates of this theory. To attempt to add to the perfect architecture of God's revealed plan an annex of man's devis-

(¹) The late Sir R. Anderson.

(²) "The Witness."

(³) Scofield Bible, p. 903.

(⁴) Scofield Bible, p. 1100, et al.

ing, must surely involve such results. It can neither be securely attached to the heavenly design, nor made to harmonize with it either in the outline or in the details thereof.

There are some who try to reconcile the honour of God with the making an "offer" in such a sense as a child would describe as "not meaning it" by saying—"Oh! He knew beforehand that the Jews would reject it." To our mind the thought is not made the less impious because "foreknowledge" has been connected with it. "But does God not offer Salvation like that?" says someone. "No" we reply. A thousand times "No"! The sinner has indeed an offer made to him (yea a *command* to repent) which he is free to accept. And that offer is of a thing which God is "free" to give; and which, in the acceptance, *magnifies* both the Word and the Power of God. But, upon the theory we are examining, the Jews would have had an "offer" that they would *not* have been free to accept, *i. e.*, if many prior events of utmost importance to the glory of God and to the blessing of mankind were to find their due time of fulfilment (if they found it at all); and which, had it been accepted and realized, would have dishonoured God's written Word.

Are we overstating it when we say that types, shadows, psalms, prophecy, incident, history, and express declaration of the Scriptures, all harmoniously *converge* upon one *prior* and momentous *necessity*, an imperative "needs must" (Acts 17: 3), in order that a Holy God might be able to deal in His own and wondrous way with the sin-stained universe? Those converging rays fall upon the *dying* form of the Son of God—the long promised Messiah—even Jesus of Nazareth. What shall we do with those converging lines? yea rather, what shall our Lord Him-

self do with them? From eternity past they have stretched on their ever narrowing testimony to that "*time*" (Lu. 9:51) of all times, that "*place*" of all places (Lu. 23:33). And now in the very days of that supposed "offer to the Jews," they are about to find their meeting-point, their climax, and their fulfilling hour, on Calvary's hill, as the centre point of Divine history.

Is it possible that He who was the Author and Draftsman of this wondrous "plan" should now Himself be the One, at its rapidly approaching culmination point, to propose its erasure from that Divinely written and foreshadowing history concerning God's dealings with the human race? Is it credible that He would, as it were, interpose at this point in the great Light of God's sovereign counsels the "prism" of a "Jewish expectation" so called, and so break it up into its component rays? Would He then shed forth in His preaching one only of those rays—and that one of a lesser character; the *earthly* dominion—yet to be His? Would He thus scatter aside, as unwanted, unneeded, forestalled, all those other component rays, which joy-bringing and uplifting to glory in their effects, through the Cross, have shone for long ages toward and upon the whole universe—and toward mankind in particular?

If we cannot believe that He, whose ways from of old have been consistent—"without variableness or shadow of turning"—would so swerve, and at such a moment, from His revealed and age-persisting plan, does it not seem (to use a mild term) at least "derogatory" to His honour to say that He *offered* in any sense whatever to do so? So it seems to us, and we are bold therefore to say that if the above issues are involved by it no such "offer" could have been made by our Lord (premise "c").

But there is another view with another proposed solution:—the view of an esteemed brother in the Lord¹ who would not for a moment admit of a postponed Calvary; but who attempts to show that “the Crown” could have come *before* the Cross, without necessarily discarding the latter. Says this writer:—“Had Israel as a nation accepted the Lord Jesus as their Messiah His sufferings would have been no less indispensable; but they would not have been inflicted by Israel: clearly the Romans would not have acquiesced in the setting up of a Jewish Kingdom, and by *their* hands alone He might have died, to the grief of Israel rather than to their guilt.” Let this quotation suffice to show the extremities to which expounders of the “offer” teaching are driven, in the effort to hold on to their theory and at the same time retain God’s centre-point of the world’s history. According to our premise “d” this solution is self-condemned in that not only is Calvary placed out of its age-long order—as we might show by many irrefutable proofs—but also a change has to be made in its attendant circumstances, *as well as in its predicted and chief actors*. For it was plainly foretold that Christ would be put to death by *His own people* (Zech. 11: 12-16).

In addition to this, one feels surprise that it can be even so much as imagined that the eagle-eyed Roman power would have “acquiesced” in the widespread (see premise “a”) promulgation of a rival Kingdom even for *one single day*, let alone for the more or less extended period that would, in the nature of the case, have had to elapse before the “setting-up” of the offered throne could have been achieved by a *national* acceptance of it, followed by, and expressed in, the resultant “crowning-

day.” Our surprise is increased when we recall having been told with due authority that one of the purposes of the alleged “offer” was to bring *the Jews* in guilty and worthy of the fate that shortly overtook their nation. Here then again let those who wish, reconcile if they can the conflicting views of the upholders of this strange teaching. For ourselves we turn to such a type as Joseph and his brethren; and to Scriptures such as Zech. 12:10; 13:6 and Isa. 53:3; Acts 4:27-28; 7:52 to negative fully this particular proposed solution of a *man-made* dilemma; for it is purely one of man’s originating in this modern way of so-called “rightly dividing the Word of Truth”; which is the Word of divine *harmony* and yet of progression. There may have been other attempts made at reconciling the need of Calvary with the *prior* “crowning” and earth-rule of the Son of David, who would then have been in occupation of His throne; but all such attempts are uncalled for—needless—and shall we say “profane”? The broad beams of Divine Light as in 1 Sam. 7:16; Psl. 89:34-36; and the words of Gabriel in Luke 1:31-33 shew this—that the “Messianic” throne should be occupied “*for ever*.” Of His Kingdom it is said, there shall be “*no end*.” How can these and similar words be recognized as consistent with the “offer” theory? Can the Christ descend *voluntarily* from a throne when once God has established it “*for ever*”? Can He be *deposed* therefrom by human rebellion, or by a foreign power? or even by the mighty resources of Satanic energies? Alas, my readers, there can be but one solution to this point (though one writer says “God *would* have found some other way” of following up the crown with the cross had the former been worn first). If the crown *must* have been placed at that time on the

(1) W. Hoste on the Kingdom.

Messiah's brow, if we *must* believe and teach that He was *willing*, yes, *offered* thus to have it, then we *must* also believe, and also ought honestly to disclose this, that, in view of the plain Scriptures cited above, then indeed there could have been no Calvary to follow. Further, if these things *were* true which are alleged of Him, or implied about Him, by this teaching, we ought as honestly to own that we believe our *Saviour*, Whose name was called *Jesus*, and Who came to redeem those "under the law" by Himself fulfilling its claim, had consented to a step that would

have "*for ever*" closed the door to a dominion established in righteousness.

Such a path of God-dishonoring deductions we refrain from exploring any further. Let us be warned against the depths of error into which it may yet lead the unwary. If we have touched it thus far it is solely in order that our readers may be the better informed as to the manner in which, in our judgment, the Lord is being, though all unwittingly by those who are doing it, "wounded in the house of His friends" today.

SANTIFICATION

A. SAPHIR

If we are truly convinced of our own utter weakness, let us hold fast with equal firmness the truth that our sufficiency is of God. All *needful* strength is in Christ; and we may at all times, by relying on Him, be made strong. As we are *made just* by simply believing in Jesus Christ, so we are *made strong and holy* by simply looking to Him. It is *faith in the living Saviour* which is the beginning and continuation of our life.

Sanctification is not an influence exerted subsequent to our acceptance by a remembered and absent Saviour. It is the light and grace, strength and courage, submission and comfort, given by a present, loving Christ, and received by the act of faith.

As we lean with all the weight of our guilt on Christ for *justification*,

we must lean with all the weight of our weakness on Christ for *sanctification*. "Only believe," and your enemies are conquered. God is for us, Christ is with us, the Spirit is in us. Why should we fear? Only be strong and of a good courage. And as with humility we receive the word "without Me ye can do nothing," we can also say, by virtue of our union with the adorable Saviour, "I can do all things through Christ, which strengtheneth me."

And thus every Christian soldier is a victor. He is more than conqueror through Him that loveth us; and though our life appears to us a fragment, and to the very last day of our earthly pilgrimage we have to mourn over sin and to resist it, *the Kingdom has come to us*; it is ours, and with it the crown which the Lord will give to all who love His appearing.

DENOMINATIONS

As God's earthly people are scattered among the NATIONS, so are His heavenly people scattered among the DENOMINATIONS. And, if I am governed by faith, just as I would, if living in the past dispensation, have directed a Jew to gather back to God's earthly center, Jerusalem, so would I now direct a member of Christ's body to gather out of denominations to God's heavenly center, the Name of the Lord Jesus Christ.—G. B. E.

WE ARE GLAD TO ANNOUNCE A NEW WORK
ON PROPHECY

THE SEVENTY WEEKS AND THE GREAT TRIBULATION

By PHILIP MAURO

This Book deals with the Last Two Visions of Daniel (Chapters IX-XII) and with the Olivet Discourse of the Lord Jesus Christ (Matthew XXIV) which, taken together, form a connected and comprehensive Scheme of Prophecy, embracing both **the First and the Second Comings of Christ.**

The Book is the outcome of **fresh and original Studies** of these Basic Prophecies, and not a mere restatement of views with which students of Prophecy have been made familiar by the many books issued during recent years.

The exposition of Daniel XI—so bewildering to most Bible readers—is of **great value**, the fulfilment of every verse being pointed out, and its meaning made plain.

The clear identification of "The King" of Daniel XI 36-39 is a feature of deepest interest.

We believe this Book will commend itself to all classes of readers (1) by the **full and convincing proofs** given in support of every interpretation, and (2) by the **simplicity and clearness of the expositions**, which are all set forth in "words easy to be understood."

READY (D. V.) ABOUT MARCH 15th

Price \$1.75 Postpaid

 **WE ASK OUR FRIENDS TO CO-OPERATE IN THE PRODUCTION OF THIS IMPORTANT BOOK BY SENDING THEIR ORDERS IN ADVANCE.**

HAMILTON BROTHERS
SCRIPTURE TRUTH DEPOT
120 TREMONT STREET
BOSTON 9, MASS.

THE LAST HOUR

A PERIODICAL (MONTHLY "IF THE LORD PERMIT") IN WHICH IT IS
PURPOSED TO EMPHASIZE "THE PRESENT TRUTH"

"Little children, it is the LAST HOUR" (1 John 2:18).

"Knowing the time that it is ALREADY THE HOUR we should be aroused out of sleep" (Rom. 13:11. Greek).

Editor: PHILIP MAURO, Framingham, Mass.
Publishers: HAMILTON BROS., Scripture Truth Depot
120 Tremont St., Boston 9, Mass.
Printed in United States of America.

Terms: Single copy, 50c a year; 5 or more to one address, 45c each;
30 or more, 40c each.

Please address all requests for this paper TO THE PUBLISHERS

VOL. III

APRIL, 1923

No. 4

WHAT IS THE GOSPEL?

By GEO. B. EDWARDS

When Christ gave a commission to His servants to "preach the gospel to every creature," it became very essential to know just what it was that they were to preach (Mark 16:15). And if we confine ourselves to the study of Mark's record concerning Jesus Christ, we shall discover a very simple and helpful formula of the gospel. Mark refers to the gospel frequently in his book, but only in two places does he qualify it. In chapter 1:1 he has, "The beginning of the gospel of Jesus Christ, the Son of God." And this expression is of great moment, as we shall endeavor to point out later on. Again in chapter 1:14 he has, "Jesus came into Galilee, preaching the gospel of the kingdom of God." That is to say, what Jesus announced as the gospel of the kingdom of God was simply the *gospel of Himself* as the Son of God. And this was to be, *once and for all*, "the gospel," and the *only* gospel God ever commissioned men to preach. This gospel, as Paul testified in Rom. 1:1-3, was also "the gospel of God," for it was "concerning

His Son Jesus Christ our Lord." Therefore, the real definition of what the gospel is, whether we accept the testimony of Paul or other of the New Testament prophets, is limited to the idea of "Jesus Christ the Son of God" or "His Son Jesus Christ our Lord." For to preach the gospel is in reality to preach *Christ*. And to preach Christ is to preach the kingdom of God. In other words, inasmuch as Christ Himself was "anointed to preach *the gospel*" (Luke 4:18), what He preached in His ministry was "the gospel of the kingdom of God" (Mark 1:14). And this gospel was "*things concerning Himself*" (See Luke 24:25-27). For it was "the gospel of the kingdom" that Jesus preached to Nicodemus, when He testified to that "ruler of Israel" the things concerning Himself (John 3).

But we must account for the fact that the gospel had its *beginning*, even as Mark opens his book, "The beginning of the gospel of Jesus Christ the Son of God." And this beginning is accurately defined in Mk. 1:2, "As it is written *in the prophets*, etc." In agreement with this, Paul declared, "The gospel of

God, which He had promised afore by His prophets in the holy scriptures" (Rom. 1:1, 2). We see then, that the gospel was promised in and by the prophets, and, what is more, the righteousness of God, which the gospel reveals, was also "witnessed by the law and the prophets" (See Rom. 1:17; 3:21). But this gospel had its beginning, in the new dispensation and under the new covenant, in the going forth of John the Baptist, as the forerunner and proclaimer of Christ. For John the Baptist preached Christ as the Son of God (Read Mk. 1:1-8).

This line of truth has been abundantly set forth in the pages of this magazine, but we refer to it again purposely in order to develop "the truth of the gospel."

Two Great Articles of Faith

1. *The Personality of Jesus Christ*

The testimony all through the written gospels is this, that Jesus Christ as He came in the flesh was the Son of God. And this explains the language of Mark, in the opening of his book, "Jesus Christ the Son of God." Therefore it was not necessary for people to wait until Jesus "died and rose again," before they could obtain eternal life, or before they could enter into the kingdom of God. For if they did but believe *in Him*, as He became manifest to them in the flesh, they already *had* eternal life. "He that believeth on the *Son hath* everlasting life" (John 3:36). Very many passages might be cited, wherein we are made sure of eternal life through faith in the Person of Jesus as the Son of God. Again, this faith in the Son of God confirms the fact that we are born of God, or born again (See 1 John 5:1). By this new birth we enter the kingdom of God, as the Lord Himself pointed out to Nicodemus (John 3). However, should any who read these lines sup-

pose, in accordance with the theory accepted in some quarters, that to enter the kingdom one must be immersed into water, we would simply inquire, How can one "be *born* of water" by merely being *physically* immersed into it? (John 3:5). Scripturally considered, the teaching that water baptism is either a door into the kingdom or into a church, is far from the truth.

But if we look for a moment at that memorable gospel-address by Paul in Acts 13:16-41, to the children of Israel, we shall notice that the expression "raised unto Israel a Saviour, Jesus," in verse 23 does not refer to the resurrection of Christ, but rather to His advent into the world, when He was made of David's seed. However, a similar expression in verse 33 does refer to His resurrection, when it says, "He hath raised up Jesus again, as it is written in the second psalm, etc." Now let us observe with care at what *time* Jesus became a Saviour unto Israel. We have it stated here with great precision, that it was at "the *beginning* of the gospel of Jesus Christ the Son of God," when John the Baptist went forth to proclaim "the Lamb of God, that taketh away the sin of the world." For in Acts 13:24 we read, "*When* John had first preached before His coming the baptism of repentance to all the people of Israel." In this message of Paul's at Antioch in Pisidia no stress is laid upon the *necessity* of the death and resurrection of Jesus as a Saviour. Yet Paul presents Him as the same living One, whether prior to or after His death and resurrection, through Whom forgiveness of sins and justification from all things were preached, to be obtained simply by believing in Him (vv. 38, 39).

Peter in the house of Cornelius proclaims virtually the same things to a company of Gentiles (Acts 10:

34-48). Here again the preaching of John and the preaching of Jesus Christ are in close association, the latter following closely upon the former. And then comes the preaching of the chosen witnesses (vv. 39-42). There is no testimony here as to the vicarious suffering of Christ for sinners, but it is the testimony unto the **PERSON** of Christ. He had been ordained of God to be Judge of living and dead. "And to Him give all the prophets witness, that through *His Name* whosoever believeth in Him shall receive remission of sins" (vv. 42, 43). The fact of the resurrection of Christ is made important both by Peter and Paul in these addresses. But the essential thing for salvation was faith in *His Person*, which at that time must of necessity include "if thou shalt believe in thine heart that God hath raised Him from among the dead" (Rom. 10:9).

Another very striking case, to which we can only refer in passing, is the translation into the kingdom of Christ of the thief on the cross. This man was taken to Paradise with the Lord simply by exercising his faith in the Person of Jesus as the Son of God (Luke 23:39-43).

The one great truth we wish to establish in thus elaborating upon these interesting Scriptures is, that by faith in the Person of Jesus and in "the things concerning Himself" as found in the Old Testament, people were made the children of God and also were brought into the kingdom of God prior to the actual death and resurrection of the Lord Jesus. In other words, children were born unto God according to John 1:12, even at "the beginning of the gospel of Jesus Christ the Son of God."

"And this is the will of Him that sent Me, that *every one that seeth the Son* (that is, the Son of God), and *believeth on Him*, may have everlasting life, and I will raise him up at the last day" (John 6:40).

2. *The Resurrection of Jesus Christ*

The resurrection of the Lord Jesus marked a new departure in gospel testimony. God had sent His word unto Israel, preaching peace by Jesus Christ (Acts 10:36), but when Christ was declared Son of God with power, according to the Spirit of holiness, by *the resurrection* from among the dead (Rom. 1:4), peace could be preached unto the uttermost bounds of the habitable world, even to them that were afar off (Eph. 2:17). For "thus is it written, and thus it behooved Christ to suffer, and to *rise from the dead the third day*: and that repentance and remission of sins should be preached in His Name among all the nations, beginning at Jerusalem" (Luke 24:46, 47). And, reader, let us observe this word, for here we have a *new* beginning. The testimony of John the Baptist concerning Christ began in the wilderness, but after John was beheaded, the Lord Himself took up the testimony and bore it even unto Jerusalem, the testimony culminating in His death at the hands of the Jewish nation. Thus God's special testimony to Israel concerning Christ, come in the flesh, had its end. "For I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an *end*" (Lu. 22:37). But now this *new* testimony was to *begin* at Jerusalem, and then go out unto all the world. And this new testimony rested upon the supreme act of God's power in raising up Christ out of death, and setting Him at His own right hand, and giving Him a Name which is above every name (Phil. 2:9). Now, therefore, the wondrous glories of the gospel could be poured forth in richest profusion, through Paul, the chosen vessel, as he declares to us "the unsearchable riches of Christ" in the heavenly places. Now the gospel

could be declared in marvelous fullness and power with the Holy Ghost sent down from heaven (1 Pet. 1:12).

But, reader, with a view to "*rightly* dividing the word of truth," and seeking to maintain the unity of the truth, we have no hesitancy in declaring, that the gospel as preached by Peter and Paul after the coming of the Spirit, was *the same gospel* as that preached unto the children of Israel, as marking the "beginning of the gospel of Jesus Christ the Son of God," when John the Baptist fulfilled his ministry. In other words, whether before or after the death and resurrection and ascension of Christ, however the gospel may have been *qualified*, it was always simply "*the gospel*," or "this gospel" as we have the words employed in Mk. 14:9, "Verily I say unto you, Wheresoever *this gospel* shall be preached throughout *the whole world* (referring to the present dispensation), this also that she hath done shall be spoken of as a memorial of her." And we may also consider with profit, that when Mark describes the end of this present age, he does not, like Matthew, state that "the gospel of the kingdom" shall be preached among all nations, but simply, "*The gospel* must first be published among all nations" (Mk. 13:10). Then the Lord's last commission to His disciples for this age, according to Mark,

is, "Preach *the gospel* to every creature" (Mk. 16:15). And is it not true that "the gospel" is *now* being preached to every creature, and is it not true that "this gospel" is being published *now* among all the nations?

Nevertheless, it is most blessedly true, that "this gospel" has to do with the "burial" of our Lord Jesus Christ (See Mk. 14:8). And it is also true that His resurrection plays a most important part in its proclamation today. For now that Jesus has died, been buried, and has risen again, and has ascended to the right hand of God, the word of God directs us to preach that Christ died for our sins *according to the Scriptures* (that is, "the gospel of God which He had promised afore by His prophets in the holy Scriptures"), that "He was buried, and that He rose again the third day *according to the Scriptures*" (1 Cor. 15:1-4).

Therefore, when the Lord Jesus came into the world, He came to fulfil the Scriptures by dying for our sins, being buried, and rising again the third day. And this "good news," beloved reader, was "the gospel of Jesus Christ the Son of God," and this is "the gospel of the kingdom of God" which is now being "published among all the nations" in prospect of the speedy return of "the King of kings and Lord of lords."

THE CRITIC. A SOLEMN TRIFLER STILL

WM. COWPER

The lamp of Revelation only shows
What human wisdom cannot but oppose,
That man, in nature's richest mantle
clad,

And graced with all philosophy can add,
Though fair without, and luminous
within,

Is still the progeny and heir of sin.
Thus taught, down falls the plumage of
his pride,

He feels the need of an unerring guide,
And knows that, falling, he shall rise
no more

Unless the Power that bade him stand,
restore.

This is indeed Philosophy; this known,
Makes wisdom worthy of the name, his
own;

And, without this, whatever he dis-
cuss,—

Whether the space betwixt the stars and
us;

Whether he measure earth, compute the
sea,

Weigh sunbeams, carve a fly, or spit a
flea,—

*The solemn trifler, with his boasted
skill,*

*Toils much, and is a solemn trifler still;
Blind was he born, and his misguided
eyes*

Grown dim in trifling studies, blind he
dies.

FINNEY ON THE ATONEMENT

We purpose in this series of articles to give the substance of Charles G. Finney's teachings on the Atonement. It will be necessary, because of the limited space at our disposal, both to omit and to condense. Nevertheless we hope to give the teaching with all necessary fulness, and almost entirely in Mr. Finney's own words. We urge our readers to give close attention to these articles, and to go over them several times. They will be well repaid for their effort. Many of the people of God have but the vaguest ideas concerning the foundation subject of the Atonement; and some have erroneous thoughts about it. The extracts are from Finney's Systematic Theology; Geo. H. Doran Co., New York, publishers.

PART I

The Atonement a Feature of the Moral Government of God

Mr. Finney bases his entire teaching concerning the Atonement upon the great fact of the *Government of God*, it being recognized that the maintenance of God's government is absolutely essential both to the glory of the "Governor" (Mat. 2:6), and to the welfare of His subjects. The essence of every government is its *law*. Hence the essence of the Moral Government of God is the moral law. "Moral law can never change, or be changed. It always requires of every moral agent a state of heart and a *course of conduct*, precisely suited to his nature and relations. Whatever his nature is, and whatever his capacity and relations are, entire conformity to *just that nature*, and to *just those capacities and relations*, so far as he is able to understand them, is required at every moment; and *nothing more or less*. Anything that requires more or less than this cannot be moral law. Moral law invariably holds one language. It never changes its requirement, '*Thou shalt love*,' or be benevolent, is its uniform and its *only* demand. This demand it never varies, and never can vary. It is as immutable as God Himself is,

and for the same reason. To talk of letting down, or altering moral law is to talk absurdly. The thing is naturally impossible. No being has the right or the power to do so. Moral law is not a statute or enactment that has its origin in the arbitrary will of any being. It is that which the nature or constitution of every moral agent *imposes on himself*, and which God imposes on us because it is *entirely suited* to our nature and relations, and is therefore *naturally* obligatory upon us. It is the unalterable demand of the reason that the *whole being* shall be *entirely consecrated* to the highest good of universal Being; and for this reason God requires this of us with all the weight of His authority."

When Mr. Finney says that the sum and substance of the moral law is "Thou shalt love," it is the same in effect as if he said "Thou shalt be like God." This fundamental proposition is fully borne out by Matthew 5:44-48; 22:37-40; Rom. 13:8-10.

"Moral law proposes but one ultimate end of pursuit, both to God, and to all moral agents. All its requirements are summed up in one word, *love*, or *benevolence*." This is obligatory upon all moral agents everywhere; for "nothing can be law, in any proper sense of the term, that is not *universally obligatory upon moral agents under the same circumstances*."

But, by reason of sin, human beings are incapable of fulfilling "the righteousness of the law" (Rom. 8:4, 7). Hence God is dealing with them in grace, upon the basis of Redemption, to recover men from their natural condition of enmity and rebellion, to bring them into His Kingdom, that is to say, under His government, and to make them loyally submissive to His authority. In one word, the purpose of all God's deal-

ings with men is *to establish His Kingdom.*

What part has the Atonement in the accomplishment of this purpose?

Mr. Finney says:

"We come now to the consideration of a very important feature of the moral government of God; namely, the Atonement. In discussing this subject I will call attention to several well-established principles of Government.

"We have already seen that moral law is not founded in the mere arbitrary will of God, but in the nature and relations of moral agents. As the will of no being can create moral law, so the will of no being can repeal or alter it. Since it is just that rule of action that is agreeable to the nature and relations of moral agents, it is as immutable as those natures and relations. The spirit of the moral law requires *disinterested* (*i. e.*, unselfish) benevolence, and is *all* expressed in one word—LOVE. To the letter of the moral law there may be exceptions; but there can be no exception to the spirit of the moral law.

"The letter of the law says, 'The soul that sinneth it shall die,' but the Spirit of the law admits and *requires* that, upon certain conditions (to be examined in their proper place), the soul that sinneth shall live. The letter of the law is inexorable; it condemns and sentences to death all violations of its precepts, without regard either to Atonement or Repentance. But the Spirit of the law allows and requires that, *upon condition of full satisfaction being made to public justice, and the return of the sinner to obedience*, he shall live and not die.

"In establishing a government and promulgating the law thereof, the lawgiver is always understood as pledging himself *duly to administer that law*, and, for the promotion of

public morals, to reward the innocent with his protection and favor, and to punish the disobedient with the loss of his protection and favor.

"Every obedient subject of government is interested to have the law supported and obeyed; for wherever the law is violated, *every subject of the government is injured*, and his rights invaded. Hence each and all have a right to expect that the government shall duly execute the full penalties of the law when it is violated." (It is important to grasp this point, for it shows the absolute and inexorable necessity for the endless punishment of the unsaved.)

"The execution of the penalties of the law is designed to secure obedience to its precepts; and it is designed also to evince the sincerity of the lawgiver in enacting the law, and his determination to abide by the principles of his government; also to evince his abhorrence of all crime, his regard to the public interests, and his unalterable purpose to carry out, support, and establish, *the authority of his law.*"

Mercy: The Danger of Extending It

"It is well established by the experience of all ages and nations, that the exercise of mercy, in setting aside the execution of penalties, is a matter of *extreme delicacy and danger*. The influence of the law depends upon *the certainty felt by the subjects that it will be duly executed*. The exercise of mercy, *apart from atonement*, weakens the government by begetting and fostering a hope of impunity in the minds of those who are tempted to violate the law." This is an important principle; and it follows that the head of a government cannot, in faithfulness to his subjects, "dispense with the execution of penalties, unless a *substitute therefor is provided, or something be done that shall as effectually secure the influence and majesty of the law as the*

execution of its penalties would do."

Hence the righteous foundation for the Atonement is found in the fact that it secures all the objects of the penalties of the law as effectually as—indeed more so than—the execution of those penalties would do.

"Whatever will as fully evince the lawgiver's regard for his law, his determination to enforce it, his abhorrence of all infractions of it, and withal guard against the inference that the guilty will escape punishment, is a full satisfaction of public justice. When these conditions are fulfilled, and the sinner has returned to obedience (repented), public justice not only admits, but demands, that the penalty be set aside and pardon be extended to the offender. The offender still deserves to be punished; but the public good requires that, upon the above condition, he should live; and therefore the spirit of the law of love spares and pardons him.

"But if mercy be extended it should be known to be not upon a condition within the power of the of-

fender. Else he may be encouraged, by the hope of impunity, to violate the law at will. Therefore, public justice cannot consent to the pardon of sin, except upon condition of an Atonement, and also upon the assumption that atonement is not to be repeated, nor to extend its benefits beyond the race for whom it was made, and that only for a limited time.

The Term "Atonement"

"The English word 'atonement' is synonymous with the Hebrew word *cofer* (verb *caufer*, meaning to cover). The cofer or cover was the name of the lid or top of the Ark of the Covenant, and constituted what was called the Mercy-seat. The equivalent Greek word means *reconciliation* (Rom. 5:10, &c.). An examination of those original words, in the connection in which they stand, will show that the Atonement is the governmental substitution of the sufferings of Christ for the punishment of sinners. It is a covering of their sins by His sufferings."

(To be continued)

STUDIES IN REVELATION

Introduction

We purpose to give, in this and subsequent papers, if the Lord permit, the results of some recent studies of certain portions of "the Revelation of Jesus Christ."

Some little time ago our attention was arrested by the frequent references in that Book to "the Temple of God in heaven." Thereby we were prompted to study all the passages which refer to the Temple in heaven, and to note the correspondences between the appointments thereof and those of the earthly Tabernacle and Temple, the patterns of which were given to Moses and to David respectively. A basis for this study is found in Hebrews 9:23, 24, where it is expressly stated that the appointments of the earthly sanctuary were "the

figures," that is to say, material representations or models, of the realities of the Temple in heaven.

This study proved of much interest and value to the writer, and to some others also to whom it was shown. Moreover, it pointed the way to further studies whereby we have been able to gain a clearer understanding of other parts of the Book.

In the course of these studies it became evident that the Vision of chapter 12, in which is seen the Woman clothed with the sun, and the great red Dragon, was of central importance; and we came to the conclusion that the study of the chronological sequences of the Book, which have proved so difficult for expositors, should begin there. Accordingly, our paper on the Temple in heaven will be followed by chapters on the

Vision of the Woman and the Dragon, and what it leads to (Rev. 12 and 13).

In view of the various and conflicting interpretations of the final Book of the Bible which have been put forth from the earliest times, it would be wise on our part to approach it without bias in favor of either the "historicist" or the "futurist" system of interpretation. While much has been said in favor of each of these systems, it is our opinion that the truth does not lie wholly with either.

The Temple of God in Heaven

"And the Temple of God was opened in Heaven, and there was seen in His Temple the Ark of His Covenant" (Rev. 11:19).

Truth of capital importance is ever connected with the Temple of God, His holy dwelling place. In the preceding dispensation there was a sanctuary on earth, "a worldly sanctuary" (Heb. 9:1). It existed in two forms, first as the Tabernacle made in the wilderness, and second, as the Temple built upon Mount Moriah in Jerusalem. In each case the plans for the structure as a whole, and for its several parts, were given from heaven. To Moses God gave express commands, repeated from time to time, saying, "And look that thou make them after their pattern which was showed thee in the mount" (Ex. 25:40). The pattern of the Temple which Solomon built was also given by the Spirit to David his father (1 Chr. 28:11, 12, 19).

The Tabernacle and the Temple were alike in being divided by means of a vail into two parts of unequal size, the outer and larger being called *the Holy Place*, and the inner *the Most Holy Place*. They were also alike in their appointments; for in each the Most Holy Place enshrined the Ark of the Covenant, where the Lord appeared in Person, while the

Holy Place contained the golden Altar of incense, the seven-branched Candlestick of pure gold, and the Table of Shewbread, and in the outer court were the Laver, and the brazen Altar, where the offerings were sacrificed and consumed.

That earthly sanctuary, with everything that pertained to it, has been wholly done away. Its priesthood, offerings, vessels of ministry, and all its rites and ceremonies, have been abolished.

But does that mean that God has no longer a Temple, where worship is rendered to Him? No, it means that the "shadows" and "patterns" of heavenly things, being now no longer needed, are abolished, and that worship "in Spirit and in truth" ascends to God in His *heavenly Sanctuary*. It means that all those things, whereby the Holy Ghost did signify "that the way into the Holiest of all was not yet made manifest" (Heb. 9:8) are of necessity taken away now that the people of God have access by the new and living way into the very presence of God in heaven (Heb. 10:19-22). For into that place our High Priest, Who is of a different order from that of Aaron, is now gone, as it is written: "We have such an High Priest, Who is set on the right hand of the *Throne* of the Majesty in the heavens; a Minister of the Sanctuary, and of the True Tabernacle, which the Lord pitched, and not man" (Heb. 8:1, 2).

We wish, therefore, to consider, in the light of the Book of Revelation, this *Holy Temple of God in Heaven*, and to gather from it such lessons as the Lord may reveal to us by His Spirit. Considering the central place given to the Sanctuary of God in all His plans and purposes, it may be confidently expected that our study of the heavenly Sanctuary, in the only Book which reveals it to us, will lead to a better understanding of

that Book as a whole. Indeed, our thought is that the study of the prophecy of this Book should properly begin at the Temple.

The First Vision of Heaven. The Throne

The first vision of heaven is given in chapters 4 and 5. But there is a reference to the heavenly Sanctuary in a previous chapter, where Christ gives the promise to him that overcometh saying, "I will make him a pillar in the Temple of My God" (Rev. 3:12).

In Revelation 4 the first object described is the Throne and He Who sat upon it. The Throne has the central and prominent place throughout this vision. It is mentioned by name about seventeen times in chapters 4 and 5. Everything is described with respect to its relation to the Throne. It is "round about the Throne," or "before the Throne," or "proceeds out of the Throne."

1. The Ark

The most important feature of the earthly Sanctuary was the Ark. It was a type of Christ as the Mediator and Propitiation for men. It was made of the fragrant and imperishable wood of the acacia tree, typifying His humanity, and of pure gold, typifying His Deity. Above it was the Mercy seat, of the same length and breadth as the Ark itself, thus expressing the length and breadth of God's Redemption. At each end of the Mercy seat, and of one piece therewith, were the Cherubim. This was the place of God's own presence of Whom it was said that He "dwelleth between the Cherubims" (1 Sa. 4:4).

In describing his vision John says: "And immediately I was in the spirit: and behold, a Throne was set in heaven, and One sat on the Throne" (Rev. 4:2). The Throne manifestly answers to the Ark, for it is the place of God's own Presence, the central

object of the inmost Sanctuary, whence all commands issue, and to which all worship is directed. The correspondence between the Ark and the Throne becomes more and more manifest as the details of the vision are pondered. But it will be enough at this point to call attention to the Cherubim which are here seen in the same relation to the Throne as the figures of the Cherubim bore to the Ark. For the word rendered "beasts" is *Zoa*, meaning *living ones*, the same as "the four living creatures" seen by Ezekiel (Ezek. 1:5), concerning whom the prophet says, "And I knew that they were the *cherubims*" (Ezek. 10:20).

The relation of these Cherubim to the Presence and the purposes of God is a subject of deepest interest. They are first seen at the gate of Eden, being there associated with the flaming sword of justice, which turned every way, and hence which nothing could escape. Yet the purpose for which the Cherubim and the flaming sword were posted there was to "keep," or to guard, the way of the tree of life. In these symbols we may clearly perceive a promise of life for perishing man, but *not apart from the satisfaction of Divine Justice*. In the Ark the same thoughts of mercy to men and justice satisfied were expressed; for there God met with men, and there the blood of the sin-offering was sprinkled. Again upon the vail of the Tabernacle and Temple there were representations of the Cherubim, which vail was a symbol of the Body of Christ (Heb. 10:20) and *was rent*, when He died upon the cross. Again the Cherubim were seen in Ezekiel's vision when the sword of judgment was about to go forth upon Jerusalem. It is most appropriate, therefore, though we cannot yet say just what it signifies, that the Cherubim should be seen rejoicing and worshipping with the Elders

round about the Throne, when the "*Lamb as it had been slain*," (which shows that Divine justice had been fully satisfied) is seen in the midst of the Throne (Rev. 5:6).

2. The Candlestick

In the earthly Sanctuary there was the golden Candlestick, or more properly Lampstand, having seven branches, and seven golden lamps, supplied with pure olive oil (type of the Holy Spirit). By the light of those seven lamps *all the service of the Sanctuary was performed*; for the light of nature was entirely shut out. This conveys the important truth that the worship of God cannot be carried on by the light of nature, a truth that is quite generally ignored and set aside in these days, when what passes for worship is commonly carried on according to human ideas.

Answering to the seven-branched Candlestick John sees in Heaven "Seven lamps of fire burning before the Throne, which are the seven Spirits of God" (Rev. 4:5). The correspondence is in this case quite evident; but it may be well to point out that, inasmuch as numbers are used in Revelation generally in a symbolical sense, the expression "*Seven Spirits of God*" is to be taken as signifying the plenitude of the Holy Spirit, and the fulness of the illumination and brightness of the heavenly Sanctuary.

3. The Elders

John saw round about the Throne four and twenty seats (thrones) and upon these were four and twenty Elders *sitting*, clothed in white raiment, and having on their heads crowns of gold (Rev. 4:4). The fact that these Elders are in the Temple, and the fact that they have golden vials full of fragrant odours which are the prayers of saints (5:8), shows that they symbolize *priests*; and the crowns they wear show that they are also

kings. Moreover, in their song they say to the praise of the Lamb Who was slain, "Thou hast redeemed us to God by Thy blood out of every kindred and tongue, and people, and nation, and hast made us unto our God *kings and priests*, and we shall reign on (over) the earth" (5:9, 10).

Evidently then we have in these Elders a symbolical representation of the whole company of the redeemed of the earth; for John, speaking as one of the redeemed while yet on the earth, says the very same thing which the Elders say of themselves—"and hath made us *kings and priests* unto God, even His Father" (Rev. 1:5; see also 1 Pet. 2:9). In agreement with this, the apostle Paul also says that God has "quickened us together with Christ, and raised us up together, and made us *sit together in heavenly places* in Christ Jesus" (Eph. 2:5, 6), the expression "sit together" signifying to sit *on thrones*.

It is easy to see that these Elders answer to the twelve loaves of shewbread which were continually before God in the earthly Sanctuary as the memorial of His people. The loaves were unleavened bread, signifying, as does likewise the white raiment of the Elders, the righteousness of the saints. The company of the people of God under the Old Covenant were represented by *twelve* tribes, and under the New Covenant by *twelve* apostles. Hence we may take the number twenty-four as representing the entire company of the redeemed. It will be observed that whereas the twelve loaves represented only the tribes of Israel, the Elders represent, according to their own words, the redeemed of the Lord "out of *every* kindred, and tongue, and people, and nation."

The term *shewbread* means literally *bread of the face*, signifying that which is before the Face of God. The symbol fittingly represents those who

are "before the throne of God and serve Him day and night in *His Temple*" (Rev. 7:15).

It is worthy of special notice, no doubt, that the Cherubim are no longer barring the way to the Presence of God, but on the contrary are now seen acting in closest union and communion with the Elders (Rev. 4:9, 10; 5:8-10; 5:14; 7:4; 14:3; 19:4), from which it is clear that the barrier of sin has been put away.

4. The Golden Altar and its Vessels

In several passages in Revelation reference is made to the Golden Altar (6:9; 8:3); and we read also of a golden censer (8:3, 5), and of "golden vials full of odours, which are the prayers of saints" (5:8). It is needless to say that this Altar answers to the Altar of incense in the earthly Sanctuary. The "incense" speaks of the fragrance of the merits of Christ, the sweet savour of His Name (Eph. 5:2), which gives to "the prayers of all saints" their acceptableness to God. In chapter 8:3 we read of an Angel Who came and stood at the golden Altar just before the beginning of the trumpet judgments, and to Him "much incense" was given, that He should offer it "with the prayers of all saints." The effect of those prayers in mitigating the trumpet-judgments (limiting them to "a third part") is seen in the subsequent verses of the chapter (Rev. 8). No prayers are appointed before the vial-judgments, "for in them is filled up the wrath of God" (15:1, 7).

5. The Laver

John saw before the Throne "a sea of glass like unto crystal" (Rev. 4:6). This manifestly answers to the Laver of the Sanctuary on earth, which, in Solomon's Temple, was called a "molten sea" (1 K. 7:23). The Laver of the Tabernacle was made of the highly polished copper

mirrors of the women (Ex. 38:8). This was a good use to make of those mirrors, since it is not well for sinners to be occupied with themselves, and, moreover, it is only a disfigured and defiled likeness that a mirror can now reflect. Thus the Laver with the water it contained was suggestive of the Word of God in its double capacity of first *revealing* the defilement of the person, as by a mirror, and then *removing* it, as by water.

But the antitype in heaven is a Sea of *crystal*; for there is no need there of water to cleanse God's priests as they approach the place of His Presence, for there is nothing there to defile them; as it is written, "There shall in no wise enter into it anything that defileth" (Rev. 21:27).

The Brazen Altar

Thus we see that each of the principal appointments of the earthly Sanctuary has its corresponding feature in the true and heavenly Sanctuary, with one notable exception; for there is in heaven nothing which directly answers to the Brazen Altar where the victims were slain. It is not difficult to perceive the significance of this; for the words of the hymn, "No blood, no altar now," apply to the Sanctuary in heaven. There is, however, a *reminder* of the Altar of sacrifice, in that Christ is seen (in the first view given of Him in heaven) as "a Lamb as it had been slain."

The Altar of sacrifice stood not in the Sanctuary itself, but in the outer court of the Tabernacle. It was the first thing one came to when he approached the Sanctuary, which agrees with the truth that Christ as a Sacrifice is what meets the first need of the sinner. None could draw near to God save by the way of the brazen Altar, and in virtue of the sin-offering sacrificed there; and even so, none can come to God except by the

way of the Cross, and in virtue of the blood of Christ.

The Vail

The purpose for which the brazen Altar stood as a type has now been fully and finally accomplished. For "Christ was *once* offered to bear the sins of many" (Heb. 9:28), that is to say *once for all* (for such is the force of the word); and again it is written that, "having offered *one* sacrifice for sins forever, He sat down on the right hand of God" (Heb. 10:12). Hence, in John's vision of things in heaven, there is nothing which answers to the brazen Altar. And for a like reason there is no Vail dividing the Sanctuary into two

parts. For by the presence of that Vail in the earthly Sanctuary the Holy Spirit signified, as we read in Hebrews 9:8, that the way into the holiest was *not yet* made manifest. The brazen Altar and the Vail belonged to a temporary state of things, to an era in which God's true Atonement for sin was known only as a promise. But when Christ died upon the cross, thus putting away sin by the sacrifice of Himself, then the Vail was rent in twain by God's own hand, so that God's priests can now come boldly into the presence of God at all times, their hearts having been sprinkled from an evil conscience, and their bodies washed with pure water (Heb. 10:19-22).

THE SEVENTY WEEKS AND THE GREAT TRIBULATION

(Continued from March)

"The Wise Shall Understand"

We have reserved verses 9 and 10 until now, in order that we might deal with all the time-measures together. So we come finally to the answer given to Daniel's question (v. 8), "What shall be the end of these things?" But it was not for Daniel to know this; for the reply was: "Go thy way, Daniel, for the words are closed and sealed up till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but *the wise shall understand.*"

Here is one of those cases spoken of by Peter, where the prophet searched and enquired diligently what the Spirit of Christ did signify; and where it was not given him to know the things which were testified beforehand. For while Daniel was made to understand much of what was to transpire during the second period of Jewish history, there were matters connected with the final stage

thereof which were to be sealed up until the time should be fulfilled, when Christ Himself should reveal them—and then not to all, but only to "the wise."

In this view of the passage we can clearly see a wonderful fulfilment of it in the things which took place in the days of Christ as recorded in the Gospels. For those inspired narratives present vividly the contrast between what our Lord repeatedly called a "wicked" generation, and the few who followed Him, and were made "wise" through His doctrine. This contrast appears clearly in those well-known words recorded by Matthew: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes" (Mat. 11:25). Here the "babes" are they who were truly "wise"; and of them it is recorded that, after His resurrection, He "*opened their understanding, that they might understand the Scriptures*" (Lu. 24:25). Moreover, it was to them that He gave those special revelations concerning the then approaching destruction of Jerusalem,

which form the second part of our present study, and which throw light on the prophecies of the Book of Daniel.

Here we have, therefore, a conspicuous and inspired record of a particular era, the days of Christ, when it was given to the spiritually "wise" to "understand" these very matters concerning which Daniel inquired so eagerly; and this too was "the time of the end" of that very portion of Jewish history to which the prophecy relates. And not only so, but, *at that very same time*, there was another company expressly called by Christ Himself the "wicked" (Mat. 12:45, &c.) who continued to "do wickedly" even to the point of seizing their own Messiah and, with "wicked hands," putting Him to death. How could there be a more striking fulfilment of the words: "the wicked shall do wickedly, and none of the wicked shall understand"? Those words surely point to something *very* definite, and *very* important. It is certain that in such a prophecy the Spirit of God would not waste words by foretelling a matter-of-course thing, such as that wicked men in general will do wicked deeds in general. No, it was *some particular and monumental act of wickedness* that was in contemplation, and one, moreover, that would be perpetrated by a generation of men specially characterized by *a lack of understanding of what was happening in their days*. The fulfilment of this part of the prophecy calls for just such a deed as was described by Paul when he said of the Jews and their leaders that, "because they *knew Him not, nor the voices of the prophets* which are read every Sabbath day, they have fulfilled them in condemning Him" (Acts 13:27).

The ingenuity of expositors has been greatly taxed in the effort to make these words apply to the closing days of our own age. We are

well aware of the natural propensity of the mind to seize upon such passages as this, and to seek a fulfilment in the last days of this present dispensation; yet it seems strange that the plain fulfilment, to which we are here calling attention, should be so generally overlooked. Every expositor of recent times who has a scheme of interpretation of Daniel's prophecies to advocate, inevitably and blandly cites the words "the wise shall understand" as if they constituted a convincing proof of the correctness of his own scheme. For he takes "the time of the end" to mean the end of our own dispensation (as if it were the only era that had an "end") and then he further takes it for granted that he is one of "the wise" to whom it has been specially given to "understand" these previously hidden things. But we are persuaded that much which passes nowadays as an "understanding" of these matters, is but a *misunderstanding* after all; and that some who esteem themselves "wise" in regard thereto are quite otherwise.

Many purified and made white. We would also direct attention to the important words, "Many shall be purified, and made white, and tried," which stand in opposition to the words, "but the wicked shall do wickedly." It is easy to identify those who, in the last days of Jewish national life, were "purified and made white" through the blood of Christ, and who also were severely "tried" for the faith they professed. And again we say that such words, in such a prophecy, call for a *special* and *definite* fulfilment; for it virtually deprives them of all significance to interpret them in a way which would make them apply to any and every period. The fulfilment which these words call for is found in the early chapters of the Acts of the apostles. There we read of "*thousands*" who

were saved, of "*many*" of the priests who became obedient to the faith, of "*multitudes* both of men and women" who turned to the Lord. These were *purified* and *made white*; and then they were *tried* with a "fiery trial"; but to these (for they were the "wise") it was given to "understand" the things which were to befall their city and sanctuary at "the end."

But in contrast with this, history has preserved the most impressive evidence of the fact that *none of the wicked* (those who rejected Christ and His gospel, and who slew the messengers He sent to them) understood what was coming. On the contrary, up to the very day of the capture of the temple by the Romans, they were deceived by false prophets, and were fatuously looking for a miraculous intervention in their behalf. As to this we have the testimony of a most competent and impartial witness, Josephus, who says:

"A false prophet was the occasion of the destruction of those people, who (the prophet) had made a public proclamation in the city *that very day*, that God commanded them to get up upon the temple, and that they should receive miraculous signs of their deliverance. Now there was a *great number of false prophets*, suborned by the tyrants to impose upon the people, who announced this to them, that they should wait for deliverance from God" (Wars, V. 11, 2 and VI. 5, 2).

Thus it will be seen that, not only do the terms of this prophecy confine

us, in our search for the fulfilment of all its details, to the era of Jewish history anterior to the capture of Jerusalem by the Romans and the scattering of the holy people, but we are enabled, from the Scriptures themselves and from authentic contemporary records, to find, in the stupendous events of that era, a complete and worthy fulfilment of every detail.

The last word in the prophecy, and in the Book, is a word of personal comfort to Daniel: "But *go* thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

The "lot" to an Israelite would mean his portion or inheritance. So to Daniel is given the assurance that all these calamities should not abridge his "rest" or his inheritance. Thus he was supported to hear and to record these wonders, by the comfort wherewith he was comforted of God.

Thus closes the Book of "Daniel the Prophet"; but the subject concerning which he prophesied, or rather concerning which a revelation was given him from heaven—the destruction and desolations of Jerusalem under the judgment of God—was taken up by the Lord Jesus Christ, and was made the theme of *His own* last prophecy. Therefore we may properly regard Daniel's prophecy as the introduction to Christ's Olivet discourse, and the latter as the completion of the prophecy of Daniel.

(*To be Continued*)

THE TIMES OF THE END

By ANDREW JUKES

The condition of God's people now resembles that of Jerusalem when our Lord appeared—full of religion, but not knowing God. The last of the seven churches is addressed by Christ in the words, "Thou sayest I am rich and increased with goods;

and knowest not that thou art blind." So likewise, in the days of Christ on earth, the "Holy City" (Matthew 27:53) was filled with religious sects, some of them the most "accomplished religionists" of any age. Compared with earlier ages of the Jewish state, the Jews of our Lord's day had apparently (and certainly had in their own minds) *much*

to boast of. The temple had never been so large. Philistines no longer invaded the land. Idolatry had been abolished. Doctors of the law were without number. True, an Edomite was ruling, and ten tribes were^e lost. But this seemed more than compensated by great and good works on every side within Jerusalem. They had built the sepulchres of the prophets their fathers had slain; they compassed sea and land to make one proselyte; they tithed mint and anise and cummin, and made long prayers, taking refuge in these things from the dreary sense of their own blindness, which yet they would not confess.

More than this, the Word of God was more than ever in their hands; men gave up their whole time and powers to the study of it. With all this, and in it, there was much real "zeal for God" (Rom. 10:1). But notwithstanding they were Abraham's seed, and were in the place of promise (positionally correct) there was in general the lack of power to discern, or at least to *confess* their state, or to *recognize the Word when He came among them*.

The present is such a day. Zeal for God there is on every hand. The Word is among us (and is cited and discussed and disputed about) more than ever. Often do I hear, "We are rich and increased with goods. Never was more done for God than now." But in secret another Voice comes to my ear: "*Thou knowest not that thou art blind.*"

Among the proofs of this blindness the Word of God is itself one. The Bible is now in every hand. But how is it understood? It is a fact known to many, and even boasted of, perhaps, by some, that *almost any teaching beyond the truth that we are sinners by nature and God's sons through faith is often decried as*

"non-essential." We hear it said, "O, good men differ about this. Some say one thing, some another. It is better to keep to what all agree in. We all agree that we are sinners by nature and are saved by grace. Let us be content to rest in this which is essential."

Now, while I am most assured that what all true Christians agree in is indeed what all should most firmly hold, I am equally assured that what is meant by such language as the above is that *we need not be very earnest for anything save what is received by all*. This surely is wrong. God's message to any age, as sent by His servants from time to time, has invariably been *just what His people did not agree in*. Such a message will never be sent to declare who are and who are not the seed of Abraham (and this is what is now called *essential*), but rather, *how those who are Abraham's seed should walk with God*, and what is *His present will for His people as a people*. If such a message is to be despised and rejected because it goes beyond the truth which all agree in (that we are lost by nature and saved only by grace) then without doubt *every* message and *every* ministry from God to His people must be rejected also. "O Jerusalem, thou that killest the prophets and stonest them that are sent unto thee," are words which may speak too truly of others besides Jews—maybe only too applicable to the present generation.

I had not thought to speak of this; but I wished to say that, though the Bible is in every hand, though we have scribes enough, and there are boastings enough of our spiritual light and riches, yet the mind of the Spirit seems but little known. The proof is that it is thought dangerous to apply or explain the Word on principles accordant with the mode in which Christ and His apostles used it.

JUST PUBLISHED

THE SEVENTY WEEKS AND THE GREAT TRIBULATION

By *PHILIP MAURO*

This Book deals with the Last Two Visions of Daniel (Chapters IX-XII) and with the Olivet Discourse of the Lord Jesus Christ (Matthew XXIV) which, taken together, form a connected and comprehensive Scheme of Prophecy, embracing both the **First and the Second Comings of Christ**.


The Book is the outcome of **fresh and original Studies** of these Basic Prophecies.

The exposition of Daniel XI—so bewildering to most Bible readers—is of **great value**, the fulfilment of every verse being pointed out, and its meaning made plain.

The clear identification of “**The King**” of Daniel XI 36-39 is a feature of deepest interest.

We believe this Book will commend itself to all classes of readers (1) by the **full and convincing proofs** given in support of every interpretation, and (2) by the **simplicity and clearness of the expositions**, which are all set forth in “words easy to be understood.”

Price \$1.75 Postpaid

 **OUR COPIES OF THE JANUARY ISSUE, 1923, OF THIS PERIODICAL ARE EXHAUSTED. WE SHOULD BE GRATEFUL FOR THE RETURN OF ANY COPIES OF THAT ISSUE WHICH OUR READERS DO NOT WISH TO KEEP.**

HAMILTON BROTHERS
SCRIPTURE TRUTH DEPOT
120 TREMONT STREET
BOSTON 9, MASS.

THE LAST HOUR

A PERIODICAL (MONTHLY "IF THE LORD PERMIT") IN WHICH IT IS
PURPOSED TO EMPHASIZE "THE PRESENT TRUTH"

"Little children, it is the LAST HOUR" (1 John 2:18).

"Knowing the time that it is ALREADY THE HOUR we should be aroused out of
sleep" (Rom. 13:11. Greek).

Editor: PHILIP MAURO, Framingham, Mass.

Publishers: HAMILTON BROS., Scripture Truth Depot
120 Tremont St., Boston 9, Mass.

Printed in United States of America.

Application for entry as second-class matter is pending.

Terms: Single copy, 50c a year; 5 or more to one address, 45c each;
30 or more, 40c each.

Please address all requests for this paper TO THE PUBLISHERS

VOL. III

MAY, 1923

No. 5

THEY THOUGHT

"And as they heard these things, He added and spake a parable, because He was nigh unto Jerusalem, and because they thought that the Kingdom of God would immediately appear" (Lu. 19: 11).

The Lord Jesus frequently spoke in answer to the unuttered thoughts of those around Him, for in a number of passages we read that He, "knowing their thoughts, or "perceiving the thought of their heart," said—

In the instance upon which we are now meditating, the Lord was upon His last journey to Jerusalem, and had drawn near to the beloved city. Luke's Gospel contains the fullest account of this journey. It records many events, and many sayings of the Lord, which are not found in the other Gospels. The beginning of their journey is noted by the words, "And it came to pass, when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem" (Lu. 9:51). This was immediately after His transfiguration, at which time Moses and Elijah appeared in glory, "and spake of His decease which He should accomplish at Jerusalem" (v. 31).

Thus, at the very beginning of that

amazing journey of the Son of God, and at every step of the way, there was one object before His mind, the cross. For it was with a full knowledge of what was to befall Him there that He set His face like a flint to go to Jerusalem. Therefore we should read all the incidents and sayings recorded in chapters nine to nineteen of Luke's Gospel in the light of this fact. It is particularly to be noted that, time and again, He declared to His disciples in the plainest words that at Jerusalem He would be betrayed by the leaders of the people and put to death, but would rise again the third day. He sought most earnestly to impress this upon them, exhorting them that they should let His sayings sink down into their ears; "But they understood not this saying, and it was hid from them that they perceived it not; and they feared to ask Him of that saying" (Lu. 9:44, 45).

This last journey of Christ to the city of Zion's solemnities was marked, not only by His repeated declarations to His disciples that He was going there to give His life a ransom for many, but also by an *increasingly emphatic proclamation of*

the fact that the kingdom of God was near at hand. About twenty times in this part of Luke's Gospel the kingdom of God is mentioned by name. Furthermore, it was at this time that the Lord sent forth "other seventy also," in addition to the original twelve; and then He charged to say, not merely, as at the first, "the kingdom of God is at hand," but, "*Be ye sure of this that the kingdom of God is come nigh unto you*" (Lu. 10: 1, 9, 11).

Putting these facts together we have clear proof that the kingdom of God which the Lord and His servants proclaimed as at hand was a kingdom, not of the sort the Jews (including His own disciples) were confidently expecting, but one which was to be established *by His death and resurrection*, and by the coming of the Holy Spirit. It was by His approaching death at Jerusalem that He was to establish that kingdom.

These then were the strange conditions under which our Lord, "when the time was come that He should be received up," made His way on foot towards the appointed place of sacrifice: (1) on the one hand, He sought by every means to deliver the minds of His disciples from the vain expectations of a kingdom of earthly grandeur, and to prepare them for what was actually about to take place according to the determinate counsel and foreknowledge of God; (2) while on the other hand, the thought of a popular uprising and of victory through Divine intervention over their Roman oppressors was taking stronger and stronger hold of the crowds, which increased more and more in numbers as they approached the holy city. This fond expectation was raised to a fever heat of enthusiasm and excitement by the astounding miracle of the raising of Lazarus. For from John's Gospel we learn that this miracle, which was wrought near

to Jerusalem and just before the passover (John 11:55), was what caused the people to come out in throngs to meet Him with their shouts of "Hosanna to the Son of David," and which caused the Pharisees to despair, and to say among themselves, "Perceive ye how ye prevail nothing? behold, the world is gone after Him" (John 12:17, 18).

Thus the Gospels make it plain that the cause of the great popular demonstration which occurred at the Lord's last entry into Jerusalem was the idea that the hour of their national emancipation and exaltation had come at last, and that "the kingdom of God would immediately appear," that is, *be manifested* in power and glory. For it was all in vain that He had repeatedly told His disciples that what awaited Him at Jerusalem was a cross, not a throne, and all in vain that He had plainly said that the kingdom of God was *not* coming with outward display, so as to be a subject of "observation," and that none would be able to say "Lo here, or Lo there" (Lu. 17:20, 21). In spite of all He could say they nevertheless "thought" that the kingdom of their national hopes and dreams would immediately appear.

In view of these plain records it is strange indeed that any teachers or expositors of Scripture should be found to say that Christ's last entry into Jerusalem was His presentation of Himself to the nation as their earthly King. Nothing could be further from the truth, for that idea is in the most direct contradiction to the inspired records. There was no word or act of His that gave the least countenance to the wild expectations which swayed the frenzied multitudes on that eventful day; but on the contrary, as we have pointed out, He had plainly declared, both in public and private, that the kingdom He was about to set up was not what they

were looking for. He, the King, was indeed there; but He had come in fulfillment of the words of the prophet, not as a conquering hero, but "*meek, and sitting upon an ass, and a colt, the foal of an ass*" (Mat. 21:5). The thought of a national uprising, and of national deliverance was in all their minds, but that thought was diametrically opposed to His words, and to all the declared and revealed purposes of God. Moreover, such were the feelings of the excited multitudes that day that a *single word*, or even a gesture, from Him would have started an insurrection such as would have swept the Roman cohorts from the land. For the numbers gathered at Jerusalem at the Passover season amounted to millions—devoted, patriotic men.

Surely then it was not for their sakes only, and because of what "*they thought*," that Christ spake the parable of the nobleman who went into a far country to receive for himself a kingdom and to return; but it was for ours also, seeing that the same erroneous "*thought*" has been put forward by prominent teachers in our day as the truth concerning the kingdom of God. Indeed we can with confidence say that never was this parable of the nobleman more needed than at the present time; for now, at the very end of the age, there has been a mysterious revival of the very same error—that Christ was announcing the kingdom of Jewish expectancy—for the correction of which that parable was spoken.

The Parable of the Nobleman

The more the parable is studied the more clearly will it be seen that it is most perfectly adapted to the declared object which the Lord had in view in giving utterance to it. But on our part there is needed an understanding of what was engrossing the thoughts of the people, in order that

we may appreciate and grasp the significance of the parable. We quote the first part of it:

"And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

"And it came to pass that, when he was returned, *having received the kingdom*, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading" (Lu. 19:11-15).

Little need be said by way of explanation, since the meaning of the parable, as far as we have quoted it, is easy to grasp. What we wish especially to notice is that, by the clear teaching of this parable, the kingdom of the Son of man over the earth and its inhabitants was to be conferred upon Him *in heaven*. He must go to that "*far country*," and must go by the way of the cross, there to receive the kingdom, and *then to return*. Meanwhile the people of the world were to be divided into two classes, "*servants*," that is, those who believe in Jesus Christ, to each of whom He appoints his service until He returns, and "*citizens*," those who reject Him, who refuse to enter His service, the expression of whose hearts is, "*We will not have this man to reign over us*." These He allows to go their own way until His return, when He judges and punishes them, speaking of them as "*those mine enemies*" (v. 27).

It is the testimony of all the Scriptures (1) that Christ should come the first time "*to put away sin by the sacrifice of Himself*," and in order that He "*by death might destroy him*

that had the power of death, that is, the devil" (Heb. 9:26; 2:14); (2) that He should sit upon His Father's throne during this entire dispensation of the Holy Spirit, while the gospel of the kingdom of heaven is preached among all nations; and (3) that He should "return" and set up His own kingdom on earth in power and glory, then to reward His faithful servants and to punish them that obey not the gospel of our Lord Jesus Christ.

That such was ever the settled plan and purpose of God, and not merely an alternative adopted by Him after the Jews had refused (as wrongly taught in our day) the supposed "offer" of the earthly kingdom, appears clearly by the vision and prophecy of the seventh chapter of Daniel. In that vision it was given the prophet to see the course of political events on earth down to the end of Gentile dominion. Also he was given to see the throne of God in heaven, where the Ancient of days did sit; and, as he beheld, "One like *the Son of man* came with the clouds of heaven, and came to the Ancient of days, and they

brought Him near before Him" (v. 13).

Here we have in prophecy what the Lord spoke of in His parable, namely, His going back to heaven in His risen and glorified manhood; and the next verse tells for what purpose He ascended into heaven:

"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed" (v. 14)

This is in exact agreement with the words of the parable—"to receive for himself a kingdom"—and shows that it was an impossibility that Christ should have presented Himself to the Jews as their King at His first coming. He deemed it important to correct what "they thought" about it at that time; and surely it is no less important in our own day that the same wrong thoughts, which have strangely come to the front again, should be corrected. This is manifestly the purpose for which the parable of the nobleman has been recorded.

FINNEY ON THE ATONEMENT

PART II

Atonement was not needed "to satisfy any implacable spirit in the Divine Mind"; for God was sufficiently and infinitely disposed to extend pardon to the penitent if this could be wisely, benevolently, and *safely* done.

The question of safety arises because "there is a real and great *danger* in the exercise of mercy under a moral government; and that danger is supremely great under a government so vast and so enduring as the Government of God." The reason is that, "under such a government, there is the greatest danger that the exercise of mercy will be understood

as *encouraging the hope of impunity in the commission of sin.*"

"There is absolute necessity for such an administration of the Divine Government as to secure the fullest confidence throughout the universe in the sincerity of God in promulgating His law with its tremendous penalty, in His unalterable adherence to its spirit, and in His determination not to falter in carrying out and securing its authority at all events."

It follows that "sin cannot be pardoned unless something be done to forbid the otherwise natural inference that sin will be forgiven under the Government of God upon condition of repentance alone," which condition would be "within the power of the sinner himself. It must be mani-

fest that, to proclaim throughout the universe that sin would be pardoned upon condition of repentance alone, would be a *virtual repeal of the Divine law*. All creatures would instantly perceive that no one need to fear punishment in any case, as his forgiveness was secure, however much he might trample upon the Divine authority, upon a single condition, which he could at will perform."

It is entirely manifest "that God could not be just to His own intelligence, just to His character, and hence just to the universe, in dispensing with the execution of Divine law, *except upon the condition of providing a substitute* capable of revealing as fully the lessons that would be taught by the execution of judgment, and of impressing those lessons as deeply, as the execution itself would do.

"The head of every government is pledged to sustain the authority of law by *due administration of rewards and punishments*, and has no right in any instance to extend pardon, except upon conditions that will as effectually support the authority of law as the execution of its penalties would do."

It is never safe, or even possible, "under any government, to make the universal offer of pardon to violators of law upon the bare condition of repentance, for the very obvious reason that it would be a *virtual repeal of all law*. Public justice, by which every executive magistrate in the universe is bound, sternly and peremptorily forbids that mercy shall be extended to *any culprit*, without an *equivalent being rendered to the government*; that is, without something being done which will *fully answer as a substitute for the execution of penalties*.

"This principle God fully admits to be binding upon Him; and hence He affirms that He *gave His Son to render it just on His part to forgive sin* (Rom. 3:24-26).

"Public justice then required, either that *an atonement should be made*, or that the law be executed *upon every offender*. In establishing the universe God had given the pledge, both impliedly and expressly, that He would safeguard the public interests, and by a due administration of law secure and promote public and individual happiness.

"Public justice could strictly require only the execution of the law" (including of course its penalties) "for God had neither expressly nor impliedly given a pledge to do *anything more* for the promotion of virtue and happiness than to administer due rewards to the righteous, and due punishment to the wicked."

Yet God has done, as He eternally purposed to do, far more than this. For the atonement He has provided, through the sacrifice of Jesus Christ, "*more fully* meets the necessities of government, and acts as a *more efficient preventive of sin*, and as a *more powerful persuasive to holiness*, than the infliction of the legal penalty itself would do."

Among the reasons for an atonement Finney mentions the following:

"An atonement was needed for the removal of obstacles to the free exercise of benevolence (or *grace*) toward men. Without an atonement the race of men sustained to the Government of God the relation of rebels and outlaws. And before God, as the great Executive Magistrate of the universe, could manifest grace toward them, an atonement must be decided upon, and made known as the reason upon which His favorable treatment of them was conditioned."

An atonement was needed also "to promote the glory and influence of God in the universe."

Also "to present overpowering motives to repentance."

Also "that the offer of pardon might not seem like connivance at sin."

Also "to make it safe to present the offer and promise of pardon."

If then the Lawgiver would condescend "to attest His regard to His Law and His determination to support it, *by suffering Himself its curse*—in such sense and way as was possible and consistent with His character and relations, and so as to inculcate emphatically the great lesson that sin was not to be forgiven in any case upon the bare condition of repentance alone, and also to establish the universal conviction that the execution of the law was not to be dispensed with, but where there is sin there must be inflicted suffering—this would be a satisfaction of public justice so complete that sin might safely (as well as justly) be forgiven."

"The Fact of Atonement"

"This is purely a doctrine of *revelation*; and hence, in the establishment of this truth appeal must be made to the Scripture alone.

"1. The whole Jewish Scriptures, especially the ceremonial dispensation of the Jews, attest most unequivocally the necessity for an atonement. 2. The New Testament is just as unequivocal in its testimony to the same point.

"I shall here take it as established that Christ was 'God manifest in the flesh' and proceed to cite a few out of the great multitude of passages

that attest the fact of His death and its vicarious nature; that is, that it was *for us*, and as a satisfaction to *public justice*, that His blood was shed. I will first cite a few passages to show that the Atonement (and Redemption through it) was a matter of understanding and covenant between the Father and the Son. 'I have made a covenant with My chosen, I have sworn unto David My servant, thy seed will I establish forever, and build up thy throne to all generations. Selah' (Ps. 89:3, 4; citing also Isa. 53:10-12; John 6:37-39; John 17:6, 9, 11).

"I will next cite some passages to show that, if sinners were to be saved at all, it *must be* through an atonement. 'Neither is there salvation in any other,' etc. (Acts 4:12, quoting also Acts 13: 38, 39; Rom. 3:19, 20; Gal. 2:16, 21; Gal. 3:10-12, 18-21, 24; Heb. 9:22, 23).

"I will now cite passages which establish the fact of the vicarious death of Christ, and Redemption through His blood: 'But He was wounded for *our* transgressions, He was bruised for *our* iniquities,' etc. (Isa. 53:5, 6; quoting also Mat. 20:28 and 26:28; John 3:14, 15; John 6:51; Acts 20:28; Rom. 3:24-26; 5:9-11, 18, 19; Gal. 2:20; 3:13, 14; Eph. 2:3; 5:2; Heb. 9:12-14; 22-28; 10:10-14, 19, 20; 1 Pet. 2:24; 3:18; 1 J. 1:7; 3:5; 4:9, 10."

(*To be continued*)

STUDIES IN REVELATION

(*Second Paper*)

Scenes Within the Heavenly Sanctuary

It will be profitable to meditate upon some of the visions recorded by John in which he was permitted to behold scenes in heaven; but in these meditations we do not undertake in

all cases to suggest explanations of the visions.

The first scene, and that whereof the fullest account is given, occupies chapters 4 and 5.

We have already pointed out that the central object in Heaven is the Throne and the One seated thereon. We would now call attention to the groupings of the heavenly beings with reference to the Throne.

First there are the Living Ones (the original word is *Zoa*=living ones) "in the midst of the Throne and round about the Throne." Then there are the four and twenty Elders, seated upon seats (literally *thrones*) forming a second circle "round about the Throne." Then we have "many angels," forming a wider circle "round about the Throne, and the Living Ones, and the Elders" (5:11). And lastly there is a vast circle, the outermost of all, composed of "Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them" (5:13).

What is the meaning of this scene? And to what stage in the unfolding of the events of time does it relate? John was called up to heaven by a Voice which said, "Come up hither, and I will show thee things which must be hereafter." Expositors are not all of one opinion as to the significance of the word "hereafter." Some take it as meaning after the close of the gospel-dispensation, this meaning being demanded in order to make the passage harmonize with the view that everything revealed in the Book after chapter 3 belongs to the time of the end. But, regardless of where the several visions of the Apocalypse are to be located in the stream of time, it must be said that the words here translated "hereafter" do not have the meaning which some "futurist" interpreters assign to them. The words *meta tauta* (after these things) are of frequent occurrence in the Book of Revelation, and in every case they mean simply "hereafter" or "thereafter." They occur at the beginning of this very verse (Rev. 4:1) where they are rendered "After this," meaning after the vision recorded in chapters 2 and 3. No one would contend for a moment that the expression, where it occurs at the beginning of the verse, means after the close of the gospel-dispensation; and

therefore there is no reason to question that our translators were right in rendering that expression, where it occurs at the end of the verse, by the common word "hereafter." That word gives its true meaning.

On the other hand, it is also to be stated that, inasmuch as the expression is of broad and indefinite meaning, the "hereafter" referred to might be as far off in the future as demanded by the futurist system of interpretation. So we are not arguing against that system, but are merely pointing out that it cannot rest for its support upon the term *meta tauta*, for it would be perfectly consistent with the meaning of that term that the apocalyptic visions of the subsequent chapters should begin to be fulfilled forthwith. That is to say, the term lends as much support to the "historicist" system of interpretation as to the "futurist."

Nor does it follow from Revelation 4:1 that *everything*, including all the details and symbols of the subsequent visions, belonged to a time then future. All that is implied is that those subsequent visions embraced things yet in the future in respect to the time when they were seen by John.

Our own thought as to this important point, after having made it a matter of much consideration, is that most of the visions shown to John (subsequent to chapter 3) do relate to a time yet future. Yet it seems quite clear that parts of some of the visions reach back into the time then already past. For example the birth of the Manchild, the Dragon's attempt to devour Him, and His being caught up to God and to His throne (12:1-5) cannot possibly mean anything but the birth of Christ, the attempt of the Devil through Herod to destroy Him, and His being taken up to heaven to sit on His Father's throne, all of which things were already passed when

John beheld this vision. Consideration of this passage (Rev. 12:1-5), to which we purpose to refer at length later on, shows that the futurist system cannot be accepted without material qualifications.

Our study of the Apocalypse has led us to the conclusion that the ascension of Jesus Christ into Heaven, to take His place upon His Father's Throne, is one of the crises of the Book, and that the things which occurred at, and because of that stupendous event in Heaven's history, have a prominent place therein. Particularly is it our belief that we shall be in full accord with all the time-indications given in the Book if we take the vision of chapters 4 and 5 as revealing things in Heaven at the momentous time of the entrance into its courts of the Lord Jesus Christ, the Lamb newly slain, triumphant over death and the grave. That occasion was most surely worthy of the vision; and moreover there are details of the latter which (as we are now about to point out) indicate quite clearly that it refers to that occasion, and not to something which is yet in the future.

Thus, John's attention is at once drawn to the Throne and the One Who sat upon it; and he describes in detail what he saw, speaking of the Cherubim or Living Creatures in the midst of the Throne, of the four and twenty Elders round about it, of the seven Lamps of fire burning before it, and so on. But *Christ is not there*. Indeed, the incidents described in the first part of chapter 5 make His absence at this stage of the vision very conspicuous.

The scene corresponds thus far with the vision given to Isaiah; for that prophet mentions the Temple, the Throne, the Lord seated thereon, the Seraphim, and the Altar (Isa. 6:1-6).

It corresponds also with what Daniel saw in the first stage of his vision;

for he describes Thrones, and the Ancient of days, and the ten thousand times ten thousand celestial beings who ministered unto Him (Dan. 7:9, 10). But now, as he continues beholding this heavenly scene, an event takes place for which evidently all else was but a preparation. For Daniel saw One like unto the Son of man, *coming with the clouds of heaven* to the Ancient of days, and to Him was given *a kingdom*, that all people, nations and languages should serve Him (v. 13). It should be carefully noted that what Daniel saw as the prominent feature of the vision was the Lord Jesus Christ in *the act of coming* into heaven, and that upon His coming to the Ancient of days there was given to Him a kingdom. In other words, what is here viewed is the Lord's ascension into heaven, and what took place thereafter.

This is in close agreement with the Lord's parable of the nobleman, who went into a far country to receive for himself *a kingdom* and to return (Luke 19:12). Only a few weeks after that parable was spoken the Lord was taken up, in the presence of His disciples, and *a cloud* received Him out of their sight (Acts 1:9). But Daniel's vision enables us to follow Him into heaven; for it shows Him coming *in the clouds*, and receiving the title to His *kingdom*.

There are so many and striking points of resemblance between Daniel's vision and that of John as recorded in Revelation 4 and 5, that we feel warranted in concluding that, at this point of time, the most wonderful epoch of Heaven's history, when the glorified Son of man came in and occupied the Throne of God, the visions of the Apocalypse are joined on to those of Daniel. Daniel's visions carried the revelation of God's purpose to the point of the coming of Christ, His being "cut off" on earth and "having nothing" and His return to Heaven, where a kingdom

was given Him. John's first vision of things in heaven registers exactly with this vision of Daniel, making it the starting point for a further revelation of God's purpose concerning Christ and His kingdom, which, in John's visions, is carried on to the end of time.

The most impressive point of resemblance between the two visions lies in the fact that the prominent feature of each is the coming of Christ to the Throne of God for the purpose of receiving something which, in Daniel 7, is said to be a kingdom, and in John 5 is shown under the symbol of a book or scroll sealed with seven seals. This book we take to be, in the light of Jeremiah 32:7-11 and other Scriptures, the "sealed evidence" of the Redeemer's title to the kingdom.

In John's vision there are important details not seen (or at least not recorded) by Daniel. By the former the Lord Jesus is seen as a Lamb as it had been slain. These fresh marks of the sacrificial death of Christ help further to locate the time of this vision. They also constitute the "open evidences" of His being the rightful Redeemer, and hence entitled to take the book and loose the seals thereof. The words of the song, "Thou wast slain, and hast *redeemed us by Thy blood*" (5:9) make plain that the occasion of this wonderful demonstration is the fact that Jesus Christ, as the Lamb of God, has "obtained eternal redemption" (Heb. 9:12). This song will doubtless be sung eternally; but it seems that we have in this vision the occasion when it was first heard in the courts of Heaven. In fact it is expressly termed "a new song."

It is specially to be noticed that when the strong angel proclaims with a loud voice the question, "Who is worthy to open the book, and to loose the seals thereof?" there was inqui-

sition made for some "man," who would be qualified to open and read the book; for the Redeemer of the lost inheritance (man's sovereignty over the universe) must needs be a *kinsman*—a *man*. But for a time "no *man*" was found, though search was made in heaven, in earth, and under the earth, who was "able," that is, who possessed the right, to open the book. This statement indicates the complete failure of man to recover himself or his lost estate, the "dominion" vested in him in Genesis 1:26. As it is written, "None of them can by any means *redeem his brother*, nor give to God a ransom for him" (Psa. 49:7). Moreover, it is obvious that this statement is not compatible with the idea that Christ had been in heaven in His glorified manhood for nineteen hundred years at the period to which this vision belongs.

The matter is evidently of the utmost importance, for John weeps much because no man was found worthy to open and read the book. But one of the Elders comforts him with the assurance that "the Lion of the tribe of Judah, the Root of David, *hath prevailed* to open the book and to loose the seven seals thereof" (5:5). And then John beholds, and lo, in the midst of the Throne, stands a Lamb as it had been slain.

The words "hath prevailed" convey the idea of something but just accomplished, which idea harmonizes with the entire context. And the significance of the passage becomes clearer when it is observed that the verb "prevailed" is *the same word rendered "overcame"* in chapter 3:21. There Christ, speaking of what he had already accomplished by His atoning death, said, "even as I also *overcame* and am set down with My Father in His Throne." With this the vision agrees perfectly, for John sees the Lamb who had "overcome" (prevailed) "in the midst of *the*

Throne," that being *His Father's* Throne.

When now the Redeemer, for as such He is immediately acclaimed in the song of the Living Ones and the Elders, exercises His sovereign right to open the book, John sees that every time He breaks one of the seals something of importance takes place on earth. But we are not concerned at present with the happenings on earth, our present study being confined to what takes place in the heavenly Sanctuary. There the scene is one of worship. Those who take the lead in this worship are the Cherubim, or Living Creatures, and the Elders. These alone take part in the "new song" to the Lamb who was slain, and who (they say) "hast *redeemed* us to God by Thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests, and we shall reign on (or over) the earth."

The Cherubim, who are *four* in number (the number of *creation*) and who resemble the different orders of earthly creatures, appear to be symbols of the *material creation*; and their appearance from time to time in close association with the Throne of God, is an indication of His purpose eventually to deliver His creation from the bondage of corruption into the liberty of the glory of the children of God. For although the creation was "made subject to vanity," it was nevertheless "in hope" (Rom. 8:19, 21).

The Elders are doubtless the sym-

bols of "the children of God" whose redemption and glory the whole creation is to share. In the vision, as in the 8th of Romans, the manifestation of their glory is yet future; for the song says, "and we *shall* reign over the earth." That song, and the worship accompanying it, have been known in heaven *ever since Christ ascended there*; for it is written of us who have "*redemption through His blood, even the forgiveness of sins*" (Eph. 1:7) that God "hath quickened us *together with Christ*, and raised us up together" (that is, has taken us to heaven with Christ) "and *seated us* (as the Elders are seated) together in heavenly places in Christ Jesus" (Eph. 2:4-7). Furthermore, it is expressly declared that God's people were, from the beginning of this dispensation, "a royal priesthood" (1 Pet. 2:9); and what is more significant, John says of himself and of all the saints of God, that Jesus Christ has already "made us kings and priests unto God and His Father" (Rev. 1:6). These are the very words sung by the Elders in heaven, and prove that those words were true of the people of God from the very beginning of our era.

All these various indications taken together constitute, in our judgment, ample proof that the vision of Revelation 4 and 5 is given for the purpose of showing what took place in heaven when the Lord Jesus Christ passed within the everlasting doors as the king of glory, victor over death, and received the homage of all the heavenly hosts.

THE SEVENTY WEEKS AND THE GREAT TRIBULATION

(Continued from April)

The Prince

The fact that the angel Gabriel, in speaking of the Messiah, gave Him the title "Prince" (Dan. 9:25) sug-

gests an inquiry, which, when pursued, is found to yield fruitful results.

Two of the great visions which Daniel records give an outline of the history of human government, from the time of the vision to the very end of world-government in the hands of

men; and in both of these visions it is shown that the last of the world-kingsdoms will be followed, and the whole system of human rule will be displaced, by the Kingdom of God. The vision of chapter 2 shows this Kingdom as a Stone, carving itself out of the Mountain without the agency of hands (this being a special feature of the vision), smiting the great image (which represents human rule in its entirety) upon its feet, demolishing the whole image, and finally becoming itself a Mountain which fills the whole earth. Daniel, in expounding the vision, said that this Stone represented "a Kingdom" which "the God of heaven" would set up, and which should "stand forever" (Dan. 2:44). Plainly the Lord Jesus had this Scripture in mind when, in warning the Scribes and Pharisees that *the Kingdom of God was to be taken from them* (for the promise of the Kingdom, along with all other promises, had been given to the Jews), He spake of "*the Stone which the builders refused*," and declared that whosoever should fall upon it (then, at His first advent) should be broken; but on whomsoever it should fall (at His second coming in power) it should grind him to powder (Mat. 21:42-44).

The companion vision (Dan. 7) reveals further details concerning this Kingdom of God. Particularly does it show that it was to be conferred *in heaven* upon One like *the Son of man*, to whom was to be given "dominion, and glory, and a kingdom, that all people, nations and languages should serve Him: His dominion is an everlasting dominion, and His Kingdom that which shall not be destroyed" (Dan. 7:13, 14).

In view of these two preceding visions, which speak so definitely of a kingdom, it might be expected that the angel, in announcing, in the vision of chapter 9, the coming of the

Anointed One (who, of course is the One who is to receive the kingdom) would have referred to Him as "*Messiah the King*." And indeed, if His coming to which the Seventy Weeks was the determined measure of time had been with a view to setting up a kingdom which would forthwith displace the earth-rule of man, then the title "King" would be the appropriate one to use. But, in view of the actual purpose for which Christ was to come at that time, and of the work He was then to accomplish, there is a wonderful suitability in the title "Prince." And not only so, but this title serves as a connecting link with certain New Testament Scriptures, referred to below, in which His work for this age is set forth in a comprehensive way.

For the title "Prince" is given to the Lord Jesus Christ by the Holy Spirit, four times; whereas He was not once proclaimed by Heaven's authority as *King*, at His first coming. (He was referred to as the King by the Gentile Magi, by Nathaniel when he first met Him, by the excited multitude at His last entry into Jerusalem, when their nationalistic expectations had been raised to a high pitch by the miracle of the raising of Lazarus, and by Pilate in derision. He was not so styled by John the Baptist, by Himself, or by His immediate disciples and apostles. These latter called Him "Master" and "Lord.")

The four New Testament passages to which we refer are these:

1. Acts 3:15—"And killed *the Prince of life*, Whom God hath raised from the dead."

2. Acts 5:31—"Him hath God exalted with His right hand to be a *Prince* and a Saviour, for to give repentance to Israel and forgiveness of sins."

3. Hebrews 2:10—"For it became Him, for Whom are all things, and by Whom are all things, in

bringing many sons into glory, to make *the Captain (Prince)* of their salvation perfect through sufferings."

4. Hebrews 12:2—"Looking unto Jesus, the Author (*Prince*) and Finisher of faith, Who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Taken together, these four Scriptures present a wonderful view of the work of the Anointed One at His first advent. To begin with it should be noticed that in each passage His sufferings are made prominent. Peter says to the Jews at Jerusalem, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and *killed the Prince of life*." Again, in Acts 5:30, he said: "The God of our fathers raised up Jesus, *whom ye slew and hanged on a tree*, Him hath God exalted with His right hand to be a Prince and a Saviour." In the third Scripture we read that it became God, in bringing many sons unto glory, to make the Prince of their salvation *perfect through sufferings*. And finally, we read that as the Prince of faith, the One to whom we must trustfully look while running the race set before us, *He endured the cross, despising the shame*. It is needless that we should point out how perfect is the agreement in all this with the one thing foretold of Messiah the Prince in Daniel 9:25, 26, namely, that He should be *cut off and have nothing*. All these Scriptures then agree in their testimony that this Anointed "Prince" was, for the accomplishment of His mission, *to suffer and to die*.

Again, viewing these Scriptures together, we see in them God's four-fold objective in sending forth His Son in the likeness of man, and in anointing Him with the Holy Ghost and with power. It was (1) that He might be the Prince of *life*, thus to meet the

deepest need of His perishing people, for He came "that they might have life"; (2) that He might also be the Prince and Saviour empowered to grant repentance and forgiveness of sins; (3) that He might be the Prince or Leader of the salvation of God's many sons, to bring them all safe home to glory; and (4) that He might also be the Leader as well as the Finisher of that faith whereby God's people are to run (and without which none can possibly run) with endurance the race which is set before them. This four-fold object of the purpose of Christ's mission at His first advent seems to present a comprehensive setting forth of His work.

In these Scriptures then we view Him as the Prince of life exalted by God's right hand; as the Prince and Saviour, granting repentance and pardon, and giving the Holy Spirit "to them that obey Him" (for He will accept only *willing* obedience); as the Prince of the complete and final salvation of God's "many sons" whom, by death, He has delivered from him who has the power of death, that is, the devil (vv. 14, 15); and lastly as the Prince and Completer of a faith which triumphs through all difficulties, and sustains us to the end of the race.

To summarize: The *first* passage has to do with the *birth* of the children of the kingdom; the *second* with their pardon and justification; the *third* with their protection and safety while on their journey to the glory; and the *fourth* with the perfecting of their faith for the endurance of all the trials of the way. Taken altogether they give us the character of that kingdom which we have received through grace, and which is described in Hebrews 12:28 as "a kingdom which cannot be moved."

Have These Prophecies a Future Application?

In the preceding papers of this study we have sought to give the true

interpretation of the last four chapters of Daniel. In so doing we have endeavored to show that "the latter days," wherein the last of those prophecies was expressly to be fulfilled, was that final period of Jewish history which stretched from the return from Babylon in the days of Cyrus, to the destruction of Jerusalem by Titus; and also to show that "the time of the end" spoken of in Daniel 12:4 was *the very last stage of that period*, including the days of Christ, and the time of gospel-preaching which followed.

But the subject should not be left without some reference to the question whether these prophecies have any application at all to the present dispensation. We are deeply convinced that there is no warrant whatever for breaking off the last parts of these prophecies, and carrying the detached portions across the intervening centuries to the end of this gospel-dispensation. This freakish system of interpretation has nothing in the Scripture to support it, so far as we can discover. But is it not a possibility, nevertheless, that the prophecies, or parts of them at least, may have a *secondary* and *final* fulfilment in the last days of our era?

This question cannot be dismissed as unworthy of serious consideration, seeing that many expositors of the highest ability have elaborated systems of interpretation wherein the time-measures of Daniel are taken, on the scale of a day to a year, to measure from various epochs in the past to various critical events in this dispensation. Especially have those time-measures been used to locate the second coming of Christ, and other events which pertain to the time of the end of this present age. Sometimes the periods are measured on the scale of a lunar year, sometimes on the scale of a solar year, sometimes on the scale of a calendar year (counting 360 days to a year). Mr.

H. Grattan Guinness, in his well-known books, *The Approaching End of the Age*, and *Light for the Last Days*, uses all three scales, and he seems to obtain remarkable results whichever scale he employs. Thus these figures appear to give, in many cases, the measures of time between important historical events of old, and corresponding events in our own era. All this suggests the possibility that the figures given in the 12th chapter of Daniel may, when made to mean *years* instead of *days*, be found to measure accurately from some selected starting point to say the rise (or the fall) of the Papacy as a temporal power, or of Mohammedanism, or to the French Revolution, or to the outbreak of the World War, or to the taking of Jerusalem from the Turks. Such studies are not without interest and value; but they do not, in our opinion, supply us with a basis upon which the date of any future event can be predicted; and most emphatically do we declare it as our judgment, that *neither these figures nor any others have been given as a means whereby the date of the coming again of the Lord Jesus Christ can be calculated*. To that judgment we are driven by His own definite statements in His Mount Olivet Prophecy, which we are now about to examine. From those statements it will be clearly seen that, while on the one hand the Lord warned His disciples most explicitly concerning the exterminating judgments which were to fall upon the people, the city and the temple *in that generation*, and while He gave them an unmistakable sign whereby they might be warned of the approach thereof in time to escape, He took the greatest pains on the other hand to impress upon them that *His own coming again* would be at an *unexpected* season, and without any premonitory signs whatever.

Furthermore, it is obvious that, in order to measure long time-intervals

from a starting-point in Old Testament days, it is necessary to have a *correct chronology*; and the practice of all who have made calculations of the sort referred to has been to assume some one or other of the existing chronological systems based upon the canon of Ptolemy, which Anstey has shown to be erroneous, or at least untrustworthy. And in this connection we would say that our confidence in all calculations of the sort referred to is much shaken by the fact that each scheme of interpretation yields equally remarkable results whether one system of chronology be chosen or another, and whether the "year" be taken as containing 365 days or 360, or 354 (the last being the length of the lunar year). Now, inasmuch as it is manifestly impossible that all the different chronologies based on Ptolemy's canon should be equally correct, or that it is a matter of indifference whether the year, which is the time-unit in all these calculations, be of one length, or another, we are unable to find in such systems of interpretation any basis solid enough to support settled conclusions. Therefore, as to the time of any of the as yet unfulfilled prophecies, we have

no means for fixing, or even closely approximating, the year in which it will occur; and this statement applies in a special way to the coming again of the Lord Jesus Christ.

And finally we would say, after much consideration of the matter, and with the desire (which must be common to all) that we might have a divinely revealed measuring line and a starting point whereby future events could be accurately located on the chart of the years, yet we cannot see sufficient warrant for assuming that the "days" mentioned in these prophecies are really "years." We shall not take the time to examine the reasons usually given in support of that assumption, it being enough to say that we know of no proof that the word "day," in any time-measure given in the Bible, means "year"; nor can we conceive of any reason why, if a year were meant, the word "day" should be used instead.

The case of the "seventy weeks" of Daniel 9:24 is not an instance of making the word "day" stand for a year; for the word means a *heptad* or *seven*, which might be one of days or years, and which the event proves in this case to be *years*.

(To be continued)

THE FIRST AND LAST CHAPTERS OF THE BIBLE

The Beginning and the End

The First and the Last

Showing a series of correspondences which link the Beginning and the Ending of the Bible together, thus demonstrating the Unity of the Book, both in Authorship, and also in Design.

- 1 Gen. 1:1—The Beginning.
Rev. 22:3—I Am the Beginning.
- 2 G. 1: 1—The Heaven and the Earth.
R. 21: 1—A new Heaven and a new Earth.
- 3 G. 1: 2—Darkness covers all.
R. 21: 1—No Night there.
- 4 G. 1: 3—Light created.
R. 21:23—The Lamb is the Light thereof.

- 5 G. 1:10—The waters called Seas.
R. 21: 1—There was no more Sea.
- 6 G.1:14-16—The Sun and Moon to give light.
R. 21:23—No need of the Sun, neither of the Moon.
- 7 G. 1:16—The Stars also.
R. 22:16—I Am the Bright and Morning Star.
- 8 G. 2:4, 5—All things created and made.
R. 21: 5—Behold! I make all things new.
- 9 G. 2: 9—The Tree of Life in the midst of the garden.
R. 22: 2—In the midst of the street of the City the Tree of Life.
- 10 G. 2:10—A River proceeding from Eden.
R. 22: 1—A River of pure water of Life proceeding from the Throne of God and of the Lamb.
- 11 G. 2:11—The land of Havilah, where there is Gold.
R. 21:18—The City was of pure Gold.
- 12 G. 2:12—Precious stones.
R. 21:19—Foundations garnished with all manner of precious stones.
- 13 G. 4:17—A City, built by Cain (going up on earth).
R. 21: 2—A City, whose Builder is God, coming down from Heaven.
- 14 G. 2:15—God communing with men.
R. 21: 3—God will dwell with them, and they shall be His people.
- 15 G.2:21-23—A Bride presented to her Husband.
R. 21: 2—A Bride adorned for her Husband.
- 16 G. 3: 1—The Serpent begins his work of deception.
R. 20:10—That old Serpent, which deceived the nations, cast into the lake of fire.
- 17 G. 3: 4—The Lie enters in.
R. 21:27—Nothing that maketh a lie to enter in.
- 18 G. 3: 7—Clothing lost, they make themselves aprons.
R. 19: 8—Saints clothed in fine linen clean and white.
- 19 G. 3: 7—Mankind lost.
R. 21:24—Nations saved.
- 20 G. 3: 8—Man hiding from God.
R. 21: 3—The Tabernacle of God is with men.
- 21 G. 3: 4—Pain and sorrow decreed.
R. 21: 4—No more sorrow, neither shall there be any more pain.
- 22 G. 3:19—Death decreed.
R. 21: 4—There shall be no more Death.
- 23 G. 3:17—A curse pronounced.
R. 22: 3—There shall be no more curse.
- 24 G. 3:17—The commandment broken, man cut off from the Tree of Life.
R. 22:14—Blessed they who do His commandments, they have right to the Tree of Life.
- 25 G. 3:15—THE GREAT PROMISE.
R. XX, XXI, XXII—THE PROMISE COMPLETELY FULFILLED.

[Copies of the above, in leaflet form, 2c each, 15 for 25c, 65 for \$1.00]

The Chronology of the Bible

By PHILIP MAURO

EVERY Bible reader should learn the value of this volume, not only as a book of reference for all Bible dates, but as an aid to an understanding of the central theme of the Scriptures, which pursues a continuous line from the beginning of time to the fulness thereof.

"We believe this to be a book which every Bible reader will find continuously useful; and we know of nothing which meets the special need for which this volume has been planned. It is well worth a place in every Minister's and every Sunday School Teacher's library. We have examined it with great delight and profit."—*Wesleyan Methodist*.

"Another remarkably succinct book on an unusual subject is offered by the gifted author whose *Evolution at the Bar* so admirably refuted the assumptions of Darwin and Mendel. The author holds it to be a clear evidence of Divine superintendence that the one line to which alone dates are unfailingly attached is that which led finally 'unto Messiah the Prince'."—*The Lookout*.

Cloth, \$1.00 Postpaid

PAMPHLETS

By PHILIP MAURO

The World-War Fulfilling Prophecy	\$.05
More Than a Prophet .....	.15
David and the Gospel .....	.05
The Character of Matthew's Gospel .....	.10
His Accusation .....	.10
The Beginning of the Gospel .....	.05
The Ministry of Jesus Christ .....	.05
Paul and the Mystery .....	.05
The Last Call to the Godly Remnant .....	.20
Shall We Smite with the Sword? .....	.15
The Christian's Choice .....	.10
God's Salvation .....	.10
Christ's Return .....	.10
The House of God .....	.10
The Path of the Just .....	.05
	<hr/>
	\$1.40
All of the above to one address	<hr/>
	\$1.00

HAMILTON BROTHERS
SCRIPTURE TRUTH DEPOT
120 TREMONT STREET
BOSTON 9, MASS.

THE LAST HOUR

A PERIODICAL (MONTHLY "IF THE LORD PERMIT") IN WHICH IT IS
PURPOSED TO EMPHASIZE "THE PRESENT TRUTH"

"Little children, it is the LAST HOUR" (1 John 2:18).

"Knowing the time that it is ALREADY THE HOUR we should be aroused out of sleep" (Rom. 13:11. Greek).

Editor: PHILIP MAURO, Framingham, Mass.

Publishers: HAMILTON BROS., Scripture Truth Depot
120 Tremont St., Boston 9, Mass.

Printed in United States of America.

Application for entry as second-class matter is pending.

Terms: Single copy, 50c a year; 5 or more to one address, 45c each;
30 or more, 40c each.

Please address all requests for this paper TO THE PUBLISHERS

VOL. III

JUNE, 1923

No. 6

TO OUR READERS:

We are giving most of our space in this issue to a paper on *The Words of Christ*. This article has been written in order to call attention to the incontrovertible proofs, which are inherent in those Words themselves, and which clearly demonstrate both the Deity of Him Who uttered them, and also the authenticity of the Records which contain them.

Because of the controversy which is just now raging between the "Fundamentalists" and the "Modernists," there could be no more opportune time for the setting forth of the proofs referred to. Because of this, and because also of the supreme importance of what is involved in this controversy, we feel warranted in asking the aid of *every reader* in the work of distributing this article. It is now available in the form of a well printed booklet of 32 pages, at 10c per copy (special rates for quantities). Will you undertake to put copies in the hands of ministers and Sunday School teachers in your vicinity?

NEVER MAN SPAKE LIKE THIS MAN

"Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him? The officers answered, Never man spake like this Man" (John 7:45, 46).

When the officers who had been sent by the chief priests and Pharisees to take the Lord Jesus into custody returned without Him, they gave a most extraordinary reason for their failure to carry out their orders. For, in reply to the demand, "Why have

ye not brought Him?" they gave the strange answer, "Never man spake like this man." This reply is the more suprising because it came from the lips of men whose very occupation tends to deaden all the sensibilities that are natural to human beings.

The record does not state just what were the words which so impressed their hearts that they dared not touch the One who uttered them; but it may be gathered from the context that the sayings of Christ recorded in this chapter (John 7:33-38) were part at least of what they heard.

Those sayings made a great impression upon others also; for we read that some, when they heard them, said, "Of a truth this is the Prophet"; while others said, "This is the Christ" (vv. 40, 41).

The statement made by those constables contains a truth far more profound, doubtless, than they had any conception of. It is a statement of *fact*. Hence it is either true or false, and is open to proof or disproof. Moreover, it invites a comparison between the words spoken by Jesus Christ and the sayings of the world's greatest teachers, philosophers, sages, moralists and scientists. What would such a comparison show? Would it show that Jesus Christ did indeed speak as never *man* spake? God had foretold by Moses the coming of One concerning whom He said, "I will put *My words* into His mouth" (Deut. 18:18). Is Jesus Christ that Prophet? Did He indeed speak the very words of God? Is it true, as declared at the beginning of the Epistle to the Hebrews, that God Himself has, in these last days, spoken unto us in the Person of the Son? Here is a question which manifestly is of the highest importance; yet it is one which persons of ordinary intelligence are quite competent to decide; and these pages are written for the purpose of presenting to our readers the materials which will enable them to decide it.

What we assert then, and purpose herein to show, is that there are qualities in the sayings of Jesus Christ, as recorded in the four Gospels, which distinguish them in a marked and radical way from all human utterances. And we further assert that the superhuman qualities whereof we speak are so conspicuously manifest in the recorded sayings of Christ (in contrast with their conspicuous absence from the utterances of the most

famous men of earth) that they can be clearly recognized by anyone of normal intelligence who will give serious attention to the matter.

When Christ was here among men He frequently made appeal to *the works* done by Him as proof that the Father had sent Him (Mat. 11:4-6; John 5:36; 10:24, 25; 15:24). But skeptics of our day can evade the force of *that* witness by denying that the accounts of the miracles of Christ, found in the Gospels, are true. They cannot, however, thus set aside the witness of *His words*. For obviously, if those words are of such a nature, and have in them such qualities, as are not to be found in the utterances of other men (and this is what we now undertake to prove) then there can be no escape from the conclusion that He from Whom they proceeded, whether it was Jesus Himself, or another who put words into His mouth, was more than a man. For if those sayings have superhuman qualities, then it is manifestly just as impossible for men to have *invented them*, and put them into His mouth, as for a man to have uttered them.

Let it be carefully noted then that the proof of the origin of the sayings attributed to Christ lies in those sayings themselves. This must needs be so; for if indeed His words are, as He Himself said, "spirit and life" it is simply impossible that those qualities should not be discernible in them. The words which are reported to us by the Gospel-writers as the words of Christ are still with us. They speak for themselves. If Divine, they will clearly exhibit qualities which God alone could impart to them; and if human, they will plainly display the infirmities, imperfections, and limitations, which characterize all human utterances. And not only so, but the marks of origin, whether Divine or human, will be *such that anyone of*

ordinary intelligence can distinguish them upon examination.

These internal evidences, which lie in and are part of the words themselves, constitute proofs of origin of the most conclusive character. For just as the inimitable lustre, the brilliancy, the hardness, and other distinguishing properties of the diamond, which are inherent in it and inseparable from it, bear testimony of the most unimpeachable sort to its genuineness, even so the words of Christ have inherent qualities, not to be found in the sayings of any other, which declare with absolute certainty their unique character and origin. One might indeed, and many do through lack of such proper care and attention as the importance of the matter demands, fail to distinguish between the genuine diamond and a sparkling bit of glass, and so are deceived to their great loss. Nevertheless, it needs only careful observation to enable one to tell, with infallible certainty, the one from the other; and it is even so with respect to the great and vital matter into which we are now inquiring.

Let it then be borne in mind (for this preliminary point must needs be established and clearly recognized) that the sayings attributed to Christ in the Gospels were either actually spoken by Him, as the writers of our Gospels declare, or else they were invented by them. But if these sayings are such as never man spake, then it is impossible that man could have invented them. And the impossibility is the greater (if we may so speak) because the Gospel-writers were men occupying a humble station in life, men who were notoriously "unlearned and ignorant" (Acts 4: 13). The question "Whence hath This Man this wisdom?" would apply with tenfold force to them. Finally, we have to consider in this

connection that there are *four* Gospels by different writers, each of which contains sayings attributed to Christ, and each of which contains sayings purporting to be His which are not found in the others. If, therefore, the words attributed to Christ, whether taken from one Gospel or another, are found to possess the same distinguishing qualities, then we must either believe that the words are really His, or else that there were *four* men, all endowed with supernatural ability and all at the same time so dishonest as to attribute their own supernatural utterances to another person. This is, and for more reasons than one, simply unthinkable.

Everything, therefore, depends upon one simple issue of fact, namely, is the statement made by those officers true? This issue of fact is not only clear and definite, but it is, we repeat, one which ordinary persons are fully qualified to decide. For everything which *God* has made, down to the tiniest feather on the wing of a moth, can be readily distinguished from the finest specimen of *human* workmanship; and one need not be an expert in order to determine whether a thing was fabricated by God or man. All that is required is that he examine attentively the object whose authorship he wishes to determine; and that is all that is required to decide the question we are now considering. For our familiarity with the characteristics of human utterances will enable us with absolute certainty to distinguish therefrom "the words of God" (if any such there be) by qualities which the former do not possess. If, however, the words, which have been reported to us as the words of Jesus Christ, are similar in their qualities to the sayings of distinguished men—philosophers, statesmen, moralists, and

others who have won the admiration of their fellow-mortals—then the statement made by those constables may properly be dismissed as a mere exaggeration.

A Supremely Important Question

The question we now propose to examine is, of all questions, the most vital to every human being; for the claims made by Jesus Christ, or on His behalf by those whom He sent forth into the world, are such that to err in regard thereto would be disastrous. If those claims be true, then to reject them means eternal ruin; whereas if they be false, then the millions who have accepted them as the very words of God were, and are, the most deluded of men. Because of this we will now examine some of the characteristic sayings of Christ in order to determine whether they are of the same sort as have been, or such as might have been, spoken by mere human beings; or whether, on the contrary, they have qualities which compel us to say that they could not have been uttered by even the greatest, the wisest, or the best of men.

1. How Christ Spoke of Himself in Relation to Mankind

It is most certain, as will be clearly seen upon examination of the records, that Jesus Christ spake of His personal relation to the human race as never man spake. The difference in this respect between His words and those of any other with whom He could be compared is incalculably great. Take as an example the words of John 7:37, 38, which apparently the officers heard: "*If any man thirst, let him come unto me and drink.*" He that believeth on me, as the Scripture hath said, out of his inmost being shall flow rivers of living water." Certainly none of the great ones of earth ever spake like

that, or could conceivably have so spoken. If we try to think of some prominent personage, whether of the past or present, into whose lips we could put those words, the impossibility of so doing will be evident at once. The boastfulness, the self-confidence, the pretentiousness of man have indeed gone to extravagant lengths; but none ever did or ever could claim to be, to his fellow mortals, or to do for them, what Jesus Christ habitually and consistently claimed to be, and to do. Moreover, had any mere man, however illustrious, claimed to be, to all mankind, what Christ's words claim for Him, he would have evoked only scorn and derision. Yet none who read the Gospels are aware of the slightest incongruity in such sayings on the lips of Jesus Christ; for they are *in perfect keeping with the Personality there revealed*. It follows that the only way whereby the sayings attributed to Him can be accounted for is by assuming that the One pictured in the Gospels was a real Personality, and was truly the Son of God.

In the preceding chapter of the Gospel (chapter 6) by John we have the account of the miraculous feeding of the multitude with the five loaves and two fishes; and there we read that Christ spake of Himself to the crowds who had witnessed and benefited by that miracle, as the *bread of life*, saying, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst"; and again, "I am the living bread which came down from Heaven; if any man eat of this bread he shall live forever"; and again, "Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (John 6:35, 51, 53).

Here again are words such as never

man spake, either before or since. For these sayings are not only radically different from all others whereof we have a record, but they make a claim so stupendous that we cannot even imagine a mere man giving utterance to it.

Again, in the eighth chapter of this same Gospel is found a saying of Christ wherein He speaks of still another relation which He claims to sustain to all mankind. He there says, "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

Thus, in three successive chapters of John's Gospel, the Lord Jesus Christ announces Himself as the *Bread of life*, as the *Water of life*, and as the *Light of life*. Those are relationships which are so impossible for a man to occupy towards his fellowmen that we cannot conceive of a mere human being claiming the power to fulfil them. Moreover, Christ presents Himself in those relationships not only to men of His own day and nation, but to men of all nations and all generations. Assuredly then we can say, and without fear of contradiction, that never *man* so spake since the world began.

No saying has ever spread so widely, or has moved so many hearts, as that of Christ in Matthew 11:28-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." This one saying, if we had no other, would fully justify the statement of the officers. It has all the sublimity of an utterance of God, yet it comes from the lips of a man. Here is One who, though meek and lowly in heart, yet calmly and confidently offers to revive all the weary and heavy-laden

ones of earth, even as many as will "come" to Him. It is the saying of One Who is *conscious that He has at His disposal the resources of omnipotence*. But more than that, it calls upon all men to submit to His authority, and to put themselves under His instruction. He thus presents Himself as the *Lord and Teacher* of all, making, at the same time, the stupendous promise that He will afford "rest" for every soul. Most assuredly we can say it is simply impossible that any *man* should so speak.

Another saying which is worthy of special attention is that spoken at the grave of Lazarus: "I AM the Resurrection and the Life: he that believeth in Me, though he die, yet shall he live. And whosoever liveth and believeth in Me shall never die" (John 11:25, 26). In the majesty of its form and the sublimity of its thought this saying is manifestly Divine. No *man* could conceive such an idea as this—which indeed is the basic truth of Christianity—namely, that the resurrection of Jesus Christ from the dead carries with it the resurrection also of all His believing people. And no man could have expressed that idea in words of such majestic simplicity and power. With all possible emphasis and conviction we set to our seal that never man so spake.

It would require many pages to set forth and to comment upon all the sayings of Jesus Christ in which He has spoken of the relation in which He stands to all the world. He speaks of Himself as "the Way, the Truth, and the Life"; as "the Good Shepherd," come to lay down His life for the sheep; as the One who has power on earth to forgive sins; as the One to whom all authority is given in Heaven and on earth; as the One who will return in power and glory to judge all nations and all

men; as coming from the Father and returning to the Father; and as being One with the Father.

No man ever so spake, even in the moments of greatest self-exaltation, or in the wildest flights of imagination. But to Jesus Christ, on the contrary, such sayings were habitual, and they are perfectly consistent with all His words and actions. Hence we have, in this class of sayings alone, quite enough to force every candid mind to the conclusion that what those constables declared concerning Him was true.

In this connection we cannot refrain from pointing out (though it carries us beyond the scope and purpose of this branch of our argument), that if any mortal man could conceivably have said of himself, and of his relations to other men, the things which Jesus Christ habitually asserted of Himself, he would have become an object of ridicule, or would have been regarded as a victim of insanity. In the case of any mere man the utter falsity of such pretensions would be quickly and clearly apparent to all. In the case, however, of Jesus Christ, not only were those sayings accepted by the men of His own day and generation as being in perfect harmony with His personality, but the history of nineteen centuries bears testimony to the convincing fact that men of all nations and languages, and of all ranks and degrees of intelligence and learning, have received those utterances as the literal and exact truth, and always with the result of unspeakable benefit to themselves, and of good to the communities among which they have lived.

2. Christ Spoke as Having Supreme Authority

Another distinguishing characteristic of the utterances of Christ is the *absolute authority* with which He al-

ways spoke. In this respect again (and the characteristic is exceedingly important for our present purposes) He spake as never man spake.

For the sake of comparison, we would bring to mind that among all who preceded Him none had spoken with authority surpassing that of Moses. But Moses always gave his commands as proceeding not from himself but from God, his invariable formula being, "Thus saith the Lord." In the most marked and significant contrast to this are the words of Christ, as for example, in His Sermon on the Mount, where He quietly assumes the power and authority to modify, repeal, and add to, the legislation of Moses, giving as the only and all-sufficient warrant therefor His "But *I* say unto you." In this it is manifest that Jesus Christ puts Himself before men as none other than He who gave the law to Moses. No wonder then that they who heard Him were astonished because "He taught them as *having* authority" (Matt. 7:28, 29).

This remarkable characteristic of speaking as with absolute and supreme authority may be discerned in all the recorded utterances of Christ. Never is the note of authority lacking, as often it would be if He were other than "the Lord of all"; for no pretender could possibly keep his sayings on the superlatively high level that would be necessary in order to support such a claim. But in His case, whether He spoke to the leper, or to the paralytic, or to the blind, or to the lame, or the deaf, or the dead, or to winds and waves, or to the fig-tree, or to the demons, or to His servants when He sent them upon a mission, it was ever as the One whose very word compels obedience, as the One who in the beginning said "Light *be*," and instantly light *was*. In a word, every utterance of His

is in perfect keeping with His own statement, "All authority is given unto Me in heaven and on earth. Go ye therefore"—(Matt. 28:18-20). It is simply an impossibility (and who can fail to recognize it?) that any *man* could impart to his every word this Divine quality of "having authority," or that men could have invented such a character, and put into his mouth utterances which, no matter under what circumstances they were spoken, are found to be, when closely scrutinized, impregnated with the consciousness of having supreme and absolute authority. But one conclusion is possible from these facts, namely, that Jesus Christ is Immanuel, God manifest in the flesh.

3. The Law of Christ

We have already pointed out that Jesus Christ, in giving commands to men, spoke as having in Himself the authority to exact obedience from all, and that in this respect He spake as never man spake. But besides that, when we examine the laws themselves which He gave, we find them to be in the greatest possible contrast with all codes of human law, by whomsoever enacted. The basic principle of the legislation (or "doctrine") of Christ is set forth in these words: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:44). One word of four letters embraces the whole law of Christ, LOVE; for "love is the fulfilling of the law" (Rom. 13:10). Most positively we can say that never man so spake.

This point cannot be stated too strongly. For in marked contrast with the law of Christ is the sad truth that men are, by nature, "hateful and hating one another." It is

in the heart of man, in order to gain some advantage for himself, to do harm to others, even to the extent of taking life; and all legislation must needs take cognizance of this fundamental trait of human nature. But Jesus Christ announces on earth a sphere of government—a kingdom—whereof the organic law is directly contrary to the rules which universally govern human conduct, a law which no man can keep until a new heart is created in him (Rom. 8:7). We do not stop to discuss the questions which are sometimes raised as to the application of the Sermon on the Mount; for we are at present undertaking only to point out that, in promulgating the law of His Kingdom, Jesus Christ spake as never man spake.

And this brings us to another distinguishing characteristic of the law of Christ. Every law has what are called its "sanctions," that is to say, those provisions or accompaniments of the law which are relied upon to secure its enforcement. But whereas, in all human legislation, we find that the sanctions are in the nature of *pains and penalties*, to be visited upon those who fail to keep the law, here we find as the constraining motive merely this: "That ye may *be* the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). And He adds, "Be ye therefore perfect, even as your Father which is in heaven is perfect," a saying which none other ever spake or could have spoken. Mr. William J. Bryan, speaking of the law of Christ as given in the Sermon on the Mount, well and truly says, "This code in itself would be sufficient to set Christ apart from all mankind and put the stamp of Deity upon Him."

4. Christ Spoke with Perfect Assurance

The limits of human attainment in all branches of knowledge are very restricted. For though a man of relatively great capacity should specialize all his lifetime upon a single subject, his knowledge thereof would be, in the end, but partial and imperfect. And not only so, but such a man, even when speaking on the subject to which he had devoted a lifetime, would betray uncertainty as to some points, and complete ignorance as to others. Moreover, when the views of any specialist are committed to writing, they are always found to require correction by those coming after them.

But in Jesus Christ we have an exception. In all His recorded utterances, and on whatever subject, there can be found no suggestion of a limit to his knowledge and not the slightest trace of uncertainty. There was indeed one matter (the precise time of His coming again, Matt. 24:36; Acts 1:7) concerning which He said that it was known only to the Father. But this seeming exception does but make His assumption of absolute and complete knowledge of all things the more marked and impressive. And it must be remembered that Jesus Christ spoke not on one subject only, as a man of learning might speak concerning some topic upon which he has concentrated the efforts of a lifetime, but on a great variety of subjects. He spake of things past and things to come, of things in heaven and things in hell, of the hidden depth of the human heart, and of the unuttered thoughts of those around Him; yet He ever spake as having perfect knowledge of all things. No utterance of His betrays the slightest uncertainty as to that whereof He was speaking, or indicates on His

part the consciousness of any bounds to His knowledge; nor has any statement of His been found to admit of correction. Truly in this we must say, and with peculiar emphasis, "Never man spake like this Man."

5. Concerning His Mission and Its Fulfilment

Jesus Christ repeatedly declared that God the Father had sent Him into the world for the salvation of sinners. His whole life—all that He did and all that He said—was in perfect harmony with that declaration; and indeed, from His first recorded words, "Wist ye not that I must be about My Father's business," to the triumphant cry upon the cross, "It is finished," we find Him ever in the consciousness of having come into the world for one definite purpose, the salvation of men. But under this heading we wish to direct attention to the way whereby, according to His own words. He was to accomplish the work of redemption. When we examine what He said on this subject from time to time we find that the cross was ever before Him. Thus, upon His first visit to Jerusalem after the anointing for His public ministry. He said, "Destroy this temple and in three days I will raise it up," speaking of "the Temple of His body" (John 2:19-21). To Nicodemus He said that He *must be* lifted up as Moses lifted up the serpent in the wilderness, in order that those who believe on Him should not perish (John 3:14-16). In His first commission to the twelve He spoke of those who would follow Him, taking up the cross (Matt. 10:38, 39). To His disciples He spoke again and again of the "needs be" that He should be crucified, and should rise from the dead the third day (Matt. 16:21; 17:22, 23; 20:17-19). Words fail to describe how radically differ-

ent all this is to the sayings, or to the thoughts, of any mere man. It is manifestly beyond the range of possibility that any man should have conceived of such a thing as that God Himself, the Creator and Judge of men, should come unto His own creation "in the likeness of sinful flesh, and for sin," "to put away sin by the sacrifice of Himself," and that "He by death might destroy him that had the power of death, that is the devil" (Rom. 8:3; Heb. 9:26; 2:14). But the wonder to which we are here directing attention goes beyond even this. For the Gospels present to us, in Jesus Christ, One Who, from the very first, revealed by His words the consciousness that the mission for which He had come, as a Man among perishing men, was to be accomplished, and could be accomplished only, by His own sufferings and death; and Who even spoke, definitely and repeatedly, of the very death He was to die, and of the time He was to lie in the grave. And all this is the more impressive because even His own disciples understood not those sayings of His until after His resurrection (see John 2:22; Mk. 9:32, &c.). These facts give truly immense significance to the declaration of the officers, "Never man spake like this Man."

6. Jesus Christ, in His Utterances, Betrayed No Consciousness of Sin or Like Human Infirmary

Here we have another remarkable characteristic of the sayings of Christ, one which is sufficient in itself to set them apart from all other sayings. We ask that the closest attention be given to this point; for it is our deep conviction that the quality we are here considering should, without reference to any others, carry every candid mind to the conclusion that Jesus Christ was indeed God manifest in the flesh. To the

Jews who were disputing with Him He could fearlessly say, "Which of you convinceth Me of sin?" (John 8:46). No mere man ever spake like that. This challenging question followed the incident of the woman whom the scribes and Pharisees brought before Him, and concerning whom He said, "He that is *without sin among you* let him first cast a stone at her" (v. 7). That simple remark was enough to convict every one of *them* of sin, notwithstanding their professed righteousness. But none could convict *Him* of sin.

There is, in our opinion, no quality of the words of Christ more distinctive, or of greater evidential value, than the entire absence therefrom of all consciousness of sin, failure, shortcoming, mistake, or other like infirmity, common to man and conspicuous in the character and conduct of all men. This is the more impressive because He did not obtrude upon others the fact of His sinlessness. The quality we now speak of appears only upon a close scrutiny of His words; but it is clearly and *invariably* inherent in His utterances. When He spoke of sin, as He often did, it was always as of a thing *foreign to Himself*. To the woman in this chapter (John 8), He said, "Go, and *sin no more*"; and so also He said to the impotent man in John 5 (v. 14). Again to the Jews in chapter 8, He said, "Whosoever committeth sin is the bond slave of sin," and then immediately referring to Himself, as by way of contrast, He added, "If the Son, therefore, shall make you free, ye shall be free indeed" (v. 34-36). In these words He not only implies strongly that sin had no hold upon or place in Him, but He also declares His power even to set others free from its servitude. This strong implication of His own freedom from and mastery of sin is more convincing for our present purposes than

even the direct assertion of His sinlessness.

Much more might be added upon this point, but we cannot now dwell upon it. If, however, the reader will review all of the Lord's recorded sayings on the subject of the sins and evil deeds of men (see for example Mk. 7:21-23) he cannot fail to be forcibly impressed with the fact that these are not the words of a mere man, and are not words which could possibly have been spoken by one who had the consciousness of sin, infirmity and failure in himself. So also it will be apparent that they could not possibly have been invented by sinful men, and put into the lips of another. It far transcends the ability of man to create an imaginary character, and to cause him to speak on all occasions and under all circumstances in such words as exclude all suggestion of the sinful infirmities that are common to mankind. Only in one way can the utterances of Christ be accounted for, and that is by regarding them as the real sayings of One Who, though He was in all points tempted like as we are, was yet "without sin" (Heb. 4:15). For never *man* so spake.

7 Christ's Message was for the Poor, the Sinful, the Lost

Here we have indeed a striking feature of the public utterances of Jesus Christ, and one which is sufficient in itself to distinguish them from all others. For although He came expressly to announce and to set up a kingdom, yet He did not seek to attract to Himself the influential, the rich, the leaders and teachers, the men of rank and station. His kingdom was for "the poor in spirit," and His message and ministry were for the sinful, the afflicted, the outcast. From the very beginning He declared He had come "to preach glad tidings to *the poor*" (Lu. 4:18).

Very distinctly and with emphasis He said, "I am not come to call the righteous *but sinners* to repentance" (Mat. 9:13); and again, "For the Son of man is come to seek and to save that which was *lost*" (Lu. 19:10). With the utmost assurance we can say that never man so spake, and that no one could have conceived of a man so speaking, or coming upon such a mission.

This remarkable characteristic of the message of Christ was made the main ground of the famous attack upon Christianity by the infidel philosopher Celsus, early in the third century. His strong objection was that the appeal of the Gospel of Christ is to the *sinful and the lost*, which was proof to his mind that the gospel was spurious. This attack by Celsus tends further to show how *impossible* it is that the message attributed to Jesus Christ could have originated in the mind of a mere man.

"In our mysteries," said Celsus, "those are invited to come nigh who are of clean hands and pure speech, who are unstained by crime, who have a good conscience toward God, who have done justly and lived uprightly. But the Christians say, 'Come to us, ye who are sinners, ye who are fools or children, ye who are miserable and ye shall enter into the Kingdom of heaven.' Christ, say they, was sent to save sinners. Was he not sent to help those who have kept themselves from sin? They pretend that God will save the unrighteous man if he repents and humbles himself," and so on.

Such is indeed the thought of the natural heart, and is the corner stone of all systems of religion; for the word of the Cross, with its message of salvation to the worst of sinners, is to the wise of this world utter foolishness. Such also was the dogmatic teaching of the Jewish Rabbis of

Christ's day, for, according to their doctrine, there is nothing but the curses of the law for the sinner until, by works and merits *of his own*, he ceases to *be* a sinner, and attains unto "the righteousness of the scribes and Pharisees." The only ground of acceptance with God that they recognized is what is implied in the words of the typical Pharisee, "I am not as other men are, or even as this publican," to which he added, for God's information and approbation, a recital of his own righteous deeds (Lu. 18:11, 12).

This indeed is the view that would everywhere prevail were it not that the Gospel of Christ has presented to the world a totally different view of God's way of dealing with sinful men for their deliverance and cleansing from sin. It matters not at all for our present purpose that the great mass of men refuse to obey the gospel, and reject that "so great salvation which at the first began to be spoken by the Lord." For our point is that Jesus Christ spake as never man spake when He sent forth into the world a message of salvation for sinners, rebels, and enemies of God, including the complete and immediate forgiveness of all sins, and the free gift of eternal life to all who hear and believe His message.

That message of Jesus Christ (Matt. 28: 18-20; Lu. 24:46, 47) has forced its way, by its own inherent and Divine power, against all the religious powers of the world and the prejudices of the human heart. And it has, moreover, maintained itself as a vital force and a purifying influence in the world to this day. "The words that I speak unto you," He said, "they are Spirit and they are life"; and again, "Heaven and earth shall pass away, but My words shall not pass away"; and again, "He that rejecteth Me, and receiveth

not My words, hath one that judgeth him: *the word that I have spoken*, the same shall judge him in the last day." No man ever spake like this, claiming that his words were imperishable, and of eternal validity; and yet, after nineteen centuries, it must be conceded, even by His enemies, that His words have not passed away, and that to this very hour they show no sign of age or decay.

8. Christ Called His People to a Life of Suffering and Loss in this World, and to Follow Him Out of It

Surely never did a leader of men, or one who sought a following, put before his hearers such a prospect as Jesus Christ has offered to those who would be His disciples. What He promises them in this world is tribulation, persecution, reproach and loss. He plainly declared that to be unknown, despised, and hated of all men for His Name's sake, would be their portion. "In the world," He said, "ye shall have tribulation." "If anyone will come after Me, let him deny himself, and take up his cross, and follow Me." History records how completely His words as to the sufferings of His faithful disciples were fulfilled; and yet none other has ever had followers so devoted, so willing to endure the greatest sufferings and hardships, so willing to give even their very lives for His Name's sake. Other leaders of men have gained their following by offers of earthly gain and advantage; but the kingdoms they established have sooner or later tumbled into ruins. Did any other ever lay down such a rule of discipleship as this, "And whosoever doth not bear his cross, and come after Me, cannot be my disciple"? Did ever man *so* speak? Most certainly not. And if any other *had* uttered such words,

would he thereby have gained a single follower? No, not one. But Jesus Christ spake these words because He was what He was, and is. His words are indeed the very expression of Himself (John 8:25 Greek).

But to those who would follow Him He speaks not only of tribulation and sufferings as their portion in this life, but also of glory and honor and eternal blessedness in the life to come; and in this too He spake as never man spake. We recall, for example, those words which have encouraged the hearts and sustained the faith of countless thousands: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions. I go to prepare a place for you" (John 14: 1, 2). Did ever man so speak? Never.

9. Christ Spoke of His Coming Again

Continuing the quotation above we have the words, "And if I go and prepare a place for you *I will come again* and receive you unto Myself, that where I am, there ye may be also" (John 14:3). Jesus Christ repeatedly spoke of His coming again, which second advent will be in power and glory, with His mighty angels, and He bade His followers to be living at all times in expectancy of that transcendent event. Upon this striking and prominent feature of His doctrine we do not now dwell. It is enough just to mention it, in order to press upon our readers that no man ever so spake, nor can it be conceived that any man would so speak.

10. It would be pertinent to refer also to the Parables of Christ, which constitute a body of doctrinal sayings radically different from anything that is to be found even in the Bible itself. But a description of the Parables would add unduly to the length of this paper. Therefore, as to this exceedingly important class of the sayings of Christ, we must be content merely to make this general reference to them, and to say that no other ever spake the like.

Such are the words of One Who spake as never man spake, and whose words have not passed away. Still they are with us, and still they affect the human heart as the words of none other affect it, or ever have. To all who receive them in an humble and contrite heart they are "the words of eternal life" indeed, as millions living even in our day of increasing apostasy can testify. But apart from their effect and influence upon the individual believer, it is a fact which anyone can verify for himself, that the words of Jesus Christ are in a class by themselves; and that from every point of view, and by every possible test, they manifest characteristics radically different from all human utterances. Therefore, by each and all the foregoing qualities, easily and clearly to be discerned in the sayings of Jesus Christ, and by others doubtless that a more searching scrutiny might discover in them, we are constrained to the conclusion that what those rude, uncultured constables said was profoundly true; and is as true today as it was then: "Never man spake like this Man."

GOD—QUICKENETH THE DEAD

By D. TREHARNE

It is common to do homage to a Scripture doctrine, and to speak of it with great respect, and yet not to submit obediently to it. "God—

quickeneth the dead" (Romans 4: 17), not those who are half dead, or nearly dead. So in order to experience the quickening of God, it is essential that we "obey from the heart that form of doctrine" (Romans 6:17) "which declares that we

'died' " (Romans 6:2-8; Colossians 3:3).

God's quickening avails not for the living. Earthly remedies avail not for the dead. Subjection to ordinances (touch not, taste not, handle not) and subjection to earthly inventions for the quickening of the body are on the same footing. In both cases those who submit are behaving "as though living in the world" (Colossians 2:20): not as though they had died. One is a subjection to "commandments and doctrines of men" (Colossians 2:22) the other to their "inventions" (Ecclesiastes 7:29).

Our "sentence of death" must be written, not only in the Bible, and in sermons, but "in ourselves" (II. Corinthians 1:9). We must act in the strength of what God says about us. That alone is faith. Then, through the channel of that genuine faith, we can confidently expect the Lord's quickening, healing virtue, to flow into our needy bodies (Mark 5:30). There would be a revival of bodily healing among the people of God if they would take pains to master the lesson that "God—quickeneth the dead."

WHERE DID THE SPIRIT DESCEND AT PENTECOST?

A Letter from Mr. G. Campbell Morgan

We believe that important truth is connected with the *place where* (as well as with the day when) the Holy Spirit came down from heaven; but those lessons have been missed because of the very general, but mistaken, idea that the transcendent events of the day of Pentecost took place in the "upper room" mentioned in Acts I.

Lately we sent a copy of our booklet, "Where Did the Holy Spirit Descend on Pentecost," to Mr. G. Campbell Morgan, the well known Bible teacher, and we have his permission to print his comments upon it. We are grateful for the two corrections in details suggested by Dr. Morgan, believing that he is right on both points. The letter follows:

April 4th, 1923.

"My dear Mr. Mauro:—

"Your note under date March 26th, with booklet enclosed, 'Where did the Holy Spirit descend at Pentecost?' reached me here yesterday.

"Thank you very much for sending me the same. No, I never had carefully examined the point discussed in this booklet. I have not the slightest hesitation in saying that you are absolutely correct. Here is an illustration of how those of us who

desire and attempt to be the most careful in our study, are in danger of taking things too much for granted. I certainly have proceeded on the assumption that the 'one place' of Acts II was the 'upper room' of Acts I. It is as plain as a thing can be that I have been wrong; and I am very grateful to have it thus pointed out.

"Two little matters emerge in the reading of the booklet, in which I do not quite agree with your method of statement. I do not think they are of vital importance, but I also think you would like me to name them.

"1. On Page 8 you quote Acts 2:1, and put in parenthesis the 'literal rendering.' I agree, except that the insertion of 'services of the,' in parenthesis, is, I think, unwarranted. Personally I believe that the statement that the day of Pentecost was 'being fulfilled' means far more than that they were observing its ritual. I am convinced that the meaning of Luke here was that all signified by that feast, was *finding its historic fulfilment*.

"2. The other matter is something that you have on page 9 in the penultimate paragraph. You speak of 'the rumor of the marvellous

event,' being 'noised abroad.' I do not so understand the statement. The verb which the Authorized Version has rendered there 'noised abroad' is never used in the sense of a rumor. I believe the sound as of a mighty wind was heard by the entire city.

"That being so, your interpretation as to the place falls in with tremendous naturalness to me. The de-

vout Jews would, at the hearing of some supernatural sound, rush to the Temple.

"Again thanking you for writing, and for this booklet.

"I am,

"Yours most sincerely,

"G. CAMPBELL MORGAN."

[The booklet referred to can be obtained from Hamilton Bros., price 3c per copy.]

THE OLD TESTAMENT TEACHING CONCERNING THE KINGDOM OF GOD

By A. EDERSHEIM

This rule of Heaven and kingship of Jehovah was the very substance of the Old Testament, the object of the calling and mission of Israel, the meaning of all its ordinances whether civil or religious, the underlying idea of all its institutions. It explained alike the history of the people, the dealings of God with them, and the prospects opened up by the prophets. Without it the Old Testament could not be understood. It gave perpetuity to its teaching, and dignity to its representations. This constituted alike the real contrast between Israel and the nations of antiquity, and Israel's real title to distinction. Thus the whole Old Testament was the preparatory presentation of the rule of heaven, and of the kingship of the Lord. . . .

Three ideas especially did this Kingdom of God imply: universality, heavenliness, and permanency. Wide as God's domain would be His Dominion; holy as heaven in contrast with earth and God to man would be its character; and triumphantly lasting would be its continuance. Such was the teaching of the Old Testament and the great hope of Israel. It scarcely needs mental compass, only moral and spiritual capacity, to see

its matchless grandeur in contrast with even the highest aspirations of heathenism, and the blanched ideas of modern culture.

How imperfectly Israel understood this Kingdom our previous investigations have shown. In truth the men of that period possessed *only the term*—as it were the form. What explained its meaning, filled and fulfilled it, came once more from heaven. Rabbinism and Alexandrianism kept alive the thought of it, and in their own way filled the soul with the longing of it. As throughout this history *the form* was of that time, the substance and spirit were of Him Whose coming was the advent of that Kingdom.

According to Rabbinic views of the time the terms "Kingdom," "Kingdom of heaven," and "Kingdom of God" were equivalent. In fact the word "heaven" was very often used in place of "God," so as to avoid unduly familiarizing the ear with the sacred Name. This probably accounts for the exclusive use of the expression "Kingdom of heaven" in the Gospel by St. Matthew. And the term did imply a contrast to earth, as the expression "Kingdom of God" did to this world. The consciousness of its contrast to earth or the world was distinctly expressed in Rabbinic writings.

[From the foregoing, and from much else to the point which might be

cited from Mr. Edersheim's monumental work, it clearly appears that the antagonism between Christ and the leaders of Israel sprang from their utterly false and carnal conception of the Kingdom foretold in the Old Testament Scriptures. They had, as Edersheim says, only the term; and indeed it was the same with the Lord's true disciples; for it was not until after His resurrection,

when our Lord "opened the understanding" of His true disciples that they might understand the Scriptures, and when He spent forty days with them "speaking of the things pertaining to the Kingdom of God," that they learned the true meaning of the prophetic Scriptures, and the real character of the Kingdom of God. —Ed.]

THE KINGDOM TITLES

By John James, 50 Botrel Ave., Montreal, Canada

The title, "Kingdom of Heaven" in Matthew's Gospel, indicates the period from Pentecost to the rapture. The millennium is the Kingdom of "the Son of Man," and the Kingdom of "the Father" is the eternal Kingdom, for which we are taught to pray. We have tabulated the passages in order to facilitate reference and comparison. In Mark and Luke the term "Kingdom of God" is used for each period.

MATTHEW		MARK		LUKE	
Kingdom of Heaven		Kingdom of God		Kingdom of God	
Matthew	13. 1 - 23	Mark	4. 1 - 20	Luke	8. 4 - 15
"	24 - 30	"	26 - 29		
"	31 - 32	"	30 - 32	"	13. 18, 19
"	33			"	20 - 21
"	26 - 39				
"	44				
"	45 - 46				
"	47 - 48				
Kingdom of Son of Man					
Matthew	13. 40 - 42				
"	49 - 50				
"	16. 28	Mark	9. 1	Luke	9. 27 - 36
"	19. 28			"	21. 25 - 33
"	24. 29 - 44	"	13. 24 - 31	"	22. 28 - 30
"	25. 31				
"	26. 64				
Kingdom of the Father					
Matthew	6. 9 - 10			Luke	11. 2
"	13. 43				
"	26. 29	Mark	14. 25	"	22. 18

We suggest that the reader verify the quotations first from the top to the bottom of the sheet, and then compare them from left to right.

Special Combination Offer of Writings

By MR. PHILIP MAURO

OFFER 1

Miracles, Signs and Wonders	\$.15
The Last Call to the Godly Remnant .....	.20
The World and Its God .....	.30
Baptism and the New Covenant .....	.35
God's Pilgrims—Their Dangers, Their Resources, Their Rewards .....	.50
	<hr/>
	\$1.50
	<hr/>

Postpaid to one address for **\$1.00**

OFFER 2

The Kingdom of Heaven—What Is It? And When? And Where	\$.40
After This—or the Church, the Kingdom and the Glory	1.00
Ruth, the Satisfied Stranger	1.25
	<hr/>
	\$2.65
	<hr/>

Postpaid to one address for **\$2.00**

HAMILTON BROTHERS
SCRIPTURE TRUTH DEPOT
120 TREMONT STREET
BOSTON 9, MASS.

THE LAST HOUR

A PERIODICAL (MONTHLY "IF THE LORD PERMIT") IN WHICH IT IS
PURPOSED TO EMPHASIZE "THE PRESENT TRUTH"

"Little children, it is the LAST HOUR" (1 John 2:18).

"Knowing the time that it is ALREADY THE HOUR we should be aroused out of sleep" (Rom. 13:11. Greek).

Editor: PHILIP MAURO, Framingham, Mass.

Publishers: HAMILTON BROS., Scripture Truth Depot
120 Tremont St., Boston 9, Mass.

Entered as second class matter May 21, 1923, at the Post Office at Boston, Mass., under the act of
March 3, 1879. Printed in United States of America

Terms: Single copy, 50c a year; 5 or more to one address, 45c each;
30 or more, 40c each.

Please address all requests for this paper TO THE PUBLISHERS

VOL. III

JULY, 1923

No. 7

THE GREAT IMAGE AND THE STONE (Daniel 11)

Of all the prophecies of the Bible none is of greater interest and importance to all mankind, and none has a greater claim upon the thoughtful consideration of the people of God at the present time, than that recorded in the second chapter of Daniel—Nebuchadnezzar's vision of the great metallic image. Among other prophecies, that which most closely resembles it in form and circumstances is the two-fold dream of Pharaoh (Gen. 41:1-7). In both cases God gave the dream to a great heathen potentate, who was about to have dominion over His people. In both cases the wise men of the realm were unable to interpret the dream. Moreover, in both cases the dream was interpreted by a man of God, who had been previously taken into captivity, and who, because of his ability to interpret the dream, was advanced to high rank and honor. But the dream given to Pharaoh embraced only a period of fourteen years, and it involved only Egypt and adjacent countries; whereas the

dream given to the Babylonian monarch had a scope of more than twenty-five centuries, and involved the entire civilized world.

But that which gives to the vision of Nebuchadnezzar its peculiar importance, and invests it with special interest in our day is, not the vastness of its sweep and scope, which embraces the entire period of Gentile dominion in the world, but the *very definite statements concerning the manner in which that dominion was to be brought to an end, and the agency whereby its overthrow was to be accomplished*. These are the words in which Daniel declared to the king the concluding part of his forgotten dream:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet which were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2: 34, 35).

This vision, as explained by Daniel, signified that it was from the God of heaven that Nebuchadnezzar had received the great dominion and glory that were his, and that his kingdom (the Babylonian empire) was symbolized by the head of gold; that another kingdom, inferior to his (the Medo-Persian), was to arise after him, which second empire was symbolized by the breast and arms of silver; that a "third kingdom of brass" (the Macedonian or Greek) was to follow; and that this would be in turn displaced by a fourth kingdom, which should be "strong as iron."

A remarkable feature of the prophecy and of its divinely given interpretation is that the last part is the most minute and specific. Ordinarily when one looks ahead the things which lie closest at hand are those which are most clearly seen, while the more remote things are shadowy and indistinct. But here it is just the other way. The eras of Babylon, Persia, and Greece, those mighty empires, are dismissed with a few words for each; whereas more space is given to the prophetic description of the fourth empire than to that of the other three combined. But more than that, the vision shows the fourth empire in three distinct stages of development, first in its pristine might and greatness, "strong as iron," breaking in pieces and subduing all things; then as "divided," but retaining "of the strength of the iron"; and finally as broken up into many small powers, as represented by "the toes of the feet, part of potter's clay and part of iron." Now it is to this *last stage* of the fourth empire that our attention is specially directed by verses 41, 42 and 43. From this it may be gathered that the main purpose of this wonderful prophecy is that men might be admonished as

to the great and terrible fact that Gentile dominion on earth is to end in a sudden and complete overthrow, which will leave no trace of it to be seen; and further that they might be given certain general indications as to the time when that stupendous event is to be expected. In one word, the prophecy was intended chiefly *for the days in which we are now living*. For not only are Babylon, Persia, and Greece long past, but the fourth empire is now no longer in its original undivided strength, nor yet in the period of its divided power, but has been already for centuries of time in its third and last stage—that represented by the toes of the feet, part of iron and part of clay.

The Iron and the Clay

Much prominence is given to this union of two elements, iron and clay (or earthenware); and the main point appears to be that they are very diverse in their properties, one being the symbol of strength, and the other that of brittleness, or fragility. This conjunction of iron and pottery in the governments of the last stage of the fourth empire is explained by the words, "they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed (or miscible) with clay" (v. 43).

What we are to understand by this is that God has endowed some men with capacity for rule and government, which rare and important gift should be exercised by them for the good of all, as King David said, "he that ruleth over men must be just, ruling in the fear of God." But this marvellous vision foresaw that in the latter days of the fourth empire (the strongest empire of all), those who are divinely fitted to wield the sceptre of government would "mingle themselves with the seed of men"; and

this indeed has been the most pronounced feature of the political development of the world in recent times. For we have witnessed a steady progress, among the fragmentary kingdoms into which the Roman empire has now for a long time been subdivided, in the direction of curtailing the authority of the kings, or the heads of state, and giving more and more power into the hands of the common clay of humanity. In other words the most conspicuous feature in the political realm during the century past has been the steady development of popular government. In the eyes of men this is "progress," but in the eyes of God it is deterioration.

The prophecy, however, gives the assurance that the development referred to will never reach the stage of socialism, or *real* democracy (government by the people); for it declares that, even in the last stage of Gentile dominion, "there shall be in it (some) *of the strength of the iron*" (v. 41). Hence we conclude that we are now in the very last stage of things political in the world. Surely it must give us a thrill of wondering expectation when we realize in any measure the startling fact (which is a fact, whether we realize it or not) that, of this long and detailed prophecy, which foretold the course of world-empire for twenty-five centuries, *every feature has now been completely fulfilled except the last and greatest, the overthrow and destruction of the kingdoms of this world by the everlasting kingdom represented by the Stone cut out of the mountain without hands.*

The Stone Which Becomes a Mountain

At the present moment, therefore, the interest centers in the last clause of the prophecy, the stone which is

to smite the image upon its feet. That the event which corresponds with this prediction has not yet taken place is as certain as that all other details have been fulfilled. Attempts have indeed been made to interpret this part of the prophecy as being fulfilled in the first coming of Christ and in the spiritual kingdom He then introduced; but there stands in the way of such an interpretation the historic fact that, at the time of the first coming of Christ, the Roman empire was yet in its pristine strength, indeed at the very zenith of its power; and the further fact that there was not then, nor has there been since, any event which at all corresponds to the smiting of the image, and its utter destruction, as predicted in verses 34, 35, and 45.

Nevertheless, we believe that, upon a close study of the prophecy, it will be found to contain a prediction of *the first advent* of our Lord Jesus Christ, as well as a prediction of His second coming; and it is specially with a view to setting forth this interesting fact that the present paper has been written.

The First Coming of Christ

Before examining more closely the words of the prophecy we would call attention to what the Lord Jesus said to the chief priests and elders in one of His last disputes with them: "Therefore say I unto you, "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on *this stone* shall be broken; but on whomsoever *it shall fall*, it will grind him to powder" (Mat. 21:43, 44). In the light of verse 42, and of 1 Peter 2:4-9, it is plain that by "this stone" Christ meant Himself, and by "a nation bringing forth the fruits thereof" He meant that "holy nation" and "royal priesthood" composed of all

the born-again people of God. But the words of Christ which we have quoted distinguish clearly between His coming as a stone of stumbling, which was the character of His first coming, and His coming with irresistible force crushing and grinding to powder all that shall oppose Him, which, as all Scripture testifies, is to be the character of His second coming.

Turning back now to the vision and its inspired interpretation, we will see that there is more than a hint of the first coming of Christ, and of the kingdom He then introduced into the world. For Daniel, after describing the successive kingdoms of earth, says that "*in the days of these kings (i. e., kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed*" (2:44). This prediction should be carefully noted. It describes something quite distinct from the demolition of the kingdoms of the world by the impact of the stone, which comes later, and is referred to in the next verse. What we have here is a prediction of exactly what God did at the first coming of Christ, and in the days of the kingdoms of this world, namely, "set up a kingdom which shall never be destroyed." This is in accord with what is written in Hebrews 12:28, "Wherefore, we receiving a kingdom which cannot be moved," etc. There is a manifest and great difference between a kingdom which was to be set up in the days of the kingdoms described in the prophecy, and one which should be set up only after those kingdoms were completely destroyed, and every trace of them swept away. This should be carefully pondered.

Looking again to the terms of the prophecy itself, we see that it clear-

ly bears out this interpretation. For first we have a stone cut out without hands (v. 34), which speaks of the supernatural birth of Christ, and then, subsequently, we read that "the stone that smote the image *became* a great mountain, and filled the whole earth" (v. 35). These words put before us two distinct events, with an interval, indicated by the word "*became*," between them. The length of that interval is not revealed in the prophecy; but in the light of subsequent events it is plainly seen to be the entire period between the first coming and the second coming of Christ. What the prophecy does indicate clearly is that the Stone, when it first appears, cut out of the mountain without hands, is not that which smites and destroys and displaces the great image, but that it subsequently *becomes* a "great Mountain."

The two figures, first, that of a stone, occupying so lowly a place in the world that men can "stumble" over it, and "be broken," and second, that of "a great mountain" filling "*the whole earth*," most aptly and strikingly illustrate the difference between the character of the two advents, and between the kingdom as "set up" during this dispensation, and as it will be in the dispensation now at hand.

Seeing that there remains but one feature of this prophecy yet to be fulfilled, and that its last and greatest, and seeing that all the kingdoms of earth are soon to be dissolved, and to be replaced by the Kingdom of our God and of His Christ, it is pertinent to ask, in the words of the apostle, "What manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the day of God?"

STUDIES IN REVELATION

(Third Paper)

The Prelude to the Trumpet Judgments

Again at the beginning of Chapter 8 the Temple in heaven comes into view. We read that at the opening of the seventh seal there was silence in heaven about the space of half an hour. This silence comes like a Sabbath rest after the six successive happenings under the preceding seals. Then, as the seven angels stand before God, and as they receive the seven trumpets whereby they are to sound God's warnings and His last calls to repentance in view of the coming "wrath" (11:18), John sees "another Angel" Who comes and stands at the Altar (8:3). Inasmuch as this "Angel" presents to God "the prayers of all saints," He can be none other than the Lord Jesus Christ; for it is He, and He alone, Who, as "the Minister of the Sanctuary, and of the true Tabernacle which the Lord pitched" (Heb. 8:2), performs the high-priestly office of presenting to God the prayers of all His saints. Moreover, it will be noticed that He offers "much incense" with those prayers, which surely is an appropriate and beautiful figure of the great truth that our High Priest adds the fragrance of His own merits to our poor defective prayers, thus making them acceptable to God.

This passage (Rev. 8:3, 4) gives us an idea of what goes on in the heavenly Sanctuary, and indicates how our prayers ascend, by Jesus Christ, to the Father. Moreover, we can see the effect of those prayers as they come up to God just in advance of the trumpet-judgments. For the visitations which follow the sounding of the first four trumpets are restricted in their operation, inasmuch that they affect only "the third part" of

the regions visited. We note also the restraining voice of mercy commanding "that they should *not hurt* the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads" (9:4); "and that they should *not kill them*, but that they should be tormented five months" (9:5). Even in the time of the second woe-trumpet (9:15), the agents of Divine judgment are to slay only "the third part of men"; and the object of these increasingly severe judgments is a merciful object, even to call men to repentance, though it is recorded that they "repented not" (9:20). There are some, however, even in this period, of whom it is written that they were "affrighted, and gave glory to the God of heaven" (11:13).

During the period of the trumpet-judgments there are saints of God on earth (those who have the seal of God in their foreheads) and when the seventh trumpet is about to sound, God has His "two witnesses" on earth (11:3-12). But now comes a different state of things; for from that time onward there are none of God's people in the world; for immediately after the seventh trumpet it is said that the time of His *wrath* is come (11:18); and the judgments of God are then completed by the outpouring of the vials in which "is filled up the wrath of God" (15:1). None of God's people will be on earth during that period of uttermost wrath; "For God hath not appointed us to *wrath*, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9), who has "delivered us from *the wrath* to come" (1 Thess. 1:10). The presence of God's saints on earth previous to the sounding of the seventh trumpet further accounts for the comparative mildness of the trumpet-judgments.

The Measuring of the Temple

There is a marked resemblance between parts of John's visions and parts of those of the prophet Ezekiel. Thus the latter, before he began to prophesy, saw in a vision "the appearance of the likeness of the glory of the Lord"; and there was extended to him a hand, holding the scroll of a book, which he was commanded to eat (Ezek. 2:8 to 3:4). So likewise John beholds One Who, from the description given of Him, can be none other than the Lord Himself, holding in His hand a little book, which John is commanded to take and eat, after which he is told that he must "prophesy again before many peoples, and nations, and tongues, and kings" (Rev. 10:1-11).

Furthermore, Ezekiel was given the vision of a Temple which he was commanded to measure; and likewise John was given a reed, and was bidden to "Rise and measure the Temple of God, and the Altar, and them that worship therein" (Rev. 11:1). It is solely because of this command given to John to *measure the Temple of God*, that we are now referring to this vision, for it does not lie within the scope of this paper to comment upon the vision itself.

Just what is signified by the measuring of the Temple we are unable to say; but we understand that, in a wide and general sense, that which is measured is something which is *completed*, or is settled and established according to the fixed purpose of God, and hence not to be added to. What therefore is suggested to us by this passage is the (as yet future) completion of that "Holy Temple," which is now being builded for an habitation of God through the Spirit, which Temple is to be composed of all the saints, builded together upon Christ, the Living Stone (Mat. 16:18; Eph. 2:20-22; 1 Pet. 2:4-6). Paul

prays concerning this vast building that we might be able to comprehend, with all saints, what is the breadth, and length, and depth, and height thereof (Eph. 3:18); and now John is given to look ahead to the time of its completion, and is bidden to measure it. "But the court, which is without the Temple," John is told to "cast out (*marg.*) and measure it not; for it is given unto the Gentiles" (Rev. 11:2). The outer court of the Temple, which is "cast out" and "given to the Gentiles" (the nations of the world) must be *the earth*; for at the time represented by this vision the "things in earth" have not yet been united together under one Head with the "things in heaven" (see Eph. 1:10). The holy city, moreover, is to be trodden under foot for a period represented by the numerical symbol "forty and two months." But, on the other hand, during that final period of witness-bearing, and of opportunity for repentance to the inhabitants of the earth, God's two witnesses are to have power given them to prophesy. Thus it is seen that *God will have a testimony in the world during the period which immediately precedes the sounding of the seventh trumpet* (11:14). Hence the completion of God's "Spiritual House" will coincide with the ending of His testimony on earth. For, as we have already pointed out, there is no testimony for God during the period of the Vial judgments. It may be, therefore, that these "*two witnesses*" (*two* being the number of *sufficiency of testimony*) represent the last generation of saints on earth—"the sons of oil" (Zech. 4:14)—who are to fulfil completely the words of Christ, "Ye shall be witnesses unto Me" (Acts 1:8).

Whoever these witnesses may be, it is evident that extraordinary powers will be given them in view of the

specially hard conditions they will have to face.

We note that these "witnesses" are finally caught away "in a (literally in *the*) cloud" (Rev. 11:12), which recalls the words of 1 Thessalonians 4:17, "shall be caught up together . . . in the clouds." It is instructive to observe that in Revelation 11:12 we find both Resurrection and Rapture, and also a "great voice," as in 1 Thessalonians 4:14-17; and then immediately follows the sounding of the last trumpet.

The Seventh Trumpet

Upon the sounding of the seventh trumpet (Rev. 11:15) there are heard great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." Thereupon the Elders fall upon their faces and worship God, saying, "We give Thee thanks, O Lord God Almighty, which art and wast, and art to come, because Thou hast taken to Thee Thy great power, and hast reigned" (Rev. 11:15-17). Evidently then the prayer "Thy kingdom come" is now to be answered, in fulfilment of the oath of the "Angel," recorded in chapter 10: 6, 7, who sware by Him that liveth forever and ever, that there should be delay no longer, but in the days of the voice of the seventh angel, even when he should begin to sound, the mystery of God should be finished.

Further, the Elders say: "And the nations were angry, and *Thy wrath* is come." This clearly means something different in character from the visitations of the trumpet period. Nothing is said at this period about opportunity for repentance. For the day of mercy is now past. It is at last the time to judge the dead—that is to vindicate and award retribution to the dead saints (see chap. 6:9-11),

—and to destroy them which destroy the earth (11:18).

The Temple Opened. . . The Ark Seen

At this point (Rev. 11:19) the Temple of God is opened, and there is seen in His Temple the Ark of His Covenant. This sudden and impressive appearance of the Ark must signify the accomplishment of some specially important purpose of God. But we do not now inquire into the significance of the event. We would only notice at this time that the appearance of the Ark is accompanied by lightnings, and voices, and thunderings, and an earthquake, and great hail; and that these commotions are followed immediately by the display of a great "sign" in Heaven, a woman clothed with the sun, and having the moon under her feet, and upon her head a crown of twelve stars (Rev. 12:1). This vision we expect to take up in a subsequent paper. It is of immense importance, and our belief is that a right understanding of its significance will afford great help towards the interpretation of the Book of Revelation as a whole.

The Vials of Wrath

The final passage relating to the Temple is in chapter 15:5-8, "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four Living Ones gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

This is the introduction to the solemn and awful period of "the wrath

to come," concerning which the Scriptures give warning in so many places. How deep should be the thankfulness of those who have the assurance that, having been justified by the blood of Christ, they shall be "*saved from wrath through Him*"

(Rom. 5:9), those who have "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, Who delivers us from *the wrath to come*" (1 Th. 1:9, 10).

THE GREAT OATH OF DANIEL

12

So important is it in the study of the prophecies of Daniel that the force and meaning of the great oath of chapter 12:7 be perceived, that we feel led to call further and special attention to it. Hence this article.

The long prophecy, given in the form of a continuous and connected historical outline, reaches, at verse 40 of chapter 11, the period termed "the time of the end." This final period of the era covered by the prophecy is manifestly one of momentous happenings. It is the time of the wicked "king" of verses 36-39 and 44, 45; it is the time of the fall of Egypt under some mighty conqueror, "a king of the north" (vv. 40-43); and it is the time of some special "trouble" such as never was since there was a nation (12:1).

It would appear that extraordinary pains have been taken by the Holy Spirit to impress it upon those who read this prophecy that "the time of the end" here spoken of was *the final period of Jewish national existence*, which ended at the destruction of Jerusalem by the Roman armies under Titus in A. D. 70. It is, therefore, a matter of surprise and of great regret also, that many modern commentators have assumed that "the time of the end" referred to in this prophecy is the end of *this present gospel-dispensation*, instead of the end of the second term of the Jewish nation, which is manifestly the subject of the entire prophecy. And this is the more to be wondered at be-

cause earlier commentators have not failed to point out the clear meaning of Daniel 12:7, to which we now specially direct the attention of our readers.

The prophecy proper closes with verse 4 (of chapter 12), in which Daniel is told to "shut up the words and seal the book, even to *the time of the end*." But at this point he looks up and sees two celestial beings other than the one who had been speaking to him. One of these now asks the question, "How long *the end of these wonders?*" (v. 6, omitting the italicised words). This question, asked by such a being, and in such a way, must have been intended to direct special attention to the end of the matters which the One clothed in linen had been foretelling; and this is made certain by the impressiveness of the answer given by the One clothed in linen; for he is not content with giving a simple answer to the question, but confirms it with a mighty oath, swearing by Him Who liveth forever and ever that it shall be for a time, times and a part (marg.), and that "when he shall have accomplished to scatter the power of the holy people *all these things shall be finished*."

Inasmuch then as it is beyond all doubt that the scattering (or the *breaking in pieces*, as the R. V. renders it) of the power of the holy people was accomplished when Jerusalem was captured by Titus after a war which lasted a time, times and a part (three years and a fraction), it is as certain as the oath of God can

make it, that all the things foretold in the prophecy of Daniel XI and XII were "finished" by the year A. D. 70.

Therefore, even if we had no historical records of events corresponding to the predictions of the last part of the prophecy, we should nevertheless be bound to accept it as true that the entire prophecy was fulfilled when the Jewish nation was broken in pieces and the people scattered throughout the world. But the fact is that a perfect fulfilment of all that part of the prophecy which pertains to Daniel's people is found in the historical portions of the Gospels, supplemented by the Lord's prophecy recorded in Matthew 24 and Luke 21; while what might be termed the

secular part of the prophecy, namely, that part which relates to the conquests of Caesar Augustus (who is named in the New Testament) is shown to have been fulfilled, and at the very time indicated in the prophecy, by the authentic *secular* histories of Josephus and Plutarch. Inasmuch, however, as we have commented upon those matters in detail in our papers on "The Seventy Weeks and the Great Tribulation" (now published in book form), we need not pursue the matter further in this article. But we are most desirous that our readers should perceive the force and grasp the meaning of the oath of Daniel 12:7, *which absolutely forbids the transferring of any part of this prophecy to the future.*

FINNEY ON THE ATONEMENT PART III

"The next inquiry is, *What constitutes the Atonement?*"

Let it be carefully observed "that Christ's obedience to the moral law *did not constitute the atonement.*" Because (a) He owed obedience to the moral law, both as God and Man. He was as much under obligation to be perfectly benevolent as was any moral agent. It was, therefore, impossible for Him to perform any works of supererogation; that is to say, so far as obedience to the law is concerned, He could not do anything more than fulfil its obligations. (b) Had He *obeyed* for us, He would not have *suffered* for us. Were *His* obedience to be substituted for *our* obedience, He need not certainly have both fulfilled the law for us, as our substitute under a covenant of works, and at the same time have suffered, as our substitute in submitting to the penalty of the law. (c) If He obeyed the law as our substitute, then why should our own return to personal obedience be insisted upon

as a *sine qua non* of our salvation?

I must show that the Atonement was *not a commercial transaction.*

Some have regarded the Atonement simply in the light of the payment of a debt; and have represented Christ as purchasing "the elect" of the Father, paying down the same amount of suffering in His own Person that justice would have exacted of them. To this I answer:—

This is impossible, as it would require that satisfaction be made to *retributive justice*; whereas retributive justice can never be satisfied. It demands that the guilty be punished as much and as long as he deserves; for this would imply that he be punished until he ceased to be guilty. And that can never be. For when the law is once violated, the sinner can make no satisfaction; for he can *never cease to be guilty and to deserve punishment.* No amount of suffering can render him the less guilty or the less deserving of punishment. To suppose, therefore, that Christ suffered *in amount*, all that was due to the elect, is to suppose that He suf-

ferred eternal punishment multiplied by the whole number of the elect.

"The Atonement of Christ was for the satisfaction of public justice"—as distinguished from purely *retributive* justice. For it has been shown that God "cannot set aside the penalty of the law when its precept has been violated without something being done that shall fully meet the demands of the true spirit of the law. Hence it is written, 'Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a *propitiation* (*mercy-seat*) through faith in His blood, to declare His righteousness, for the remission of sins through the forbearance of God; to declare, I say, at this time His righteousness; (to the end) that *He might be just* and the Justifier of him that believeth in Jesus' (Rom. 3:24-26). This passage assigns the reason (or declares the design) of the Atonement to have been to *justify God in the pardon of sin*, or in dispensing with the execution of the law" (in the case of those who are "of the faith of Jesus"; for the benefits of the Atonement are received only *by faith*).

I will present some further reasons why an Atonement, in the case of the inhabitants of this world, was preferable to the execution of the penalties of the law. Some of these reasons are plainly revealed in the Bible; and others are plainly to be inferred from what is revealed therein.

1. God's great and disinterested love for sinners was the prime reason for the Atonement (John 3:16; 1 J. 4:10).

2. His love to the universe at large must have been another reason, since it is impossible that the Atonement should not exert an amazing influence over moral beings, wherever it should become known. Angels desire to look into these things.

3. By the Atonement an infinite

amount of suffering is prevented. For "the relation of Christ to the universe rendered His sufferings so infinitely valuable and influential, both as an expression of God's abhorrence of sin, on the one hand, and also as a manifestation of His great love to His subjects, on the other, that an infinitely less amount of suffering in Him, than must have been inflicted on sinners, would be equally (or more) influential in supporting the government of God, than would be the full execution of the law upon them." For the purposes of *government*, on which depends both the glory of God and the well-being of the universe, it is easy to see the great value of substituting the Atonement of Christ for the punishment of sinners; in that "on the one hand it fully evinced the determination of the Ruler not to yield the authority of His law, and on the other to manifest His great and disinterested love for His rebellious subjects."

4. The conditions which sin had brought about "afforded an opportunity for the highest manifestation of the character or attributes of God—*forbearance, mercy, suffering for enemies* who were in His power, and for those from whom He could expect no equivalent in return." The strength and stability of any government must depend (in great measure) upon the estimation in which the Sovereign is held by His subjects. It was, therefore, indispensable that God should improve the opportunity which sin had afforded, to make known His true character, and in so doing to secure the highest confidence of His subjects.

5. In the Atonement God consulted His own happiness and His own glory. *To suffer for the salvation of sinners was a part of His own infinite happiness*, always intended by Him and therefore always enjoyed. This was not selfishness in God, as His own well-being is of in-

initely greater value than that of all the universe besides.

6. The circumstances of government rendered an atonement necessary; as the execution of the law did not serve as a sufficient preventive of sin. The annihilation of the wicked *would not serve the purposes of government.* A full revelation of mercy, blended with such an exhibition of justice, was called for by the circumstances of the universe.

7. The Atonement served "to confound the enemies of God." How could anything be better calculated to silence all cavils, to shut every mouth, and to close forever all opposing lips, than such an exhibition of love to sinners? (Rom. 5:8).

8. Inasmuch as "the execution of judgment on the rebel angels did not serve to arrest the progress of rebellion in the universe, it is clear that something more was needed to be done in support of the authority of law. While the execution of law may have a strong tendency to prevent the beginning of rebellion among loyal subjects, yet penal inflictions do not in fact *subdue the heart* under any government, whether human or Divine. In fact the law was only exasperating rebels, without confirming holy beings. Paul affirmed that the action of the law upon his own mind, while in impenitence, was to beget in him all manner of concupiscence. One grand reason for giving the law was to develop the nature of sin and to show that the carnal mind is not subject

to the law of God, neither indeed can be (Rom. 8:7). Therefore, the law was given that the offence might abound, thereby affording a demonstration that, without an atonement, there could be no salvation for rebels under the government of God."

9. The fact that the Son of God took human nature and obeyed unto death, under the circumstances existing in the world, "constituted a good reason for our being treated as righteous. It is a common practice in human governments, and one founded in the nature and laws of mind, to reward distinguished public service by conferring favors upon the children of those who have rendered such service, and treating them as if they had rendered it themselves. This is both benevolent and wise. Its governmental importance, its wisdom and excellent effect, have been well attested in the history of nations. This same principle obtains under the government of God. All that are Christ's 'children' and belong to Him (Heb. 2:13) are received *for His sake*, and are treated with favor, the rewards of the righteous being bestowed upon them for His sake (Eph. 1:6; 2:7). The public service which He rendered to the universe, by laying down His life for the support of the majesty of the Divine government, has rendered it eminently wise that all who are united to Him by faith should be 'justified,' that is, treated as righteous, for His sake."

(To be continued)

"SOME HYPOTHETICAL QUESTIONS"

The Elijah Which was for to Come

There appeared recently in a widely read religious periodical, an article under the above title. It was from the pen of one who holds the modern teaching that our Lord, in

the days of His earthly ministry, offered to restore the kingdom to Israel at that time, but that they refused the supposed offer, in consequence of which (according to this teaching) it was "withdrawn" and "postponed."

Those who hold this theory are often faced with the question, How

could the Lord have offered to the Jews of His day a kingdom which it was not in the purpose of God to set up at that time? How could He have offered a thing which, if accepted, would have falsified all the prophecies concerning His death and resurrection, His session at God's right hand in heaven, and the preaching of the gospel of God's salvation to all the world with the Holy Ghost sent down from heaven?

The writer of the above mentioned article takes up this question and says that "an easy reply" may be given to it, and not only so but that "the tables can be turned on the questioners," by simply asking another question, viz: "What if Israel had accepted Him as their Messiah?"

We submit, however, that the asking of the question last quoted is no "reply" at all to the preceding one concerning the alleged offer of the earthly kingdom. For, in the first place, the Scriptures tell us exactly what would happen, and what did happen, to all who accepted Jesus as the Christ (the Messiah) the Son of God; and furthermore our esteemed brother, the writer of the article referred to, has overlooked a great and radical difference between the question he essays to deal with and that which he himself asks. This difference can be easily shown, and it will be profitable to point it out, for thereby the truth as to the important matter under discussion will be brought more clearly into view. But, before we attempt this, we should briefly notice and dispose of certain other questions which the writer asks, and by which he seeks to help out his reply. For he also asks, "What if Judas had not betrayed his Lord?" and "What if Peter had committed suicide in remorse for his denial of Christ?" etc. These questions, he rightly says, are purely hypothetical

in character, and hence are "futile and unprofitable." To this we agree, but we maintain, and will endeavor to show, that the question, What if the Jews had accepted the supposed offer of the earthly kingdom? is in a different category altogether, being neither hypothetical nor futile and unprofitable.

1. What Christ Offered to the Jews of His Day

It is of the very essence of every *bona fide* offer (*i. e.*, every offer made in sincerity and good faith) that the thing offered should be something the offerer is free to bestow, and those to whom it is offered are free to accept. Now we take for granted that none who honor the Lord Jesus Christ would impute to Him such an act of bad faith as the offering of a thing which He was not free to bestow if accepted by those to whom it was offered. In other words, it is absolutely inadmissible to suppose that the Lord would have made an offer which could not be made in perfect good faith. Hence it is legitimate to ask, by way of argument, What if the Jews had accepted the supposed offer? because the consideration of that question will show plainly that the offer could not have been made with sincerity, and hence could not, upon the assumption to which all who love the Lord Jesus Christ will surely agree, have been made at all. This, we repeat, is a legitimate argumentative question, that is to say, it is an *argument*, only made the more pointed and forceful by being put in the form of a *question*; and we maintain that the asking of a string of hypothetical questions, such as "What if Peter had committed suicide," which our friend rightly says are "futile and unprofitable," is no reply at all.

It is clearly stated in the Scriptures that the Lord Jesus did offer certain blessings to the men of His

day, which blessings were for their *individual* acceptance or rejection. The condition of the acceptance of those offered blessings was *faith in Himself as the Sent One of God*. He offered the new birth, eternal life, and the forgiveness of sins. He offered "rest" to all who would "come" to Him. He offered deliverance to the captives of sin, healing to the broken hearted, salvation to the poor in spirit, sight to the spiritually blind, light to them that were walking in darkness and in the shadow of death. But what we wish to impress specially upon our readers is that, in each and every instance, the offer was of a thing which He was ready to bestow immediately upon all who would accept the offer. Furthermore, and this is supremely important, every blessing which the Lord did actually offer or proclaim was in anticipation of, and was based upon, His sacrifice of Himself upon the cross, without which there could be no blessing or mercy for men; whereas the supposed offer of the earthly kingdom at that time would have involved the setting aside of the cross and all that depended upon it.

In view of all this it is, we maintain, simply inconceivable that our Lord would or could have made an offer which would have proved a deception if accepted by those who heard it as having been made in good faith.

And now as to the question "What if Israel had accepted Jesus as their Messiah?" we have no need to cudgel our brains for an answer; for the Word of God plainly declares the result to those who received the Messiah when He came in fulfilment of the promises. It tells us that "*As many as received Him, to them gave He power to become the sons of God, even to them that believed on His Name*" (John 1:11-13); and had the

number of them that "believed on His Name," whether Jews, Gentiles or Samaritans, been ten times "as many" as they actually were, the result to each and all would have been the same. Jesus was certainly presented to the people of Israel as their long expected Messiah. But He was presented as the object of *faith*; and faith is strictly an *individual* matter. Each one must "believe on His Name" for himself. There is no such thing as *collective* faith; though there might indeed be a collective acceptance of an offer of the earthly kingdom. But that is a further and a strong proof that no such offer was ever made, or ever will be. For when the time comes for the Son of man to establish on earth the kingdom given to Him in heaven (Dan. 7:13, 14) neither the Jews nor the nations will have any say whatever in the matter (Psa. 2:8, 9).

2 The Elijah Which Was for to Come

Our esteemed friend, by way of a further attempt to evade the force of the question concerning the alleged offer of the earthly kingdom to the Jews, says that "Our Lord Himself once made a hypothetical statement, and left it without explanation." In support of this assertion he cites our Lord's words concerning John the Baptist, "And if ye will receive it, this is Elias which was for to come" (Mat. 11:14). But we earnestly protest that this is not a "hypothetical statement" at all, but is, on the contrary, a *positive* assertion that John the Baptist "*is the Elijah which was for to come.*" If the words recorded in Matthew 11:14 left this important matter in any uncertainty, all doubt would have been removed by what the Lord said later on, immediately after the appearance of the Elijah of history, with Moses, on the mount of the Transfiguration.

For there He declared, with the special emphasis of His, "I say unto you," "But I say unto you that Elias *is come already*, and they *knew him not*, but have done unto him whatsoever they listed" (Mat. 17:12). This was too plain for even the blundering disciples to miss His meaning; for the next verse records the fact that "Then the disciples understood that He spake unto them of John the Baptist." It seems strange indeed that, with these clear Scriptures to enlighten us, there should be any in our day in the same darkness concerning John the Baptist as those of whom our Lord reproachfully says, "they knew him not."

But to return to the words of Matthew 11:14, there should be no difficulty, even without the aid of the later passage, in grasping their meaning. It is manifest that John either was or was not, as a matter of fact, that "Elijah" whose coming was foretold by Malachi; for a hypothetical *person* is an impossibility. In other words, the question of John's being the Elijah of prophecy (as distinguished from the Elijah of history, the Tishbite) could not conceivably depend upon whether or not the Jews would "receive it." Nor do the words of Christ properly bear such an interpretation; for the "if" does not declare any doubt whatever as to John's being the Elijah of Malachi's prophecy; but it does declare a doubt (and more than a doubt) as to whether they would "receive him" as such, now that he had actually come. For just as Jesus of Nazareth *was* the promised Messiah, whether or not the people (or the majority of them) would "receive it," even so John was in fact the promised "Elijah," whether or not they would "receive it."

But the Lord had, of course, a purpose in choosing the peculiar form of

words He here uses; and that purpose in part at least was, no doubt, to give an intimation that the great mass of the people would not receive John as the Elijah who was to come (that is to say, would not receive his message and ministry of repentance, confession of sins, and baptism) even as they would not receive Himself as the Messiah Who was for to come, and the *heavenly* kingdom which He was proclaiming to them. Nevertheless, even as He was in any event their promised Messiah, even so John was in any event the Elijah, whom God had promised to send before the coming of the great and dreadful day of the Lord (Mal. 4:5, 6). For the sense of the passage is as if it read, "If you will receive it (but most of you will not) well for you; for this is indeed that Elijah which was for to come."

But there is a further truth which the peculiar form of words here used by our Lord serves to convey, namely, that even as He Himself would be *the Christ*, in the real and practical sense of imparting the benefits of His atoning work and the blessings of His kingdom, only to as many as "received Him," by believing on His Name (John 1:11, 12), even so John would be the Elijah of prophecy only to such as would "receive" his message and submit to his baptism for the remission of sins.

Is There to be Yet Another Elijah?

There are some who take the words of Christ in reply to His disciples' question, "Elias truly shall first come and restore all things" (Mat. 17:11) as prophesying that there is yet to come another Elijah. But His words lend no support to that idea. His disciples had asked, "Why then say the scribes that Elias must first come?" (v. 10), and to this the Lord replied, as translated in our A. V., "Elias truly shall first come and restore all things; but I say un-

to you Elias *is come already*." But in thus rendering the passage it is clear that our translators used the future tense "*shall come*," as if speaking from the standpoint of the one who uttered the prophecy, the sense being: "It is true, as the prophet said, that Elias shall first come, but that prophecy is now fulfilled, for Elias is come already." There is no ambiguity about the original text, for *the future tense is not used*. It reads, "Elias indeed *comes* first," the sense of which is, *was to come*. The "is come," of verse 12, is obviously the complement of the "comes" of verse 11, and this is confirmed by the reading of Mark 9:12, 13, "And He answered and told them, Elias verily *cometh* first . . . But I say unto you that Elias is indeed come." The Lord would surely not have answered in that form had it been His intention to prophesy the coming of yet another Elijah. His words declare that, in John the Baptist, the prophecy concerning the Elijah who was for to come received its complete fulfilment. Verse 12 (of Mat. 17) could not read as it does if verse 11 were a prophecy of yet another Elijah to come.

Restoring All Things

Some have found difficulty with the words "and restore all things" (Mat. 17:11), assuming that they do not apply to John. But what those words should prompt us to do is, not to look for another Elijah to "come and restore all things" when the Lord has plainly said that Elijah *is come already* (for there is no prophecy of two Elijahs to come) but to inquire as to the sense in which the words "and restore all things" have their fulfilment in the ministry of John. And such an inquiry is most opportune, for the reason that one unhappy effect of the modern postponement theory has been to cast discredit upon John and his ministry. Ac-

cording to that theory the mission of John was a dismal and pitiable failure. But according to the Word of God it was a complete and distinguished success. And not only so, but the record declares that his mission was the doing of the very thing—turning the hearts of the people—which was predicted by Malachi of the "Elijah" whose coming he foretold. The words of the angel Gabriel in announcing the birth of John put this beyond all question. He said:

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb. *And many of the children of Israel shall he turn to the Lord their God*. And he shall go before Him *in the spirit and power of Elias*, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Lu. 1:5-17).

These words agree perfectly with Malachi 4:6, 7, and even go beyond what the prophet foretold. "To make ready a people prepared for the Lord" is to restore all things which were foretold of the Elijah which was for to come.

The words of Zacharias confirm this:

"And thou child shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people, through the remission of their sins" (Lu. 1:76, 77).

The Lord Himself has borne testimony to the great importance of the ministry of John, whom He has declared to be "more than a prophet," "a burning and a shining lamp," and of whom He said that "Among those that are born of women there is not a greater prophet than John the Baptist" (Mat. 11:9-15; John 5:35; Lu. 7:28).

COMBINATION OFFER EMBRACING TWO BOOKS OF UNIQUE VALUE

By *PHILIP MAURO*

1. EVOLUTION AT THE BAR. Regular Price 75c

The great Anti-Christian Theory of origins is summoned before the bar of common sense, and the evidence for and against is stated clearly. Persons of ordinary intelligence can understand the whole matter and render a true verdict.

No one in these days should be without the information contained in this book.

"The book is a Godsend to this needy age."—*Sunday School Times*.

"Our conscience urges us to call our readers' attention to it."—*The Passing Hours*.

"A person cannot do better than read this timely book."—*Record of Christian Work*.

"Our advice is get the book and read it."—*Bible Champion*.

2. THE CHRONOLOGY OF THE BIBLE. Reg. Price \$1.00

One golden thread of Divinely dated events runs through the whole Bible "from the beginning of time to the fulness thereof." Why that single line to which dates are attached? And why no other? To trace that line, and to find the answer to these questions is a matter of fascinating interest, as well as of lasting profit.

"The Bible has a Chronology which is related in a special way to its Message; and it is this Chronology of the Bible itself which is set forth, tabulated and expounded in Mr. Mauro's Book.

"This is a book well worth a place in every minister's and every Sunday School teacher's library. We have examined it with great delight and profit."—*Wesleyan Methodist*.

"Will be read with interest by all Bible students, and be frequently consulted for information."—*The Otterbein Teacher*.

**Combination Price \$1.50 Postpaid
for the Two Books**

HAMILTON BROTHERS
SCRIPTURE TRUTH DEPOT
120 TREMONT STREET
BOSTON 9, MASS.

THE LAST HOUR

A PERIODICAL (MONTHLY "IF THE LORD PERMIT") IN WHICH IT IS
PURPOSED TO EMPHASIZE *"THE PRESENT TRUTH"*

"Little children, it is the LAST HOUR" (1 John 2:18).

*"Knowing the time that it is ALREADY THE HOUR we should be aroused out of
sleep" (Rom. 13:11. Greek).*

Editor: PHILIP MAURO, Framingham, Mass.

Publishers: HAMILTON BROS., Scripture Truth Depot
120 Tremont St., Boston 9, Mass.

Entered as second class matter May 21, 1923, at the Post Office at Boston, Mass., under the act of
March 3, 1879. Printed in United States of America

**Terms: Single copy, 50c a year; 5 or more to one address, 45c each;
30 or more, 40c each.**

Please address all requests for this paper TO THE PUBLISHERS

VOL. III

AUGUST, 1923

No. 8

Note as to The Seventy Weeks and The Great Tribulation. The publication of this series of papers in this periodical is discontinued, for the reason that the entire work has now been published in book form. The papers published herein during the past eighteen months have served as the basis for the first part of the new volume (see announcement on last page of this number) but Part II, which expounds the Lord's great prophecy spoken on the Mount of Olives (Matthew XXIV, Mark XIII, Luke XXI), has not appeared herein. We therefore refer to the new book those who wish to pursue the study to the end.

FORGIVENESS OF SINS: THE DISTINCTIVE FEATURE OF CHRISTIANITY

It is very apparent upon the surface of the Bible that, when we pass from the Old Testament to the New, we find ourselves in a different atmosphere, and in an entirely new order of things. The Old Testament is occupied mainly with the concerns of the people of Israel, their successes and failures, their afflictions, their national decadence, and their expectations and prospects of earthly restoration. True indeed it is that the spiritually minded could have learned from the message of the prophets that there was coming an era of *spiritual* blessing, in which all the nations of the earth should share,

"the acceptable year of the Lord," when all the ends of the earth should see the salvation of God. But the leaders and teachers of Israel, the Rabbis, Pharisees, and doctors of the law, construed all the prophecies in a carnal way; insomuch that the Jews were, of all people of the world, the least prepared to receive the Messiah for whom they alone of all people were supposedly looking. For the dense ignorance of the Gentiles regarding the purposes of God as foretold by the prophets of Israel did not constitute so great an obstacle to the acceptance of Christ, when He at last appeared, as did the perverted teaching of the Jews. That teaching led them to expect a radically different Messiah from the One Whom God sent to them, and a radically differ-

ent kingdom from that which Jesus Christ proclaimed and introduced. Hence it is that perverted Judaism has ever been a more stubborn foe to Christianity than benighted paganism. The particulars in which the teaching of the Jewish Rabbis of the days of Christ was at variance with the truth of their own Scriptures are many and great, as may be seen by attentively reading the earlier chapters of Edersheim's *Life and Times of Jesus the Messiah*. Our present purpose, however, is to call attention to what is, most probably, the greatest difference of all, namely, the truth concerning *the forgiveness of sins, and the Divine work which "must needs" have been done in order that forgiveness might be proclaimed and freely granted to sinners the world over.*

In this particular, which constitutes the very essence of Christianity and the very heart of the Gospel (Lu. 24: 46, 47), the doctrine of Christ, and the doctrine current among the Jews of His day, were in the sharpest antagonism. *It is important for all who stand for the truth of God in these last and perilous days to realize this;* for upon that realization depends a right understanding of important matters which are in controversy at the present time. Thus, there is a determined and well managed effort now being made to "rationalize" the Person, the mission and the doctrine of Christ, by representing Christ and His teaching as being merely the development or "evolution" of pre-existing conditions, the natural outcome of antecedent tendencies and "environment." But the theories of these "modernists," and of all "modernism," whether inside or outside the household of faith, are completely refuted and overthrown by the well attested facts that the teaching

of Christ, and the mission which, by His own repeated declaration, He had come to accomplish, according to the eternal purpose of God, and according to the Holy Scriptures, were not an evolution from, but in complete contradiction and antagonism to the Judaism of that period.

It is plainly stated in the Scriptures that the mission of Christ was to "save His people *from their sins*" (Mat. 1:21); that He appeared "to *put away sin* by the sacrifice of Himself" (Heb. 9:26). Moreover, He Himself expressly declared that His object in healing the paralytic (one of His earliest miracles) was to make it known that He had "power on earth *to forgive sins*" (Mat. 9:2-6).

This doctrine, so startlingly new and strange to the Jews, and so contrary to the teaching of their Rabbis, though it is the very essence of Christianity, was the prominent feature of the preaching of John the Baptist; for his ministry is divinely summarized as preaching the baptism of repentance *for the remission of sins* (Mat. 3:6; Mk. 1:4; Lu. 3:3; John 1:29). In Judaism, however, there was no recognition of the fact of original sin, no understanding of the truth that "by the disobedience of one man the many were made sinners." Nor was there any message, any welcome, or any remedy for the sinner. Judaism was like all systems of human religion, in that it had nothing for the sinner till, as Edersheim puts it, "by some means, inward or outward, he have *ceased to be a sinner*." In like manner, "as Rabbinitism stood self-confessedly silent and powerless as regarded *the forgiveness of sins*, so it had emphatically no word of welcome or help for the sinner. The very term 'Pharisee,' or 'separated one' implied the exclusion of sinners." In fact there could be (according to rabbinical

teaching) no acceptance with God, and no admission into His kingdom until a man had made himself fit therefor through observance of the law (as interpreted by "the traditions of the elders") and by strict attention to its rites and ceremonies. As Edersheim puts it, "in regard to forgiveness, the teaching of Christ is in absolute and fundamental contrariety to that of the Rabbis. According to them 'righteousness cometh by the Law'; and when it is lost, only the Law can restore life; while, according to Christian teaching, it only bringeth death. Thus there was, at the very foundation of religious life, absolute contrariety between Jesus and His contemporaries. Whence, if not from heaven, came a doctrine so novel as that which Jesus made the basis of His Kingdom?"

When this antagonism between the doctrine of Christ and the corrupt Judaism of His day is recognized, it is easy to understand the strong admonitions of the Spirit of God, as in the Epistle to the Galatians, against turning back for justification to the abolished ordinances of the law. Indeed it is of the very first importance for all men to comprehend this great and fundamental difference between the doctrine of Christ and *all* human religions, both ancient and modern, namely, that Christ *calls sinners to Himself*, that they may come to Him *as sinners*, in all their sinfulness and misery, and that He freely gives to all who "come" a perfect and complete justification; whereas all systems of religion demand that a man must first, by his own efforts, assisted by religious rites and observances, make himself worthy, ere he can find acceptance and favor with God.

John's Baptism

It is, we say, of the utmost importance in our day that the truth

concerning the forgiveness of sins and the place which that truth occupies in Christianity should be clearly apprehended, and should be cleared and guarded from everything which would tend to oppose or obscure it, seeing that it is the immediate fruit of the sacrificial death of Christ, and could not be but for that sacrifice. On this account it is also most needful to point out and insist upon the great fact that the ministry of John the Baptist had to do with, and was a preparation for, the era of the forgiveness of sins, and hence was directly contrary to the whole spirit and body of rabbinical teaching, which had no remedy for sin, and no message, ministry, or welcome whatever for sinners. John's baptism was for *sinners*, and for *sinners only*. He received and baptized those who came to him "confessing their sins." And those confessed sinners he referred, not to the ordinances and sacrifices of the law of Moses (much less to the observances and traditions of the Pharisees and Rabbis), but to *One Who should come after him*, Whose shoe's latchet he was unworthy to unloose, and Who, he promised, would baptize them with the Holy Ghost.

Modernism for the Orthodox

It is because of the importance of this central truth of the Gospel, and of the relation thereto of the mission of Christ, that we view with deep concern and most serious misgivings a modern doctrine (which might appropriately be called *modernism adapted for the orthodox*) according to which the ministry of John the Baptist had no relation at all to the gospel-era of the forgiveness of sins and the baptism of the Holy Spirit (notwithstanding that these were the two most prominent features of John's preaching, according to the inspired records) but pertained wholly to the nationalistic aspirations of

the Jews; and that the immediate object of Christ's own ministry (until His supposed "offer" of an earthly kingdom was "rejected," as they say) was the same as that attributed to John.

What constitutes the chief danger of this peculiar phase of "Modernism" is the fact that it is held and taught by men of conspicuous orthodoxy. And herein lies the chief difficulty in the way of refuting and exposing it; for the thoughtless do not distinguish between an attack upon the error itself, and an attack upon the good men who have been ensnared by it. Nevertheless, for the truth's sake, the testimony against this specious and insidious error must be maintained. For, in whatever guise the error may present itself, whether in that of heathen religions, or in that of first century Judaism, or in that of its recent revival known as "the postponement theory," it can have but one effect, namely, to give ground for the belief that the forgiveness of sins *is not so very important after all*, seeing that God could have introduced an era of blessing for Israel, and that He even "offered" to do so, without any provision for the forgiveness of sins, that is to say without any atonement. In proof that such is the effect of the modern "of-

fer" theory we need only cite the fact that one who openly teaches that the sacrifice of Christ was not necessary for the salvation of sinners, grounding his subversive teaching directly upon that theory, is received and permitted to minister in so-called "evangelical" churches.*

We are thankful indeed for the accumulating evidence that the Lord's people, the world over, are being awakened to the true character of this modernistic teaching, and are joining, as fellow-helpers to the truth, in the good work of awakening others who have been misled by it.

We continue to recommend, as a most thorough and clear exposure of the "offer" theory, and of the insidious errors which lurk in its voluminous folds, Mr. Thos. Bolton's able book, "The Cross Before the Crown: Must We Reverse the Order?"§ Those who wish to aid in the good work of delivering the people of God from this new and harmful teaching, could not do so more effectually than by distributing Mr. Bolton's book, which is instructive and edifying in character rather than controversial.

* See *Kingdom Heresies of S. D. Gordon*, Hamilton Bros, 15c.

§ Price 25c. Five copies for \$1.00. Hamilton Bros.

FINNEY ON THE ATONEMENT PART IV.

The Extent of the Atonement

"For whose benefit was the atonement intended?"

"1. God does all things *for Himself* (Prov. 16:4; Heb. 2:10). That is, He consults His own glory and happiness as the supreme reason for all His conduct. He made the Atonement *to satisfy Himself*; 'For God so loved the world that He gave His

only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

"2. He made the Atonement for the benefit of the universe. All holy beings are, and must be, benefitted by it, from its very nature, because it gives them a higher knowledge of God than they ever had before, or ever could have gained in any other way: For this reason the angels are represented as desiring to look into the Atonement (1 Pet. 1:12).

"3. It was made for the benefit particularly of the inhabitants of this world. It is calculated from its very nature to benefit all men, as it is a most stupendous revelation of God to man. *All* mankind can be pardoned through it, if they be rightly affected and brought to repentance by it, as well as *any part* of mankind. All do certainly receive many blessings on account of it." The condition of all men in the world is vastly different from what it would be had there been no Atonement. As it is written: "He is the propitiation for our sins; and not for ours only, but also for (the sins of) the *whole world*" (1 J. 2:2). "All the blessings which men enjoy are conferred on them because of the Atonement of Christ. For God could not wait on sinners, and bear with them, and do all that the nature of the case admits of in order to save them, were it not for the Atonement.

"4. That it was made for *all mankind* is evident from the fact that it is offered to all indiscriminately (Rom. 3:22). Moreover, sinners are universally condemned for *not receiving it* (John 3:18). If the Atonement were made only for a part—*i. e.*, for 'the elect,' as some teach—no man could know whether he had a right to embrace it. If ministers do not believe it was made for all men, they cannot heartily and honestly press its acceptance upon any individual; for they cannot assure anyone that there is an atonement for him, any more than there is for Satan. If to this it be replied that for fallen angels *no* atonement has been made, but for *some men* an atonement has been made, so that it *may be* true of any individual that it was made for him, &c., I reply, what is a sinner to believe as a condition of salvation? Is it merely that an atonement was made for somebody? Is this saving

faith? Must he not embrace it, and *personally* and *individually* commit himself to it and to Christ—trust it as made for him? But how is he authorized to do this upon the supposition that the Atonement was made for *some men only*, and *perhaps* for him? Is this a foundation for saving faith? No; *he must have the Word of God for it that it was made for him*. For what is a man to believe? *That only whereof he has clear proof from the Word of God*. But the supposition is that he has proof only that *perhaps* the Atonement was made for him; and on that supposition he has the right to believe only the possibility that it was for him the Saviour died. And is this saving faith? It is not.

"But upon this vital subject let the Bible speak for itself: 'The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God which taketh away the sin of *the world*' (John 1:29). 'Therefore as by the offence of one, judgment came upon *all men* to condemnation; even so by the righteousness of One, the free gift came upon *all men* unto justification of life' (Rom. 5:18). [Mr. Finney also quotes John 3:16; John 4:42; 2 Cor. 5:14, 15; 1 Tim. 2:6 & 4:10; 1 John 2:2.]

"That the Atonement is sufficient for all men is also evident from the fact that the invitations and promises of the Gospel are addressed to all men; and to all the offer of salvation is freely made through Christ. 'Look unto Me and be ye saved, *all the ends of the earth*;' for I am God and there is none else.' 'Ho, *every one* that thirsteth, come ye to the waters' (Isa. 45:22; 55:1, 2); 'Come unto Me *all ye* that labour and are heavy laden; and I will give you rest' (Mat. 11:28); 'And let him that is athirst come; and *whosoever will*, let him take the water of life freely' (Rev.

22:17)”—citing other like passages.

“God not only invites all men to partake freely of the blessings of the Gospel, but He expostulates with them for not accepting them. Thus He says ‘Turn ye, turn ye, for why will ye die’ (Ezek. 33:11); and again, ‘But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear’ (Zech. 7:11); and again, ‘And ye will not come unto Me that ye might have life’ (John 5:4)”—citing other passages to the same effect.

I proceed now to answer objections.

1. It is said that the doctrine of the Atonement represents God as unmerciful. On the contrary, the Atonement was the manifestation of a merciful disposition. It was because God willed to show mercy to sinners that He gave His Son to die as their Substitute. The Atonement is infinitely the most illustrious exhibition of mercy ever made in the universe.

2. It is objected that the Atonement is unnecessary. The testimony of the world and of the consciences of all men are against this objection. This is universally attested by their expiatory sacrifices. These show that human beings are universally conscious of being sinners and under the government of a sin-hating God; that their intelligence demands either the punishment of sinners, or that a substitute be offered to public justice. A heathen philosopher can answer this objection, and rebuke the folly of him who makes it.

3. It is objected that it is unjust to punish an innocent being instead of the guilty. Yes, it would be unjust, and for God it would be *impossible* to punish an innocent moral agent at all. *Punishment* implies *guilt*. An innocent being may *suffer*,

but he cannot be *punished*. Christ voluntarily “*suffered*, the Just for the unjust.” He had a right to lay down His life thus (John 10:18); and since it was by His own will no injustice was done to anyone. If He had no right to make the Atonement, then He had no right to consult His own happiness and the happiness of others; for it is written that it was “for the *joy* that was set before Him, He endured the cross.”

4. It is objected that the doctrine is incredible. It would be utterly incredible upon any other supposition than that “God is love.” But if God is love, as the Bible affirms, then the Atonement is the expression of what He is; and the doctrine is the most reasonable doctrine in the universe.

5. To a *general* Atonement it is objected that the Bible represents Christ as laying down His life—not for all, but only—for His sheep, or for “the elect.”

But the fact is that while the Bible does indeed represent Christ as laying down His life for His sheep, it *also* represents Him as laying it down for all mankind. Thus we read “And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world” (1 John 2:2); and again, “that He, by the grace of God should taste death for every man” (Heb. 2:9)-.

Those who object to the general Atonement take substantially the same course to evade this doctrine that Unitarians take to set aside the doctrine of the Trinity and the Divinity of Christ. The latter quote passages which prove the unity of God and the humanity of Christ, and take for granted that they have disproved the doctrine of the Trinity and of Christ’s Divinity. We reply that we admit and maintain the unity of God and the humanity of Christ, and the full meaning of the Scriptures quoted

in support thereof. But we insist that this is not *the whole truth*; for there are other passages which prove the doctrine of the Trinity and the Divinity of Christ. So likewise there are passages which prove that Christ died for all.

To the general Atonement it is further objected that it implies universal salvation. This might be upon the supposition that the Atonement is a commercial transaction, the literal payment of a debt. But we have shown that supposition to be erroneous. It was upon this view of the Atonement that Universalism

(*The end of this series of articles*)

THE LORD THY HEALER

(Exodus 15:26)

By DAVID TREHARNE

The New Testament contains a record of but one sick person's consulting earthly physicians. That is the case of "a certain woman who had an issue of blood" (Mk. 5:25); and her recourse to the medical doctors was only before she had heard of the Lord Jesus Christ.

Now the Lord Jesus healed the sick, and forgave sins, before He made atonement; but as surely as the forgiveness of sins was founded on atonement, so also was the healing. Let me point out, therefore, that the Spirit of Truth has recorded in Lev. 15:25-30 that "If a woman have an issue of her blood many days out of the time of her separation . . . the priest shall make an atonement for her before the Lord for the issue of her uncleanness"; just as it is also written: If any one of the common people sin through ignorance . . . the priest shall make an atonement for him, and it shall be forgiven him," Lev. 4:27-31. The priest shall make an atonement for her. The priest shall make an atonement for him. A

first took its stand. Universalists, taking it for granted that Christ had paid the debt of those for whom He died, and finding it revealed in the Bible that He died for all mankind, inferred from these premises the doctrine of universal salvation. But we have seen that this is not the nature of Atonement, which is a full satisfaction rendered to public justice as a substitution for the punishment of an offender; and it avails such (and only such) as accept its benefits by *faith*, and by *repentance* return to obedience. Therefore this inference falls to the ground.

sin offering had to be offered in each case. We find priest, offering, and atonements are required, and are hence provided, in both.

The Lord Jesus healed all that were sick, *that it might be fulfilled*, which was spoken by Esias the prophet, saying, "Himself took our infirmities and bare our sicknesses." (Matt. 8:17; Isa. 53:4). By one Person only could that—or can that—Scripture be fulfilled: viz., by "The Second Man The Lord from Heaven," 1 Cor. XV. 47. "Himself" did it. If there be any other means of doing this, it cannot be *in fulfilment* of that prophecy.

The Lord Jesus is present now with us who believe; for He has said, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). So He is really available, whether there be emergency or not. "The Lord is at hand," Philip. 4:5. He was "working with" His disciples, after He was received up into Heaven, Mark 16:20. The secret of Moses' perseverance was that he endured "*as seeing*" Him who is invisible (Heb. 11:27). The invisibility did not cause him to disbelieve the presence. Paul writes, "We walk by

faith, not by sight" (2 Cor. 5:7) and in Heb. 10:38 we read "Now the just shall live by faith."

Hope reckons on a *future* manifestation of His presence. Faith counts on His *present*, invisible—but none the less real—presence. Evidently to "walk by faith, and not by sight," means, that although He is out of my sight, yet I believe God's word, that the Lord is with me, and near by, and I order my life in accord with that conviction. In truth "faith cometh by hearing" or a report, (Rom. 10:17) and not by seeing. It is by what *God says*, and not by what *I see*, that I direct my life. Man must look down and around to avoid stumbling blocks and dangers, but "The way of life is above to the wise, that he may depart from hell beneath" (Prov. 15:24). Although the danger is beneath, his steps are directed, not by looking down, but by looking up. He preferred to be guided by an unseen Director, to trusting in his own judgment.

Now all this has a fundamental bearing on the saint's behavior in sickness. Just so far as he believes God he is convinced that the wisdom of this world is foolishness (1 Cor. 1:2). There are two lines open to every man. He can believingly follow God's written directions; or he can be guided by what men say they have found out. One is faith in men; the other is faith in God. *e. g.*, No earthly college teaches men to say, "Is any sick among you, let him call for the elders of the church . . . &c." (Jam. 5:14) and there is no revelation from God that directs, "Is any sick among you, let him call for the physicians of the world."

The Lord Jesus had *authority* to forgive sins, and to heal diseases (Mk. 2:10-12). He also had the *ability*

to heal. The Greek word signifying power, in the sense of ability, is *dunamis*. The word that signifies authority is *exousia*. The English Authorized Version does not make this as plain as it might. A man may be *able* to do an act, and yet he may not have the right or *authority* to do it: and conversely, he may have perfect right to do something that he has not the power or ability to do. We read of the Lord Jesus giving His twelve disciples power *and* authority to . . . heal diseases (Luke 9:1). Evidently, therefore, as with Him, so with them, *authority* was as essential, as *power* or *ability*, to heal diseases according to God's appointment. The disciples were as much dependent on Him for the authority as for the power. They had to have *both*; and they had to receive both *from Him*. I would have continued in my profession of medicine if the men who gave me my license had authority from God to do so. Even they admit that professed ability or even proved ability is not safe without the guard of authority.

The Holy Scriptures are the inspired record of the faith once for all delivered to the saints. We are to contend earnestly for it (Jude 3). Inventions cannot improve on it. Medical learning may grope, or grow, or change, or decline. We who trust in God and walk by faith, and order our lives by The Written Word, are in no wise dependent upon it. We have an unfailing chart; and an infallible Guide—Jesus Christ, the same yesterday, and today, and forever (Heb. 13:8), of whom it is written:

"Thou remainest" and

"Thou art the same" (Heb. 1:11, 12).

THE GOSPEL**(An Analogy)***By* W. E. SPENCER

The Gospel as set forth by the Apostle Paul in 1 Corinthians 15 is admitted by all children of God to be the Gospel for this present Church age—the true Gospel of the Grace of God (Acts 20:24).

The summary of the Gospel is given in this Scripture under four points, thus:

1. That Christ died for our sins according to the Scriptures.
2. That He was buried.
3. That He rose again the third day according to the Scriptures.
4. That He was seen (of witnesses).

This is in brief "The record that God gave of His Son"; "by which also ye are saved."

Without faith in all these things no man can be termed a believer, that is, one who has heard "the Gospel preached with the Holy Ghost sent down from heaven," and he who rejects any one of these four points of the Gospel cannot be termed "sound in the faith." These points are fundamental; and we may safely conclude that any who leaves out these things, or any part of them, is not preaching the Gospel; also that they that do preach these things *fully* are preaching a *full* Gospel, one which embraces all God's message to a dying world.

There are many of God's children, however, who believe in all sincerity that the Gospel as preached by Paul was different from the "Gospel of the Kingdom of God," etc.

What we shall seek to show in this article is that the Gospel, spoken of in various ways in the Word, is one and the same, i. e., beginning with John the Baptist (Mark 1:1-8), our Lord Himself (Mark 1:15), Peter

and the Apostles (Acts 2:14), etc., and finally by Paul we have the same Good News concerning His Son Jesus Christ (Rom. 1:3) from "*bud to flower.*" There has not been, nor could be, a single doctrine changed of all that "Began to be spoken by the Lord and was confirmed unto us by them that heard Him." What seems to some to be a different message is only (as was brought to Apollos by Aquila and Priscilla) "the way of God expounded more perfectly." It was not another "Way" or another Gospel, added to the knowledge he already had of Christ, which prepared him for the ministry as shown in Acts 18:27, 28, but the *same* Way "more perfectly."

It may be seen that the truth concerning Christ could not be revealed in a single sentence or in a single sermon or epistle. Shall not all eternity be occupied in learning of Him (Eph. 2:7)? Moreover, God has not seen fit to reveal all His truth through any one man, but rather in the mouths of many witnesses His truth is established. Therefore it is a grievous error to dwell upon fancied differences between the witnesses, instead of letting them serve, as God intended they should, as witnesses together of the same Lord and the same Gospel (Acts 1:18). Putting asunder what God has put together, and putting together what God has put asunder, is the bent of the human heart, and is the cause of much bickering and disputing between God's people. Let us therefore notice the perfect agreement which Paul declares (1 Cor. 15:11) to exist between his own Gospel and that preached by the other apostles. Notice first, Peter's sermon in Acts 2. He declares in words almost identical with those of Paul's:—

1. That Christ died—according to the Scriptures (Acts 2:23).

2. His Burial (vv. 25-31).
3. His Resurrection, according to the Scriptures (vv. 24-31).

4. That he was seen (v. 32).

Again in Acts 3 Peter says:—

1. That Christ died for our sins, according to the Scriptures (Acts 3: 15-19, and 26).

2. That He was buried (referring to the Scriptures of the prophets, v. 18).

3. That He rose from the dead (v. 18).

4. That He was seen (v. 15).

Peter again declares the same great truths in Acts 5:29-32, point by point. Again in Acts 10, preaching now to Gentiles, he says:—

1. That Christ died for our sins according to the Scriptures (Acts 10: 31-43).

2. Burial Inferred (v. 40).

3. His Resurrection (v. 40).

4. That He was seen (v. 40, 41).

Surely the Gospel that Peter preached was full of the grace of our Lord Jesus Christ (see Acts 15:7-11). Likewise Philip preached to the eunuch, in Acts 8:30-35, beginning at the same Scripture (Isa. 53) which specifically prophesied of His death for our sins, His burial, and His "satisfaction" and great inheritance.

Paul's sermon in Acts 13 is in perfect accord with his own declaration of the Gospel, bringing out the four cardinal points as Peter also did:—

1. That Christ died for our sins according to the Scriptures (Acts 13:

27, 38, 39).

2. That He was buried (v. 29).

3. His Resurrection according to the Scriptures (vv. 30-37).

4. That He was seen. v. 31.

There is a marked agreement between the testimony and preaching of Christ's apostles and that of John the Baptist, of whom the Lord said, "There is another that beareth witness of Me, and I know that the witness, which he witnesseth of Me is true"; a witness whose testimony was such a beacon of light and truth that Christ called Him "a burning and a shining lamp" (John 5:32-35).

We call attention to the following points of agreement:

1. John preached *repentance and faith* in Jesus Christ (Acts 19:4).

2. Our Lord Himself preached *repentance and faith* through the Gospel (Mk. 1:15).

3. Peter preached *repentance and faith* (Acts 2:38-41; 3:16-19; 5:31-42; 10:43; 15:7-11).

4. Paul preached *repentance and faith* (Acts 20:21; 26:20).

Thus, on the surface of the Scriptures is plainly to be seen the one way of salvation, and further, that God, Who is not the author of confusion but of peace, has not sent forth a "different Gospel" (Gal. 1: 8, 9) at every turn, but rather has revealed the one glorious Gospel of His Son to His different servants, as they were able to bear it and were fitted to declare it (John 16:12).

STUDIES IN REVELATION

(Fourth Paper)

The Two Wonders of Revelation XII. The Woman, The Manchild and The Dragon

Our last preceding paper closed with a reference to the impressive climax which is introduced by the sounding of the Seventh Trumpet.

The sounding of this Trumpet is the signal for the utterance of loud voices in heaven announcing the Kingdom of our God and of His Christ, and also for the opening of the Temple of God in heaven and the sudden re-appearance of the Ark of His Testimony, concerning which the Word of God had been silent for many centuries. This striking event, more-

over, is accompanied by lightnings, and voices, and thunderings, and an earthquake, and great hail (11:19).

But there is yet more to certify to us that an era of immense importance has now been reached in the unfolding of things to come. For at this precise point the prophetic narrative is interrupted in order that there might be displayed to our view, and for our enlightenment, a surpassingly wonderful vision, one which—as we are bound to conclude both from what it discloses and also from the circumstances under which it is presented—has a deep significance and a most important bearing upon the revelation of God's purpose in the creation of man, and of the world. For the twelfth chapter of Revelation describes a marvellous and impressive vision, the significance of which is doubtless of the greatest importance. Two "wonders" are presented to our view. The first is the representation of a woman, clothed with the sun, having the moon under her feet, and upon her head a crown of twelve stars. It is expressly termed a "*great wonder*." The other is marvellously different, in every way a startling contrast to the first, it is a great red dragon, having seven heads and ten horns and seven crowns upon his heads.

This vision occupies a prominent place in the Book. It is placed just at the beginning of that supreme epoch, "the days of the voice of the seventh angel," spoken of by the mighty Being of chapter 10, and in which He declared the mystery of God should be finished, according as He had told the glad tidings to His servants the prophets. Therefore, from the location of the vision we should be led to conclude that it has to do with the taking possession, by the Lord and His Christ, of the kingdoms of this world (11:16-18),

which involves, of course, the spoiling of the Devil, in whose power they have been held through the ages past. That God should have allowed the Devil to exercise that power for thousands of years is what we understand by "the mystery of God" (10:7).

This view of the general significance of the vision is in agreement with the fact that the great red dragon represents the Devil, "that old serpent" (12:9) and that the vision merges into that of the ten-horned beast of chapter 13, which is the representation of satanic world-rule. It is in agreement also with the fact that the Manchild, Whom the woman brings forth, represents that long promised seed of the woman, Who was to bruise the serpent's head, and take the kingdom away from him; for it is here said of this Manchild that He was "to rule all nations with a rod of iron." By these clear indications we are enabled to determine with certainty the general significance of this remarkable vision; and it will be seen, as we proceed, that every detail of the description confirms this view.

The unusual nature and striking appearance of the symbols portrayed in this vision add to its impressiveness. The first is indeed a "great" sign; for there is a sublimity and a grandeur about the representation of a woman arrayed in all the well known symbols of celestial glory (Gen. 1:16-18; 1 Cor. 15:41) which cannot fail to make a profound impression upon the mind. The other—a monster of hideous mien, with its color of fiery red, its form of a great dragon, its seven heads all wearing crowns, its ten horns, and its gigantic and powerful tail, whereby it was able to drag down a third part of the stars of heaven—seems to have embodied in it all that is terrible in ferocity and malignant strength. It

would be hard to imagine a greater contrast than that between the woman and the dragon of this vision.

It is our conviction that the correct reading of the vision will afford much help towards an understanding of the entire Book. We believe, moreover, that by careful study of the indications given in the passage itself, in the light of other Scriptures, the true meaning of the vision, at least as regards its main features, can be ascertained.

Back to Eden

To begin with, the identity of the dragon is plainly stated; for, as already pointed out, we are told that it represents "that old serpent, called the Devil and Satan which deceiveth the whole world" (v. 9). Moreover, the fact that the evil one is here designated "that *old* (or *ancient*) serpent" plainly signifies that we are to go back to the very beginning, and particularly to the third chapter of Genesis, in order to find the interpretation of the vision. For it was in Eden that the Devil first appeared as the adversary of God and the deceiver of mankind; and it was there, at his very first appearance in the Bible, that he came in the guise of "the serpent" (Gen. 3:1). Hence the words, "that *ancient* serpent . . . which deceiveth the whole world," afford a sure indication as to where we are to look for the meaning of the passage.

But there is more than this to connect the vision directly with the beginning of the creation of man. For the passage states, concerning the woman, that "she brought forth a Manchild Who was to rule all nations with a rod of iron"; and it states further that her Child "was caught up to God and to His throne" (v. 5). This is an unmistakable reference to the first and the greatest of

promises, that spoken by the Lord God in Eden, when, addressing the serpent, He said: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The correspondence between this promise and the vision we are studying is perfect. Three persons are mentioned in the promise, the woman, her seed, and the serpent; and the same three, and none beside, are seen in the vision. But more than this, the first thing declared in the prophecy is the "enmity" which God decreed between the serpent and the woman, and this enmity is the most prominent feature of the vision, which pictures the dragon first as standing before the woman ready to devour her child as soon as it should be born (v. 4), and finally as being *wroth* with the woman and going forth to *make war* with the remnant of her seed (v. 17). This introduces the vision of the two beasts (chap. 13) which are the agencies whereby Satan makes war against the remnant of the woman's seed.

Another plain link connecting the vision with the scene in Eden is found in the fact that the peculiar and significant expression "*her seed*" occurs only in these two passages.

Considering the vision, therefore, in the light of Genesis 3:15, it is clear that the dragon's attitude in standing before the woman indicates the ceaseless watchfulness of the adversary and the devourer for the appearance of the promised seed of the woman.

That the Manchild represents Christ is not reasonably open to dispute, for two things are stated which, to our mind, settle that point beyond all doubt. Those statements are, *first*, that He was to rule all nations with a rod of iron, which is declared expressly of Christ in Psalm 2:9 and

Revelation 19:15, and could not possibly apply to any other; and *second*, that He was caught up to God and *His throne*, which also is expressly declared of Christ (Psa. 110:1; Mk. 16:19; Heb. 1:3, &c.), and could apply to none other.

We take it, therefore, to be quite certain that verse 5 (of Rev. 12) speaks of the Incarnation of Jesus Christ, and of His Ascension into heaven. The verse reads: "And she brought forth a Manchild Who was to rule all nations with a rod of iron; and her Child was caught up to God and to His throne."

From this it follows that the "futurist" system of interpretation cannot be applied to the Book of Revelation in the rigid way adopted in many current expositions, which lay down the arbitrary rule that everything referred to in the entire Book after the third chapter, including every detail of every vision, belongs to a time subsequent to the resurrection and rapture of the saints. That most of the things prophesied in the Book after chapter 3 are yet future, we believe to be true. But we deem it quite certain that some of the visions are of very broad scope and have their starting point in events which now are past; and the most notable instance of this is the one we are now considering.

God's Eternal Purpose in Creating Man

We have shown that the vision takes us back to the temptation and fall of man in the garden of Eden, and to the great promise of God concerning the woman's seed and the perpetual enmity of the serpent. But we must go still farther back in order to get the real starting point of the vision. That we find in the declaration of God's great purpose in the creation of man, recorded in Genesis

1:26, 27: "And God said, let Us make man in Our Image, after Our Likeness; and let them *have dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own Image, in the Image of God created He him; male and female created He them."

God's purpose then, in creating man in His own Image and Likeness, was to invest them with "dominion," i. e., supreme governmental authority, over all the earth. But this would involve the dethronement of Satan, who already was a fallen being, though not yet judged, and his eviction from his place of authority as "the prince of this world" (John 12:31, &c.). Hence his determined efforts to frustrate the purpose of God by accomplishing the ruin of man.

Once again, and in a most notable prophecy, the eighth Psalm, we read of this purpose of God concerning the dominion over the works of His hands; but now that purpose is declared as connected with, and to be fulfilled in, "the Son of man." This is the title by which the Lord Jesus Christ almost invariably described Himself when He was manifested in the world for the express purpose "that He might destroy the works of the Devil" (1 John 3:8). So His life here was one of conflict with the powers of darkness; for the Devil knew when and where to expect the birth of this Manchild, and he sought, through Herod, to destroy Him at his birth. He understood perfectly that this "Son of man" was the expected "Seed of the woman." Indeed the two expressions have the same meaning. It should be noticed that in this eighth Psalm a reference is made to "the enemy and the avenger," and

that in Hebrews 2, where the Psalm is expounded and applied to Christ, it is declared that He took part of flesh and blood "that by death He might destroy him that had the power of death, that is the Devil" (Heb. 2:14).

The Seed of the Woman

Manifestly then the woman of this great vision is a symbolical representation of Man in the broadest sense of the word, *i. e.*, Mankind, the human race, this being the sense in which the word is used in Genesis 1:26, 27, "Let us make man; . . . so God created man *male and female* created He *them*."

It is manifest also that the appropriate symbolical representation of Man, viewed as the one out of whom God's supreme Ruler is to be brought forth, is the figure of the female, not of the male. Indeed to have used the figure of the male human being in this vision would have been not only inappropriate, but it would not have been a correct representation of the truth that it was to be the *woman's* Seed, not the man's, who should triumph over the Devil and wrest the "dominion" from him.

In this connection we would call to mind that God frequently speaks of His people collectively as a woman. For example, in Isaiah 54, God speaks of Israel as "a woman forsaken and grieved in spirit"; and He comforts her, saying, "For thy Maker is thine Husband." Other passages of like nature will be referred to later on.

At first, therefore, the woman of the vision would represent the entire human race, out of which the Redeemer and King was to be brought forth; and this explains why the woman is shown as arrayed and adorned with the symbols of supreme

governmental power and glory, the sun, moon and stars.

Moreover, it is certain, in the light of subsequent events, that the words "the woman" spoken by God in Genesis 3:15 did not mean the individual woman then before Him, though Eve evidently applied it to herself (Gen. 4:1), from which it is evident that the Lord God used the term "the woman" in a very broad and general sense. This confirms the view that the woman of the vision, which clearly corresponds with the promise and prophecy of Genesis 3:15, would likewise have a broad significance. But, as years and centuries passed by, God's purpose, which at first was associated with the entire human race, became identified with a particular people, Israel; so that during this period the woman of the vision would represent Israel. Still later God's purpose became attached to one tribe of Israel, Judah, and the symbol would then acquire a corresponding definiteness. And finally that purpose became associated with one family of the tribe of Judah, the house of David, concerning which God said, "Hear ye now, O house of David, is it a small thing for you to weary men, but will ye weary my God also. Therefore, the Lord Himself shall give you a sign: Behold a virgin shall conceive and bear a son, and shalt call His Name *Immanuel*" (Isa. 7:13, 14).

The Israel of God

We have briefly alluded to the fact that God frequently speaks of Israel (and of Judah also) as a woman; but more than this, He often describes His relations with His people as a marriage, and this in the New Testament as well as in the Old (Isa. 50:1; 54:5-13; Jer. 2:2; Hos. 2:19; John 3:29; 2 Cor. 11:2; Eph. 5:23-27). In this figurative relationship

between God and His people Israel it is easy to discern the truth that out of Israel was to come forth the Deliverer. Indeed many expositors have taken the woman of Revelation 12 to be Israel; and our only objection to this interpretation is that it does not give the vision its full significance. For, as we view the great wonder which appeared in heaven, it should remind us first of all that God's declared purpose in the creation of man, male and female, was that out of man was to come forth the One who should have the supreme dominion over the world; and as we trace the working out of that purpose along the line of God's dealings with mankind we find it, in course of time, becoming identified with a particular people, the nation of Israel.

But the history of the true "Israel" does not cease with the disruption of the earthly nation, which was formally disowned in the days of Christ (Mat. 21:43). It goes right on without a break, the continuity being preserved in the elect "remnant," those who accepted Christ. Those were the "natural branches" of the "olive tree" (Rom. 11) which were not broken off from the patriarchal trunk; and to them were added from time to time, down to the present time, those who have been saved from among Jews and Gentiles. These all together constitute that "holy nation," and "peculiar people," called in Galatians 6:16 "the Israel of God." Therefore, the woman of the vision represents, from first to last, the elect people with whom God is dealing for the accomplishment of "His eternal purpose which He hath purposed in Christ Jesus our Lord."

The Enmity

One of the most striking features of correspondence between the events

which transpired in Eden after the temptation and fall of man, and the vision of Revelation 12, is the enmity which the Lord God decreed between the serpent and the woman, and between her Seed and his seed. The vision vividly pictures this enmity. In fact it is its most conspicuous feature. For first the dragon is seen standing before the woman, with the set purpose of devouring the Child as soon as it should be born (which represents the attitude of Satan up to the incarnation of Jesus Christ); then we behold his rage and fury when the Manchild is caught up to God and to His throne, which leads to the outbreak of war in heaven (v. 7); then we see him persecuting the woman which had brought forth the Manchild (v. 13); and finally we see him "wroth with the woman," and "going forth to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ" (v. 17). Beyond a doubt then we have in this vision a portrayal of the enmity decreed by the Lord God in Eden. And this compels us to go back to the beginning of the creation in order to get the true starting point and the full scope of the vision. It is for this reason chiefly that, in the interpretation of Revelation, we should not permit ourselves to be bound hand and foot by a slavish adherence to the futurist system.

In this connection it is pertinent to recall that Satan is specifically the adversary of Israel (1 Chr. 21:1; Zech. 3:1); and also that the apostle Peter, writing to saints of this dispensation, says, "*Your adversary, the Devil*, as a roaring lion walketh about, seeking whom he may devour" (1 Pet. 5:8).

(To be continued)

The Seventy Weeks AND THE Great Tribulation

By *PHILIP MAURO*

This Volume, part of which was published serially in this Periodical, contains a fresh and detailed story of the Last Two Visions of Daniel and the Olivet Prophecy of the Lord Jesus Christ.

An important feature of the new Volume is that it presents **These Two Portions of Scripture together**. When thus viewed they are seen to form a Complete and Connected Scheme of Prophecy, embracing both the **First and Second Comings of Christ**.

The Visions of Daniel form an appropriate introduction to the great Prophecy of Christ.

The Former have to do with the end of the Jewish Dispensation and Economy, and the Latter with the Christian. The Whole Subject-Matter is of vast Importance.

The question of the Seventieth Week of Daniel 9 is examined with painstaking care and thoroughness.

The Exposition of that marvellous prophetic history contained in Daniel 11 will be enjoyed by all who wish to understand their Bibles.

The Book is written in such manner as to make plain the subjects whereof it treats to the **Ordinary Reader**, its Expositions being marked by Simplicity and Clearness.

Price \$1.75 Postpaid

HAMILTON BROTHERS
SCRIPTURE TRUTH DEPOT
120 TREMONT STREET
BOSTON 9, MASS.

THE LAST HOUR

A PERIODICAL (MONTHLY "IF THE LORD PERMIT") IN WHICH IT IS
PURPOSED TO EMPHASIZE "THE PRESENT TRUTH"

"Little children, it is the LAST HOUR" (1 John 2:18).

"Knowing the time that it is ALREADY THE HOUR we should be aroused out of
sleep" (Rom. 13:11. Greek).

Editor: PHILIP MAURO, Framingham, Mass.

Publishers: HAMILTON BROS., Scripture Truth Depot
120 Tremont St., Boston 9, Mass.

Entered as second class matter May 21, 1923, at the Post Office at Boston, Mass., under the act of
March 3, 1879. Printed in United States of America

Terms: Single copy, 50c a year; 5 or more to one address, 45c each;
30 or more, 40c each.

Please address all requests for this paper TO THE PUBLISHERS

VOL III

SEPTEMBER, 1923

No. 9

THE KINGDOM RESTORED TO ISRAEL

By GEO. B. EDWARDS

"To whom also He showed Himself alive after his passion . . . speaking of the things pertaining to the Kingdom of God. . . . When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?" (Read Acts 1:1-9).

In this one passage may be discerned an outline of God's dispensational dealings for the past, present, and future. For the whole purpose of God with respect to the earth is comprehended in it. That purpose may be viewed in three stages: (1) During a definite period in the past Israel as a kingdom was owned by Jehovah, Who dwelt among them, and separated them unto Himself to be a peculiar people, above all the peoples of the earth. (2) Another period followed, including the present time, when Israel is deprived of the kingdom, and is scattered unto the four corners of the earth, but when "the Kingdom of God" is come in a new, spiritual form, by the descent of the Holy Ghost, the baptism of which the believing Jews first re-

ceived at Pentecost, and then every believing Gentile throughout the whole world. (3) Another, future period is to follow, when the Kingdom of God will become identified with the kingdom restored to Israel, when Christ shall appear in His glory, and as "King of the Jews" sit upon the throne of His father David, and ruling the nations with a rod of iron.

This divine program is easily discernible in the opening words of the Acts.

In the prophets God always gave to His darkest days a golden sunset. The believing Israelites thus anticipated, as a nation, that, after their desolations had become accomplished, a revival and restoration would be granted to the ancient people of Jehovah. And this hope and expectation was according to the promises of God in His word to His people. So that, when the disciples asked the Lord about the restoration of the kingdom to themselves, they were asking a very proper question, and one that the Lord could not despise. But they did not know, neither could they yet understand, "the times and seasons the Father had put in His own

power." They evidently supposed that the desolations of Jerusalem had already been accomplished, and that the time had surely arrived, when, Jehovah's Christ having come, Israel would be redeemed (See Luke 24:21).

The writer used to suppose, in common with many others, that when John the Baptist and the Lord announced the "Kingdom of God" as "at hand," they were speaking of a kingdom that belonged to Israel, and which was about to be restored unto that nation on the condition that they receive their Messiah. But he has since come to see that the Father's time for restoring the kingdom to Israel was not at the first coming of Christ, but rather at His second coming, or at that time when they shall say, "Blessed is He that *cometh* in the Name of the Lord" (See Lu. 13:35). And, so far as we have been able to discover, there was not one word in the preaching of either John or Christ concerning an earthly kingdom being restored to the Jews. The Kingdom they announced and preached was one that never could be destroyed or lost, and hence could never be "*restored*." It was manifestly a Kingdom that had three stages of development. (1) It was present, even as it was also presented to the people, through the preaching of both John and Jesus. The publicans and sinners entered into it, while as yet Jesus Himself was going about in the midst of Israel, doing good and healing all that were oppressed

of the devil. (2) It was further and more fully revealed at the coming of the Holy Spirit at Pentecost; and it was concerning its manifestation at that time that the Lord evidently addressed His disciples, during the forty days subsequent to His resurrection (Acts 1:3). (3) It will yet be more fully displayed in the world, in open manifestation, and according to divine power, when Christ is manifested and we also are manifested with Him in glory (Col. 3:4). And at that time the kingdom of Israel will be "restored" to them.

The order of this development of the Kingdom of God is beautifully and accurately revealed to us in Mk. 4:28. Its first stage was as the "blade"; its second stage is as the "ear"; while its third or final stage will be as "the full corn in the ear."

Therefore, in the "blade" stage of the Kingdom we have nothing concerning the Church, save a reference to its future building (Mat. 16:18). But in the "ear" stage we have the Church in process of formation, with the present "churches of God" under the government of Christ *from the Throne* of God, according to God's present administration of the Kingdom in Christ. This may also be regarded as the era of the Holy Ghost. While in the future, "full-corn-in-the-ear" stage, the Kingdom will have come in the Person of Christ in power and great glory, and the Church shall then be in open display, as the fulness of Him Who filleth all in all (Eph. 1:23; 5:27).

SOWING AND REAPING

By T. H. SALMON (New Zealand)

The first of the seven parables of Matthew 13 shows us Christ as the Sower. And the first question to ask in our study of this subject is, *When* did the Lord begin His work as the Sower?

In order to answer that question we need to know just *what* this sowing really is, and *how* He was doing it. He was sowing "seed," but what was the "seed"? In Matt. 13:19 it is called "*the word of the kingdom*." In Mark 4:14 it is called "*the word*." And in Luke 8:11 it is called "*the*

word of God." Sowing the seed, then, is *preaching the word of God*. "And this is the word which by *the gospel* is preached unto you" (1 Pet. 1:25). We see then from these Scriptures that the seed is the gospel, and that sowing the seed means preaching the gospel.

Now, the fourth chapter of Matthew and fourth of Luke show that the Lord began to preach the gospel soon after His temptation in the wilderness, and immediately after John the Baptist was cast into prison.

"From that time Jesus began to preach" (Matt. 4:17). This then is when He began to sow the seed. His work as sower does not begin in chapter 13, but in chapter 4. It is a serious mistake to say (as many do) that Christ was offering the restoration of the earthly kingdom to Israel in the first 12 chapters of Matthew, and that He only began His work as Sower when chapter 13 is reached. In order to uphold that theory a strained interpretation is put upon the first verse of Matthew 13.

It is said that the Lord's attitude in leaving the house and sitting by the seaside means turning away from Israel and going to the Gentiles. But we know of no Scripture authority for saying that the "house" stands for Israel. And, to be consistent, if going out of the house in verse 1 means turning away from Israel, His going back into the house in verse 36 would mean going back again to Israel. But later chapters in Matthew show that the Lord did *not* break with, or turn away from Israel when He "went out of the house." For after this we read of Him entering both Jerusalem and the Temple, and that, too, to fulfil a prophecy which said, "*Thy King cometh unto thee.*" See chapter 21. This same chapter also tells of Him going to the fig tree seeking fruit, and the fig tree is a symbol of the Jewish nation. The

Vineyard mentioned in the same chapter also stands for Israel (Isa. 5:7). Then in chapter 15 the Lord said, "I am not sent but unto the lost sheep of the house of Israel."

In view of all this how can it be said that going out of the house in chapter 13 means turning away from Israel at that time? Are we not justified in calling it a strained interpretation? We see absolutely nothing in Matt. 13:1 to warrant us in making a "dispensational break" there. The Lord began to sow when He began to preach, and that is seen in chapter 4. Moreover, the words, "A sower *went* forth," speak of what had already happened. Having settled this important point we will now turn to Psalm 126 and consider the last two verses. "They that sow in tears shall reap in joy." We must put the Lord first here. He was the Sower, and He sowed in *tears*. How little do we realize the full meaning of that word "tears." In Heb. 5:7 we read of His "Strong crying and tears."

How sad to think of *Him* crying and weeping as He went forth sowing the precious seed! "He that goeth forth and weepeth." Yes, we see Him weeping over Jerusalem (Luke 19:41), weeping at Lazarus' grave (John 11:35), weeping in the garden (Luke 22:44) when He said, "My soul is exceeding sorrowful" (Mark 14:34).

How true was that prophecy of Isa. 53 which said He would be "A Man of sorrows and acquainted with grief!" Surely we could say, "Never man *wept* like this Man." Yes, "He goeth forth and weepeth bearing precious seed." No pen could write, no tongue could tell the half of what it meant to Him, and to the Father who sent Him, to fulfil those words.

But after being willing to leave the glory which He had with the Father before the world was (John 17:5) how terrible to be received and treat-

ed as He was by the world which He came to save! He was "bearing precious seed." He brought it from Heaven, no wonder it is called "precious."

From this "precious seed" comes "precious fruit" (James 5:7). There is a reaping time coming, and He will reap a glorious harvest of "precious fruit," as sure as He sowed the "precious seed," and shed His own "precious blood" at Calvary's Cross. Precious Saviour. "Unto you therefore which believe He is precious" (1 Pet. 2:7). The sowing was a time of tears and weeping, but the reaping will be a time of "joy" and "rejoicing."

He "shall doubtless come again with *rejoicing*," and He will then "*reap in joy*." Oh, how glorious it will be to see Him like that, and for Him to be able to present us faultless before the presence of His glory with "*exceeding joy*" (Jude 24)!

"HE ANSWERED HER NOT A WORD"

By KEITH L. BROOKS

"A woman of Canaan . . . cried unto Him saying, Have mercy on me, O Lord, Son of David; my daughter is grievously vexed with a devil. But He answered her not a word" (Mt. 15:22, 23).

Attempts to explain our Lord's treatment of the woman of Canaan have been numerous. Some of the explanations have not been satisfactory to the writer, and hence he has sought clearer light in regard to the incident. The results of these meditations are here presented for the consideration of Bible students; and we should be glad to hear from any who may have suggestions to offer in regard thereto.

Matthew alone notes that this woman called the Lord Jesus, "Son of David." This is in line with his purpose in writing especially for the Jews.

It was for *the joy* that was set before Him that He endured the Cross, despising the shame (Heb. 12:2). We shall never see Him like as He was when the disciples saw Him "exceeding sorrowful," but just the reverse. His sowing time is past, "finished," and will never be done again. "He dieth no more."

The reaping time is now close at hand when He will "come again with rejoicing bringing His sheaves with Him."

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; *and the earth was reaped.*" (Rev. 14:14-16).

A familiar explanation in recent years has been that at this time our Lord was on a special mission to the Jews, offering them the earthly or Davidic kingdom. This woman, having no claim on Him as the Son of David, had no right to address Him by that title (so it is said), and hence He could not answer her until she called Him "Lord" (as she does in v. 25). This explanation, however, is weakened (if not destroyed) by the fact that she addressed Him as "Lord" *before* she called Him "Son of David" (v. 22). Did He then withhold a blessing from this woman merely because she had no covenant relationship with Him as a Jew?

As Son of David He was, of course, especially related to Israel. It may seem strange that this Gentile woman should, by using that title, take the ground of an Israelite. Probably, however, she did not realize what this

involved; nor is there anything in the record to indicate that the Lord held her off for having used it. She had simply picked it up from the Jews, evidently considering it a title that would incline Him favorably toward her. It could have no meaning for her. The Lord knew this, and He took a course with her that would develop in her a vital faith.

"He answered her not a word." Dr. Adolph Saphir says, "He answered *No*, but looked *Yes*." There was no harshness in His manner, as is evident from the fact that she was in no way repulsed, but pressed her suit all the more eagerly.

"His disciples besought Him to send her away." This would have discouraged most seekers. Oh, the want of sympathy in Christians! How many it has deterred from coming to Christ! Many a woman has been driven back into the world because she was treated as a reprobate by Christians.

"He answered and said, I am not sent but unto the lost sheep of the house of Israel."

Yet here He is in the borders of heathendom. That was no accident. He certainly had this woman in His purpose when He went there. It is clear indeed that His Gospel mission at the first was confined to the Jews (Rom. 1:16; Mt. 10:5; Lk. 24:46-47; Acts 3:25-26). Yet from the beginning He had the Gentiles in His purpose (Mt. 12:21; Lk. 2:27-32; Jn. 12:46). Will the fact that this Gentile woman is a little ahead of the clock deter Him from receiving her? Does He mean that He cannot now do anything for her because it is Jewish time? Or is He simply testing her?

"Then came she and worshipped Him saying, Lord, help me."

She now drops the title, "Son of David." She is personally impressed

now with His Deity. This is progress.

"But He answered and said, It is not meet to take the children's bread, and to cast it to dogs."

She has worshipped Him and called Him "Lord," and she has now omitted the title which some say was objectionable, but *still He holds her off*. Does He know how to handle this case? Read the commendation this woman got for standing this severe test of faith, and see if He did not have a purpose.

But what a test! Take the children's bread and cast it to dogs! Mark gives it: "Let the children **FIRST** be filled" (Mk. 7:27). Israel is now having *her* opportunity. The woman of Canaan is a little ahead of time. In such a case, will He not move the clock forward a little?

But why call her a dog? In order to understand this we need to hear the tone of His voice and see the look in His eyes. For some reason she is not repulsed, nor does she become indignant. On the contrary she presses her request all the more eagerly.

We should observe here that the Lord uses a word for "dogs" which means "pet dog" or "house dog." *This is not the word often applied by Jews to Gentiles.* Their word meant an unclean street dog. Surely the disciples would take note of this. Is this why she catches at His statement and says: "Truth, Lord, yet *the little pet dogs* eat of the crumbs which fall from their Master's table?" Jesus' statement had not repressed her faith, but rather had proven food for it.

She is willing to take her place under the table, the place of humility and utter dependence upon divine grace. This is the place we must all take. The woman's answer is keen. No one but the Lord Himself could have inspired such an answer. No

one had succeeded in answering Him before. The woman's quick answer sounds like His own answers to the cavillers.

Let us see where Christ has now led her. He has taught one who knew nothing of the Scriptures the true ground of approach to God. He has taught a Gentile to exalt Him as Lord. He has taught her to take the place of a helpless sinner and to depend wholly upon divine grace. He has led her to deep and intelligent "faith."

"Then Jesus answered . . . O woman, great is thy *faith*. Be it unto thee even as thou wilt."

Nothing so delights our Lord as a real faith (1 Pet. 1:7, 8). What an object lesson for those disciples whose

weak faith He had so frequently pointed out (Mt. 16:8; 14:31; 8:26). These men had said, "Send her away" (v. 23), but He says, "Great is thy faith." He had never said that of any of them. We may well surmise that, in their conversation about the woman, the disciples had used the term "dog." Perhaps Jesus picked this up from them, using the more refined term to impress a lesson upon His disciples, and ending by giving her this remarkable commendation. Did they begin now to be ashamed? Even among the best Christians, how much there is of mere mouth religion that is so often outdone by the child-like faith of some poor woman who has never had the opportunity of being enlightened in the Scriptures!

CHRIST'S FIRST COMMISSION

The commission given by the Lord Jesus Christ to His disciples just before He ascended into heaven is commonly and appropriately called *The Great Commission* (Matt. 28:18-20; Mk. 16:15; Lu. 24:47; John 20: 21-23; Acts 1:8). That commission is to be distinguished from the earlier one, of which the most complete account is found in Matthew 10.

There are notable differences between these two commissions, first as regards the classes of persons to whom the disciples were sent in each instance, and second as regards the specific instructions given them. For the first commission was strictly limited to the cities of Israel, the Lord at that time having expressly commanded His disciples not to go into the way of the Gentiles, or into any city of the Samaritans (Matt. 10:5). Moreover, in that mission they were not commanded, as in the later one, either to make disciples, or to baptize, or to teach.

So much for the differences. These are easily seen, for they lie plainly

upon the surface of the records. But it is a matter of importance to ascertain the points of *resemblance* between the two missions, and particularly to note the relation of the earlier to the later and final one. Into this we propose now to inquire; and it is desirable that we should do this with care, for the reason that it has been quite widely taught within recent years that the message the disciples were charged to preach on their first and limited mission was a radically different message, having another object altogether, from that given them to proclaim on their last and world-wide mission. This teaching we deem to be erroneous, and we are convinced that its consequences have been exceedingly harmful. The mission upon which the disciples were sent, as recorded in Matthew 10, was directly related to the great purpose for which God had sent His Son into the world, namely, to save sinners. But it was of a preparatory character. Salvation for all nations was to come through the Jews. Hence a sufficient number of these, a company which Paul designates as "the

remnant according to the election of grace" (Rom. 11:5), must first be awakened and saved, in order that they might become the bearers of the gospel-message to all the nations of the world.

The proper and orderly carrying out of God's plan required that the message of the kingdom of God, into which believing sinners were to be brought by the door of the new birth (John 3:3, 5) in order that they might be saved from condemnation and wrath (John 3:17, 18, 36), should be preached "to the Jew first" (Rom. 1:16; Luke 24:47; Acts 26:20). This is the reason why the mission upon which the disciples were sent as recorded in Matthew 10 was limited to the cities of Judah. The idea that their errand was to offer to the Jews that kingdom of earthly grandeur which their "blind" leaders had taught them to expect, finds nothing to support it, but much to contradict it, in that chapter, as we now propose to show. What then did the Lord charge His disciples to do at that time?

"As Ye Go, Preach"

The first mission was, like the last, a preaching mission; for the Lord said: "And as ye go, *preach*, saying the kingdom of heaven is at hand" (Matt. 10:7). No further or detailed description of their message is given, for none is needed. They were to proclaim a new order of things, the kingdom of heaven, not indeed as already established, but as being close at hand. That new order of things (or "dispensation," to use a now familiar word) was to be a "kingdom," and it was to be a kingdom having the character of "heaven," not of earth.

Few indeed of that "wicked and adulterous generation" were in a spiritual state such that they could understand the nature of the king-

dom thus announced; and even Christ's personal disciples did not understand it. For all the Jews of that day had been taught a perverted doctrine concerning the expected Messiah of Israel, a doctrine which completely ignored "the sufferings of Christ," and made His kingdom a merely earthly and strictly Jewish affair, in which *every Jew* would have an entrance in virtue of his *natural* birth as a child of Abraham, whereas *every Gentile* would be cast out into the "outer darkness." This foundation principle of the then current kingdom-teaching (a teaching which has been strangely revived by a certain school of teachers in our day) was made the object of special attack by John the Baptist (as when he said, "think not to say within yourselves, We have Abraham to our father," etc.) and by the Lord himself in His interview with Nicodemus, to whom He solemnly declared, and to the complete bewilderment of that "teacher of Israel," that even he "must be born again" in order to see and to enter the kingdom of God. And on another occasion the Lord refuted this fundamental point of the erroneous teaching of His day when He declared that many should come from the east and from the west and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven, whereas those who, by their natural birth, were "the children of the kingdom," would be cast out into the darkness of the outside world, where they are to this day (Matt. 8:5-12).

Therefore, while the message proclaimed by the twelve to the cities of Judah was doubtless construed by the multitudes of blinded and hardened Israelites according to their own carnal thoughts, and according to the perverted "doctrines of men," which they had been taught, it is nevertheless perfectly clear, in the light of all the Scriptures, that the kingdom

which the disciples then proclaimed as near to come was this gospel-dispensation, which in truth and reality *was* near at hand. There is, therefore, small excuse for any in our day to be misled as to this plain and important matter.

To the Lost Sheep

The truth of what we have stated concerning that first mission is apparent from the fact that the Lord, at the very beginning of His charge, commanded the disciples that they were to go only to "the *lost sheep* of the house of Israel" (Matt. 10:6).

Here is a gospel-term—the "lost sheep"—so familiar and so clear that it would seem scarcely possible for anyone with the least spiritual enlightenment to mistake its significance. The message of the gospel is the message of the Good Shepherd Who came to seek His "lost sheep," in fulfilment of Ezekial 34:11, 16, 22, 23, &c. The tenth chapter of John has made even the youngest babes in Christ familiar with the precious gospel-truth which is so closely associated with the expression, "the lost sheep." Moreover, that chapter shows that the Good Shepherd had come to seek, and to give His life for, two classes of lost sheep. There were, first of all, those who were in the "fold" of Israel. But those were not all; for He said, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one flock, and one shepherd" (John 10:16). This Scripture shows plainly that the mission of Matthew 10 had to do with the salvation of sinners, and not with the restoration of the Jewish State. It is astonishing that those who, in our day, press the tenth chapter of Matthew into service in support of the modern "offer" theory, should so completely ignore the fact that the

disciples were not sent to the house of Israel in general, but specifically to "the lost sheep" thereof. Christ had come "to seek and to save that which was lost." In the preceding chapter we find Him saying to the scornful Pharisees, "I am not come to call the righteous but sinners to repentance" (Mat. 9:13). The Good Shepherd had "come that they (the lost sheep) might have life"; and in order to accomplish that for which He had come, it was necessary that He should "lay down His life for the sheep" (John 10:10-15). Therefore it clearly appears at the very beginning of the charge given by the Lord to the twelve that their errand had to do with the salvation of sinners through His approaching death, and not with the restoration of the kingdom to Israel.

Sheep Having No Shepherd

But this appears also in what led up to this first sending forth of the twelve, as recorded in the concluding verses of chapter 9. There we read that "when He saw the multitude He had compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (9:36). Because of this He said to His disciples, "The harvest truly is plentiful, but the labourers are few." Thus we learn that it was "the harvest" that He had in mind, as in John 4:35-42, when He was bringing salvation to the Samaritans; and this expression, "the harvest," is also one that is specially applied to the gospel-dispensation. And, because of the scarcity of labourers for the harvest field, He said to them: "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (9:38).

This is what led to the sending forth of the twelve on their mission to the cities of Judah, and it proves beyond all question that that mission

had for its object the recruiting of labourers for God's harvest field, and had nothing whatever to do with the restoration of the national existence and earthly greatness of Israel.

The Word of the Cross

Furthermore, the charge given by Christ to His disciples contains a plain reference to the cross. For He said, "And he that taketh not his cross and followeth after Me is not worthy of Me" (Mat. 10:38). This plainly declares that He was going to the cross, and that those who should follow after Him, the crucified One, were they who should enter into the kingdom He was then proclaiming. If there were nothing else in the chapter to enlighten us, this part of the Lord's charge to the twelve is enough to make certain that it had to do entirely with the salvation of sinners; that it had to do with that kingdom which was to be established upon the work of His cross, and not at all with the kingdom for which the carnally minded and mis-taught Jews of that day were looking.

The Gospel Preached to the Poor

The next chapter throws additional light upon the matter; for when John the Baptist sent from his prison two of his disciples to ask the Lord Jesus whether He was indeed the One Who was to come, He bade them to go and tell that honoured servant the things they were seeing and hearing; and, in enumerating the things referred to, the Lord ended the list with the significant item, "*and the poor have the gospel preached to them*" (Matt. 11:5).

Here again is a statement whose meaning admits of no doubt. The preaching of the gospel to "the poor" of this world is, beyond any question, the work of this present day of grace. The day of grace, therefore, had then already dawned; for the things to which the Lord di-

rected the attention of the two disciples of John were the very things His own twelve disciples were then doing in obedience to the commands He had just given them. Most certainly then the mission of the twelve to the cities of Judah had to do with this era of the gospel, and not at all with a supposed "earthly-kingdom" era, which in fact never had any existence except in the imagination of certain teachers in our day (for it was never heard of until recent times).

Revealed Unto Babes

But the learned of that day, the Rabbis, Scribes, Pharisees, and doctors of the law, did not understand those things. From them they were hidden; for let it be carefully noted that it was "At that time" that Christ gave thanks to His Father because He had *hidden those things* from the wise and prudent, and had revealed them unto babes. Here then is a test which will infallibly show us to which of these two classes we belong, whether to "the wise and prudent," or to the "babes." For the former mistakenly supposed that the announcement of the Messiah and His forerunner, and the miracles performed by Him, indicated the advent of the era of Israel's promised restoration and earthly greatness. And now, marvellous to relate! in these last days some have risen up among the most orthodox groups of Christians, who have revived that same error of the corrupt Judaism of Christ's day, even making it the very corner stone of their system of doctrine. And not only so, but this modern theory is very "high" doctrine indeed. It has the peculiar effect of imparting to those who receive it a sense of superiority over those simple ones who do not "see" the "offer" of the earthly kingdom to Israel in the ministry of the Lord Jesus

Christ. In saying this we speak from experience, well remembering the feelings of mingled pity and contempt with which we ourselves used to regard those who could see, in the proclamation of Christ and His fore-runner, nothing but the announcement of that spiritual and heavenly "kingdom of God" which actually *was* "at hand," even as they said. Therefore, we have no right to complain if now, that we have renounced the postponement theory, we in our turn are made an object of pity, and are become even as the filth of the world and the offscouring of all things to those whose reputations depend upon their upholding it.

The Weary and Heavy Laden

We call attention also to those matchless words of gospel-invitation which came from the lips of the Lord Jesus Christ immediately after His giving of thanks to the Father for the "babes"; for then it was He said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Mat. 11:28). Those words should settle forever the question whether that part of our Lord's life during which they were uttered belongs to the era of the gospel, or to that of the supposed earthly kingdom. And indeed they do settle it for all the "babes"; and let it not be forgotten that the "lost sheep" of chapter 10 are the "babes" of chapter 11. We have observed with wonder, and with deep regret also, the efforts of some of the upholders of the postponement theory to force those words of purest gospel-invitation and promise into seeming agreement therewith. But it cannot be done. Indeed our strongest objection to the theory is that, in order to make room for it, the Gospels (especially Matthew) and other portions of the New Testament must be set aside as "Jewish." What if it should appear here-

after that some of the weary and heavy laden ones of our day have thus been robbed of the benefit of this incomparable gospel-invitation!

Confessing Christ before Men

Again the character of the message which the twelve were charged to preach at that time appears clearly in the words of Matthew 10:32, 33: "Whosoever therefore shall confess Me before men, him will I also confess before My Father which is in heaven; but whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." These words have manifestly no relation whatever to the proclamation of national restoration to Israel. On the contrary they plainly convey the gospel-promise of individual blessing to the "Whosoever" that confess Him before men; and they are coupled, moreover, with the warning of eternal loss to those who deny Him. Therefore, these verses also connect the mission of the twelve in the clearest way with this gospel-dispensation.

Till the Son of Man Be Come

In verse 23 are found practical directions which the Lord gave the disciples for their personal safety: "But when they persecute you in this city, flee ye into another: for verily I say unto you ye shall not have gone over the cities of Israel, till the Son of Man be come." These words again show us plainly that the message they were charged to proclaim was not that which the Jews were all eager to hear, but one which would bring persecutions upon those who proclaimed it.

There is no obscurity about this verse, and no difficulty in getting at its meaning. The Lord's way was to send His disciples "Two and two before His face into every city and place whither He Himself would come" (Lu. 10:1). Moreover the first verse of the next chapter clearly ex-

plains the urgency of the command given in verse 23, of chapter 10: for there we read, "And it came to pass when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities" (Matt. 11, 1). Those were the cities to which He sent them in advance of His own coming, and concerning which He told them that (the time being short) they would not be able to go over (or *finish* as the margin gives it) all the cities of Israel, till He Himself should come. Hence they were not to waste time in places where their message brought only persecution, but were to flee to another city. This is quite plain.

But some of those who teach the earthly-kingdom theory have put forth the idea that we have in this simple verse a carefully concealed "break," a break so effectually concealed indeed as to be visible only to themselves. They say that this mis-

sion of the disciples was really for the purpose of offering the earthly kingdom to the Jews; that the mission was interrupted by the rejection and crucifixion of Christ; that this caused a "break," in which the whole dispensation of the gospel intervenes; and that when the gospel-dispensation is ended then "Jewish disciples" will resume the interrupted mission of preaching the earthly kingdom to the cities of Israel, which they will not have finished till the Lord comes as Son of Man the second time.

This is what is now taught in books accepted by many as sober interpretations of Scripture. We cite it not for the purpose of refutation, for it needs none, being manifestly a product of the human imagination, but merely to show the lengths to which it is necessary to go, and to which some teachers of repute are willing to go, in order to support the modern postponement theory.

STUDIES IN REVELATION

(Fifth Paper)

The Vision of Chapter XII

(Continued)

Continuing our study of chapter 12 we would now call special attention to a feature of the vision which we have not yet noticed, except in an incidental way, namely, the remarkable guise in which the symbolic woman is at first presented to our view, this being one of the most impressive and significant features of the vision. She is seen arrayed in all the dazzling splendor of the sun. Moreover; the moon, with its lesser brightness, is under her feet. And to complete the glorious picture, her head is adorned with a crown of twelve stars. What does this signify?

Sun, Moon and Stars

Our answer is that it symbolizes, most appropriately, the purpose of God concerning man, as declared in

the words, "Let us make man, in Our image, *after Our likeness*, and let them have *dominion*" (Gen. 1:26).

For the sun is the symbol of supreme dominion or "rule"; and forasmuch as the woman was *clothed* with the sun, we see therein the purpose of God to *clothe or invest* man with the supreme dominion over the earth.

The moon is the symbol of lesser authority; and hence, in that the moon was seen under her feet, we perceive therein God's plan to make all other thrones, principalities and powers subordinate to the Man of His purpose. Therefore it is written, "Thou hast put all things under His feet" (Psa. 8:6; Eph. 1:21-23); and again, "Angels and authorities and powers being made subject unto Him" (1 Pet. 3:22).

Stars are used in Scripture to symbolize princes, or other individuals who are highly placed in rank and

authority. Thus, in Revelation, the angels of the churches are symbolized by stars. See also 8:11 and 12:4. So the crown of twelve stars signifies that the children of the symbolical woman were to be dignitaries of high station. The number *twelve* is itself significant of divine government, being associated conspicuously with the twelve sons of Jacob, the princes of Israel in the Old Testament, and with the twelve apostles of Christ in the New, concerning whom He said that they should sit upon twelve thrones judging the twelve tribes of Israel (Mat. 19:28).

As showing the symbolical meaning of the sun, moon and stars, we would refer to Genesis 1, where they are first mentioned. There we read, "And God made two great lights, the greater light to *rule* the day, and the lesser light to *rule* the night: He made the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to *rule over the day and over the night*, and to divide the light from the darkness" (vv. 16-18).

Moreover, the fact that, in the first chapter of the Bible the great subject of government is associated with light-giving bodies suggests the truth that God's Kingdom is a Kingdom of light, as conversely that of Satan is a kingdom of darkness (Col. 1:13). Rulers and all who occupy positions of authority are, like the heavenly bodies, in exalted positions, and they should be as lights for the guidance of the common people.

Thus from the very beginning the sun, moon and stars are associated with the subject of "rule"; and we may, as a collateral matter, draw the conclusion that the darkening of the sun signifies, in the figurative language of prophecy, the weakening of governmental authority. This is the view of eminent commentators, such as Sir Isaac Newton.

The dream of Joseph, who was a striking type of God's coming Ruler, throws a clear light upon this part of our subject. In telling the dream to his brethren, Joseph said, "Behold, I have dreamed a dream more; and behold, *the sun*, and *the moon*, and the eleven *stars* made obeisance to me" (Gen. 37:9). Jacob himself interpreted this dream as meaning that Joseph's father (that is, the supreme authority in the family) and his mother (the lesser authority), and his brethren (the princes of Israel) would be subject to him. These Scriptures, therefore, make it clear that the symbolism of the sun, moon and stars has, in Revelation 12:1, the significance we have attributed thereto. Hence this feature of the picture furnishes a strong confirmation of the view that the woman "clothed with the sun" symbolizes God's eternal purpose in the creation of man.

The Great Red Dragon

Looking now more closely at the Dragon we would note that the word "red," which is used to describe his appearance (in contrast to the garments of *sunlight* with which the woman was arrayed) is derived from "fire," and hence means a fiery red, or flame color. The same word is used of the second horse (Rev. 6:4), and does not occur elsewhere in Scripture.

Then the horns, which in both Daniel and Revelation, as well as in other Scriptures, signify kingdoms or powers, speak plainly of the kingdoms of the earth which are under the authority of the Dragon. The *seven* heads speak of the *completeness* of his power as "the prince of this world" (John 12:31, &c.); and the fact that these heads are all crowned indicates that, at the time to which the vision pertains, his governmental power has *come to the full*.

The third part of the stars which the Dragon drew down from their

place in heaven and cast to the earth, represent the fallen angels. Thus, in verse 7 we read of "the dragon *and his angels.*"

The fact that the seven heads of the Dragon are all crowned has this further significance, namely, that the time is come when the prophecy "He shall bruise thy head" is to be fulfilled. The *head* speaks of the authority with which a ruler is invested, for it is upon the head that the sign of kingship, the crown, is placed. In this instance we have *seven* heads, *all wearing crowns*, from which we gather that Satan is to be overcome and destroyed when at the very height of his power. Indeed the destruction of the great usurper's power, and of his authority over the world, forms the subject of all this part of Revelation, that is to say, from the twelfth chapter to the twentieth inclusive.

The Woman of the Wilderness

Having now ascertained, by comparing Scripture with Scripture, the meaning of the symbolic personages of this vision, and of the other symbols pictured in it, let us follow in detail the successive stages of the vision; for we have here, not a single picture, but a series of pictures.

In the next view the woman is seen—not in heaven in serene majesty, gloriously adorned with the symbols of supreme dominion, but—travailing in pain to be delivered, and confronted by the fiery Dragon. A great change has taken place; and if our view of the meaning of the vision be correct, then the events recorded in the third chapter of Genesis, the disobedience of man, and the consequences thereof, supply the explanation of this change. But we have more than that to guide us, for in this second picture we have *an exact correspondence* with the judgment pronounced upon the woman because of her part in the transgression, as it is

written: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children."

It may be observed that the expression "travailing in birth" is often used in a figurative sense, and in such a way as to convey the idea that the penalty of "birth pangs" was laid upon the whole race, indeed upon the *whole creation*, and that out of the "travail" of the old order of things the new creation was to be brought forth (see Jer. 30:6; Matt. 24:8, where "sorrows" is literally *birth-pangs*; Rom. 8:22, 23; 1 Thess. 5:3).

In the next phase of the vision the outstanding events are that the Man-child is caught up to God and to His throne; but the woman flees into the wilderness. There, however, she has a place prepared of God where she was to be *cared for* (which is what is signified by the word rendered "feed") for a period which is given as a thousand two hundred and threescore days. As to the actual length of this period we can only say at present that, while the numbers used in this Book have obviously (in most cases at least) a symbolical meaning, we have seen no proof that a day is to be taken as meaning a year. Hence the numbers twelve hundred and sixty days, forty-two months, and a time, times and a part, have not yet been explained to our satisfaction. It was a necessary part of God's plan to conceal the time-measures of this Book from past generations of believers, to the end that they might be ever in expectation of, and in readiness for, the Lord's return; and seemingly the time is not yet come for the unsealing of this part of the prophecy.

But, disregarding the length of the woman's sojourn in the wilderness (for if we do not know it, we may reasonably infer that it was not

God's plan to make it known in advance), we find in this verse the assurance that God would arrange for the care and protection of His people during their sojourn in the world, which, because of man's sin, has become a "wilderness." For it is specially to be remembered that in this vision from first to last "the woman" represents the people with whom God's purpose is connected.

By way of an instructive contrast we call attention in passing to the only other reference to the wilderness in the Book of Revelation. It is found in chapter 17:3. There we read of another woman, a profligate, "with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Such is the description of this other woman given to John by one of the seven angels which had the seven vials. And the seer continues: "So he carried me away in the spirit *into the wilderness*; and I saw a woman sit upon a scarlet coloured beast," etc. This woman bears the name, "*Mystery, Babylon the great, the Mother of harlots and abominations of the earth*" (v. 5).

This passage makes it clear that "the wilderness" is the world. Both these women are in it; but what a difference between them! For there could be no greater contrast than that between the true people of God, and that apostate religious system which is now developing into its final stage, a system which has the name and form of Christianity, but denies all the foundation truths thereof (2 Tim. 3:5).

The "little flock" of Christ which, when He had been taken up to heaven, fled into the wilderness of this present evil world, was composed at first of the saved remnant of Israel. But to it has been "added," from that time to the present, the saved out of all nations and kindreds, and people and tongues, *the company being the same throughout*, though the persons composing it change from generation to generation. That little company, whose weakness is well typified by the symbol of a woman, is the object of the great enemy's hostility. But it is also the object of God's care, as indicated by the words, "where she has a place prepared of God that they might feed her (care for her) there."

(To be continued)

PULPIT PRAYING

[The following, from the writings of one who was in life a minister in a leading denomination, is remarkable for its plain setting forth of the emptiness of much public praying. It contains an important lesson for all who at any time lead in public prayer.—Ed.]

"As soon as the church bells stop ringing on the Sabbath morning your ministers must immediately begin to pray openly before men—whether they are prepared or no; whether they are in the proper spirit or no; and whether they have recovered their lost sight and lost hold of God that morning or no. It is expected of them that, as soon as the

opening Psalm is sung, the pulpit should begin to pray.

"And you get—more or less—every Sabbath morning from the pulpit what you pay for, and demand of us in return. You get a few well-repeated liturgical passages. You get a few well-selected texts taken out of the Psalms. And then a promise or two taken out of the prophets and the apostles, all artistically wound up with a few words of doxology. But all that, four or five times every Sabbath day, *is not prayer*. It is a certain open and public acknowledgment and tribute to the House of Prayer, and to the Day of Prayer; but nobody

with an atom of sense or spirit ever supposes that *that* is prayer. And then we have to stop our prayer before we have well begun it. You allow, and measure out to us by your watches, our limit. We must say our pulpit prayers before you at the proper moment, in the proper tones, and to the proper length—on the pain of losing your countenance and patronage. And on the other hand, though our hearts are breaking we must begin at the advertised hour. And we must not, by a sigh, or a sob, or a tear, or by one utterance of reality or sincer-

ity, annoy, or startle, or upset you. We must please you with a pleasant voice. Our every pronunciation and accent must be the same as yours, else you will not have it.

“Intercessory prayer in the pulpit usually begins with the Sovereign and the Royal Family, and the Prime Minister, and the Parliament, and so on. You all know the monotonous and meaningless rubric. But nobody is any better, Sovereign nor Parliament, because nobody is in earnest. We pray for the Sovereign in order to be seen, and heard, and approved of men.”

MORE ABOUT “ELIJAH WHICH WAS FOR TO COME”

In our July issue we pointed out that, according to statements of the Lord Jesus Christ recorded in Matthew 11:14, and 17:11-13, John the Baptist was the “Elijah” of Malachi’s prophecy, the “Elijah which was for to come.”

It is easy to understand that Malachi used the name “Elijah” in a symbolical sense, meaning one who was to come “in the spirit and power of Elijah” (Lu. 1:17). In precisely the same sense the Lord Jesus Christ was the “David” who was for to come (Ezek. 34:23, 24). Thus we are to distinguish between the historic Elijah (the Tishbite) and the *prophetic* Elijah—the “Elijah which was for to come.” The clear and positive statements of Christ leave no doubt whatever in this writer’s mind that Malachi’s prophecy concerning an “Elijah,” whom God was to send before the day of the Lord’s judgment upon Jerusalem and the Jewish people, was fulfilled in John the Baptist.

But how then do we account for the fact that, when the priests and

Levites from Jerusalem asked of John, “Art thou Elias?” he answered, “I am not” (John 1:21)? As to this we say that John may, or may not, have known that Malachi’s prophecy was fulfilled in himself. The Lord, who knows all things, says it was; and that settles the matter for us. But, whether John was enlightened as to that or not, he answered his inquisitors according to what was in *their* minds. They (like some in our own day) did not distinguish between the historic Elijah, the Tishbite, and the prophetic “Elijah.” Hence, in reply to their question, John properly said, “I am not”—that is, he was not the Elijah of their vain expectations.

But, beneath the surface of the incident lies an important lesson. John came not to bear witness to himself, but to Another. Hence his answer was in perfect keeping with his character and his mission; and in view of his wonderful self-effacement, it is beautiful and precious indeed to contemplate the grace of the Lord Jesus Christ, in bearing witness (which He did to none other) to that devoted servant who would say nothing about, and claim nothing for, himself.

Scripture Truth Depot

Conducted by HAMILTON BROS.

At 120 Tremont Street, Boston 9, Mass.

This Depot was established in order to serve the people of God by keeping on hand a supply of Bibles, Hymn Books, Evangelical literature in the form of books, pamphlets, and tracts, dealing with the various subjects concerning which God has revealed His truth in the Holy Scriptures.

Our Depot is a ministry, not a business enterprise. We count it a privilege to serve any of the Lord's people by procuring for them (if not in our own stock) any publication of the nature indicated above; or by corresponding with them on any matter pertaining to the Word of God and His great Salvation.

We carry a stock of "Believers' Hymn Books" and "Redemption Songs." Also Gospel Hymn Sheets, Wall Texts, Scripture Calendars, Books for Children, Missionary Memoirs, etc.

We desire the co-operation of the people of God in making our Depot known to others; and we desire also their prayers on behalf of this service.

"O Send out Thy Light and Thy Truth"—Psa. 43:3.

*Send for our Catalogue, and write us freely
as to your wants.*

HAMILTON BROTHERS
SCRIPTURE TRUTH DEPOT
120 TREMONT STREET
BOSTON 9, MASS.

THE LAST HOUR

A PERIODICAL (MONTHLY "IF THE LORD PERMIT") IN WHICH IT IS
PURPOSED TO EMPHASIZE "THE PRESENT TRUTH"

"Little children, it is the LAST HOUR" (1 John 2:18).

"Knowing the time that it is ALREADY THE HOUR we should be aroused out of
sleep" (Rom. 13:11. Greek).

Editor: PHILIP MAURO, Framingham, Mass.

Publishers: HAMILTON BROS., Scripture Truth Depot
120 Tremont St., Boston 9, Mass.

Entered as second class matter May 21, 1923, at the Post Office at Boston, Mass., under the act of
March 3, 1879. Printed in United States of America

Terms: Single copy, 50c a year; 5 or more to one address, 45c each;
30 or more, 40c each.

Please address all requests for this paper TO THE PUBLISHERS

VOL III

OCTOBER, 1923

No. 10

WHOSOEVER—WHATSOEVER

By DAVID TREHANE

"Whosoever then first after the troubling of the water stepped in, was made whole of *whatsoever* disease he had" (John 5:4).

This Scripture describes a provision that was broad enough to cover every sort of a man—"Whosoever"—and every sort of a disease—"Whatsoever."

Likewise it may be said that there is not to be found in man, or his environment, an evil condition that is not perfectly provided for in redemption by the blood of Christ.

As the environment usually depends more on the attitude of the many toward the Redeemer, than on that of the individual, its setting right does not necessarily follow immediately on the adjusting of the individual, but has to await the turning to God of the many. Yet it is only a matter of time. Meanwhile, the obedient child of God is given grace to live consistently in uncongenial surroundings.

We shall now only consider God's dealings with the individual. I would therefore say that the Gospel is as

broad as the Redemption; and Redemption as broad as the need.

There is a very common presentation of the Gospel, as though it invited to the Saviour only such as feel themselves to be guilty, lost sinners. Now it is possible to experience surpassing need, with little or no burden of guilt.

The Breadth of the Gospel

My present object is to exhort the evangelist to let his presentation of the Gospel be as broad as the Bible makes it; and not to narrow it down to the measure of the sinner's feelings.

The Gospel of the Pool of Bethesda was so broad that it offered to "whosoever," healing of "whatsoever" disease he had. But—the whosoever was limited to the one who stepped in first. This limitation is wholly done away with in the Gospel of Christ.

I Samuel 22:2 is a strange verse which would be of no interest apart from the fact that all the Scriptures testify of Christ. The verse is about David, God's anointed king; rejected by the nation, under their chosen king Saul, but owned by some, out of

the nation. "And everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves unto him; and he became a captain over them."

Those in Distress

Now apply these words to the Lord Jesus, and to those who gather themselves unto Him, and the parallel will be easily seen. Everyone that was "in distress" were one class. But let us beware of excluding any of the distresses that constrained people to go to Him, when He was here on earth, as described in the Gospels.

The greatest number of cases recorded was that of men, women and children, whose distress was bodily affliction. The woman with the issue of blood, and others, too numerous to specify, rightly judged that their sicknesses and their diseases formed consistent grounds for coming to Him.

Then there were the distressed in soul, such as the publican, who smote upon his breast and said, God be merciful to me a sinner (Luke 18:13). The woman went away healed. The publican went down to his house justified.

Then there were the distresses in mind, such as the Philippian jailor who was about to commit suicide (Acts 16:27). And again the distress of circumstances constrained some to turn to the Lord. This was the case during the storm on Galilee. "They cry unto the Lord in their trouble, and He bringeth them out of their distresses" (Psalm: 107: 28; Matthew 8:25).

Those in Debt

The second class named in the passage in I Samuel is "Every one that was in debt." Now the prayer, usually called the Lord's prayer,—"forgive us our debts," and the illustration of the "two debtors," in Luke 7: 41, remind us that the sinner is a

"debtor." But we may own a debt to men as well as to God. To whom shall we go? Shall we turn to the money lender? Surely we should turn to the same One as Peter went to, when the demand was made for the tribute money (Matthew 17:24-27).

Yes, and could not many of us tell of experiences of saints known to us turning to God in financial extremity and how He delivered those who thus trusted Him?

The Discontented

The last class mentioned is that composed of "Everyone that was discontented," or embittered in spirit. Dissatisfaction has turned many to Him of Whom we rightly sing, "There's none but Christ can satisfy."

My own personal experience illustrates this. I had been an out and out sinner; yet I trust that none will be shocked when I say, it was not the sense of guilt that made me turn to the Lord, but utter dissatisfaction with everything, and everybody, that I had sought to satisfy myself with. I had come to compare the monotonous rounds of daily life with the roundabout gallop of a circus horse, that at the end of its gallop found itself just where it started.

It is true that I would have owned I was an ungodly man; but it was not the pressure of that which constrained me to turn to God. I was one of the class described by the words, "every one that was discontented." The rich young ruler who came to the Lord Jesus belonged to this class also (Luke 18:18). He was very rich, but his riches left him discontented.

So I would lovingly tell anyone who is in any kind of distress, or debt, or discontent; anyone that labours or is heavy laden; whether his trouble may be in soul, spirit, mind, or body,

or circumstances, to come to the One Who can save, can satisfy, deliver and heal.

Also I would affectionately ask my fellow servants to consider prayerfully, in the light of God's Word, the record of Christ's mission, and the object lessons and teachings of His apostles, whether or not the Gospel we habitually preach is as broad as that taught and exemplified in the New Testament. "The Lord hath laid on Him the *iniquity* of us all" (Isaiah 53:6). "His own Self bare our sins" (1 Peter 2:24). "Himself took our

infirmities, and bare our *sicknesses*" (Matthew 8:17). "He (God) hath made Him to be *sin* for us" (II Corinthians 5:21).

Fellow traveller to Eternity, do not look within to see if you have faith. Those who have faith are those who come to the Lord Jesus. Whether you have come before or not, just come now, and bring Him your trouble. You will find yourself in a company whose needs are as varied as their looks; and you will soon join in their song of salvation.

STUDIES IN REVELATION

(*Sixth paper*)

War in Heaven

At the end of verse 6 the scene shifts from earth to heaven (leaving the woman in the wilderness); for an event of immense importance is now to take place on high. We quote verses 7-9:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

The first question that arises in regard to this passage is concerning *the time* of the described war in heaven. Those who rigidly adhere to the futurist system of interpretation must, of course, assign this war in heaven to the next dispensation; but we know of no reason for so doing, except that the system requires it. The passage itself would indicate that the war broke out at the time the Manchild was caught up to heaven and the woman fled into the wilderness. And not only so, but in the catching up of the Manchild to the throne of God we have the apparent cause of the war. For it should be born in mind that the birth of the

woman's Seed was what Satan had been for many centuries awaiting with dread, and that when the promised Seed at last appeared the great Adversary attempted, by one means and another, to compass His destruction, or at least to defeat His Mission. But all those attempts failed. Christ arose from the dead, the Vanquisher of death and of "him that had the power of death, that is, the Devil." Moreover, He was exalted to the right hand of God, "angels and authorities, and powers being made subject to Him" (I Pet. 3:22). Another passage (Eph. 6:11, 12) shows that these principalities, powers, and world-rulers are the powers of darkness, the same as "the Dragon and his angels" of Revelation 12:7. But naturally the Devil and his hosts did not submit to "being made subject to Him," without a struggle. We find, therefore, that the passage we are studying not only mentions the war in heaven, but it also mentions an event adequate to provoke it; whereas no other Scripture (so far as we are aware) either describes that war, or suggests any occasion for it. But let us examine the matter more closely.

The Conflict of the Ages

We have seen that the vision of Revelation 12 recalls God's great pur-

pose, announced at the beginning, to create man in His own image, and to clothe him with "dominion" over all His works. But this purpose was not to be accomplished without a struggle, and one so tremendous and so prolonged that we have nothing in human experience wherewith to compare it. For there was a great Personality, a Spiritual Being of exalted rank, possessed of such might, and capable of such daring, that he even aspired to grasp the dominion for himself. Moreover, he has from the beginning sought persistently to attain that object both by force, and also by subtlety and deceit. This is the great Adversary, "that old serpent who deceiveth the whole world." His ambition is revealed by the words of the prophet: "For thou hast said in thine heart, I will *ascend into heaven*, I will exalt my throne *above the stars of God*; I will also sit upon the mount of the congregation on the sides of the north" (Isa. 14:13). The mount of the congregation on the sides of the north is "the city of the Great King" (Psa. 48:2). So we learn from this Scripture that Satan purposed to reign over both the heavenly and the earthly spheres of God's creation. He failed, however, to exalt his throne above the stars of God—that is, to rule over all the angels, the princes of God—but he succeeded, at some stage of his career, in dragging down a third part of the stars of heaven, and casting them to the earth (Rev. 12:4). These Scriptures, and others hereafter referred to, reveal the fact that both heaven and earth have been the scene of the long protracted conflict, and that both angels and men have been, and are, involved in it.

We might wonder that a Being so wise as "that old serpent" should attempt a thing so apparently futile as to fight against God. But we are not yet in possession of all the facts. We

know not what there may be to encourage the Adversary to hope for at least a partial success. Satan knows the character of God. He knows His love for His creatures—angels and men. What possibilities might there not be for the Enemy if he could succeed in attaching those creatures, or large members of them, to himself? Might not a situation be brought about such that God could not, without acting contrary to His nature, execute judgment upon Satan? We know now, in the light of what has taken place, that, because of the freedom of choice lodged in man as a necessary part of his make-up, there was more than a mere prospect of success through guile and deceit to prompt the attempt on the Devil's part to alienate man from God. And so in fact a situation *did* develop in which, *to all appearances*, the Enemy was triumphant. For how could God now, after Adam's fall, achieve His purpose? Truly "human reason stands confounded" in contemplation of the apparent defeat of God through the Devil's success in Eden; and it is likely that he too was in the dark as to God's marvellous plan of Redemption, for which indeed the Devil's apparent success did but pave the way.

When Is the War in Heaven?

Returning to the question of the time of the warfare described in this passage, we believe that light is to be had in the words of the Lord Jesus recorded in John 12:31-33: "*Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me.*"

Three things the Lord here mentions as being "now" about to happen, namely (1) the judgment of this world, (2) the casting out of the prince of this world, (3) the drawing of all men (*i. e.*, men of all nations

and classes) to Himself, as a result of His being lifted up to die on the cross. This fixes the time when Satan is "cast out" of heaven; for it is contemporaneous with the era when Christ is drawing to Himself men out of all nations and classes. For the word "now" must mean the same in both clauses.

The title here given to the Devil, that is, "the prince of this world," is highly significant, for it agrees with the symbol of the seven crowned heads (signifying the complete sovereignty) of the Dragon seen by John (who also recorded these words of Christ). Hence the words, "Now shall *the prince* of this world be *cast out*"; serve to locate the time of the war in heaven, as the result of which the great Dragon was "*cast out*." To our mind this Scripture, in connection with what has been already cited, affords ample proof that the war in heaven, which eventuated in Satan's being "cast out," took place soon after the ascension of the Lord Jesus Christ into heaven. But, as will appear later on, we have additional proof to offer by way of corroboration; whereas, on the other hand, we know of nothing to support the idea

that the event here described is yet future. The expression "a short time," which occurs in verse 12, is not opposed to the view we are advancing, for that expression is applicable to this present age, during which the coming again of the Lord Jesus has been always viewed as imminent. For the time of the second coming, being hidden in the knowledge of the Father (Acts 1:7), is not known to Satan any more than to us. Now history records the "great fury" of Satan against the people of God and his bloody persecutions in the early days, which agrees perfectly with what is stated in verses 12 and 13, and affords further proof that the war in heaven and the casting out of the Devil took place at the beginning of our era. But as the age lengthened itself out, and as it became evident that persecutions did but promote the extension of the Kingdom of God, the Devil changed his tactics, and resorted to other and more subtle methods. This change of procedure on the part of the Adversary is clearly foreshown in this Scripture, as will be pointed out when we reach verses 15, 16.

(To be continued)

MOSCOW AND ROME

The Red International and The Black

By D. M. PANTON

"After the War," said an Italian writer, Signor Enrico Corradini, a few weeks ago, "a new fact arose in Europe—a terrible fact—and it was called *Moscow*. To-day another new fact has arisen, and its name is *Rome*." Moscow is the home of the Red International; Rome is the home of the Black International; but in Rome, the final home of both, the Black will be murdered by the Red (Rev. 17:16). Both these cities are the head-centers of two recent revo-

lutions, as remarkable as any in the history of mankind; both cities are in the throes of the creation of autocracies the most absolute and merciless the modern world has seen; both cities are the cradles of international movements destined to meet in a final death-grapple; both cities are cast by prophecy for "roles" gigantic and sinister, only less so than Babylon and Jerusalem; both cities are becoming embodiments of the Scarlet Beast.

M. Paléologue, French Ambassador at Petrograd, wrote in his diary thus on Aug. 9, 1914: "It was nearly 2 a. m. when I got into bed. Too tired to sleep, I took a book, one of the few books one can open in this hour of

universal agitation and historical convulsion—the Bible.” He turned to the Book of Revelation, and stopped at the beginning of the passage: “And there went out another horse *that was red*.” He puts the verse in italics, and adds: “To-day it is *men* who will play the part of the *Beasts* of the earth.”

The Red Army

The massing of the Red Army, preparatory to the huge invasion of Palestine by the Land of the North, is thus portrayed by Nahum: “The shield of his mighty men is made *Red*, the valiant men are in *scarlet*: the chariots are *with fire of steel*” (*marg., R. V.*) armoured motor-cars: “the appearance of them is like torches, *they run like the lightnings*” (*Nah. 2:3, 4*). Lenin’s bodyguard is clothed in scarlet from head to foot. Trotsky, the sole creator of the Red Army, boasts that at any emergency eight millions can be put into the field (“*Times*,” *Jan. 16, 1923*). A military expert, who has recently visited Moscow, says: “The Red Army of Russia, to-day the largest organized military unit in Europe, if not in the world, has become a factor of rapidly-growing importance. Officially estimated at around a million and a half men under arms, it is nearly twice the size of the French Army, which is by far the largest standing army in Western Europe. ‘What are the Bolsheviks going to do with this army?’ is a question that is troubling every Western European capital to-day. I heard it from the lips of officials in London, The Hague, Berlin and Paris. No army has stricter garrison discipline. A huge Red six-pointed Star shines in the front of each soldier’s helmet” (*Fortnightly Review, Nov., 1922*).

Trotsky

History reveals that a huge army is both the creation and creator of ab-

solute autocracy; and in Trotsky, into whose hands all power is already passing from the dying Lenin, is the autocrat the Revolution has thrown up. “He has been described,” says one who knows him, “as the greatest Jew since Christ. Behind those fierce black eyes lurks ever the demon of suspicion and mistrust, driving him to terrible, pitiless acts of cruelty. The word ‘mercy,’ he has said, has no place in our programme.” Men are being thrown up by the Revolution with all the savagery of a wild beast. A chauffeur once kept Trotsky waiting ten minutes for his car; without a word he drew a revolver and shot the man dead. As the coming God-Emperor will be both Jewish Messiah and Jewish exterminator, Trotsky is a Jew, surrounded by Commissars who are apostate Jews. Yet, as he himself said to the Patriarch Tikhon, “if you refer to the Jewish religion I have none. Religion to me is merely opium for the intellect. As to my origin, I cannot help being born a Jew, but I hate and despise all my race; and they know it, since they have cursed me in their synagogues.” So we catch in a Psalm the remarkable prophetic cry of the Jew: “Woe is me that I sojourn in Meshech (Moscow), that I dwell among the tents of Kedar!” (*Ps. 120:5*). “I shall not cede my power,” Trotsky has said, “to any but an absolute monarch.” “Trotsky is only waiting,” says a Russian officer intimately acquainted with the facts, “till the time is ripe to fling the Soviets aside and himself seize sole dictatorship” (“*Times*,” *June 29, 1920*). God’s answer abides: “Behold, I am against thee, O Gog, prince of *Rosh, Meshech, and Tubal*: And I will * * put hooks into thy jaws; and * * My fury shall come up into My nostrils” (*Ezek. 38:3 and 18, A. S. V.*).

Fascismo

But a new portent, and if possible a portent more ominous and profound, has appeared upon the horizon. The remorseless power that crucified Christ, the sole city into whose hands God has (in this age) committed world-dominion unwithdrawn (i. e., *Rome*) the empire, for whose re-awakening prophetic students have long watched with dread, slowly wakes. The Roman Revolution, though comparatively bloodless—the death-roll is 2,500 as against the Russian 1,780,000—is an iron yoke, and no less pitiless an autocracy.

The London "Times" (Oct. 28, 1922) says: "The uprising of Fascismo is a portent. A couple of years ago they did not exist. Now they are supreme. They have a real army of their own, armed, admirably disciplined, and full of daring and impatience. They command the enthusiastic adhesion of the National Army, of the Navy and of the bureaucracy; or at least of a very large proportion of them. They have so terrorized the press, by threats to burn newspaper offices and destroy the machinery, that the Italian people themselves know but little of their misdeeds, their insolence, and their cruelty in a great part of Northern Italy. Thousands have been driven from their homes and dare not return. Mayors, prefects, officials of all sorts, are forced to resign at their bidding. Magistrates who have dared to punish Fascists, however inadequately, for grave crimes, have been seized and beaten. The tyranny of the organization is complete, and it is a brutal and intolerant tyranny."

The Fascismo is a studied revival of the Roman Empire. The old Roman oath is restored, and the Roman salute; praetors and lictors have come back, with the Roman cohorts and legions; the Fascist emblem is the *Fasces*—the old axe of execution entwined with the rods of flogging; and the fact of immeasurable significance, overlooked by almost all, is that world-power is now lodged, by a Divine authorization never revoked, in Rome; and that Rome has but to seize world-dominion to get it. Han-

nibal, Charlemagne, Mohammed, Napoleon, the Kaiser, grasped at the world-sceptre, and failed; the coming Roman will succeed. Fascismo is a deep revival of Imperial Rome. "The nation"—so runs its official creed—"is not the sum-total of living units, but an organism which comprehends the long series of generations, of which each particular one is a transient element; it is the supreme synthesis of all the material and immaterial values of the race."

Mussolini

So, in Rome also, as in Moscow, the Revolution has produced the autocrat; the movement has created the man. The accents of Mussolini, in the very moment when the Great War was supposed to have annihilated autocracy, are astounding: "What takes place," he informs the Italian Parliament, "takes place by my precise and direct will and according to my exact orders: I woo nobody; I reject nobody; but I trust above all in my own strength" ("*Times*," Feb. 20, 1923). "Rarely," is the comment of the "Times," "has a dictator harangued a Parliament or justified himself with so much arrogance." He has re-organized what is already called in Rome the Praetorian Guard—a picked band of 70,000 men, an iron instrument of absolute rule; the Praetorian Guard, which made and unmade emperors, and so ruled the world, is back upon the stage for the final drama. So the road is being paved which will end in what Count Czernin, late Foreign Minister of Austria, described (in the case of the Kaiser) as "the systematic fostering of the idea of the Imperial Godhead" ("*Times*," Oct. 24, 1919). We recall the words of the prophecy, "And I saw a scarlet-coloured beast, full of names of *Blasphemy*, having seven heads" (*Rev.* 17:3), seven successive Emperors of Rome, self-deified, the last of whom is yet to come.

The Black International

So we watch the huge growths heading up for the end. Trotsky and Mussolini may disappear, and the kaleidoscope of revolution may throw up new parties and new men. But the giant tendencies, creating iron autocracies, work irresistibly to their predestined end. For concentrated "*fin-de-siècle*" symptoms lodge also in the Vatican, the home of the Black International. The Dean of the College of Cardinals has publicly described Mussolini as "the man who has been chosen to restore Italy to the greatness of her civil and religious traditions." The Crucifix has come back into the schools. Mussolini is believed to attend mass every morning. Blacklists of doomed men are issued from Fascisti lodges *through the priest*.

Nevertheless, across the Atlantic comes an ominous rumble which the

papacy would do well to heed, as well as to the shots that rang out in Moscow over her murdered prelate. The very weapon that will be used by the anarchic power is already in clandestine operation. Within the last twelve-month Roman church after Roman church, monastery after monastery, college after college, representing a loss of millions of dollars—the work of a conspiracy to which no slightest clue has been discovered—have gone up in fire and smoke. In Montreal alone three important churches have been consumed; and with the Basilica, in Quebec, the records and treasures destroyed were priceless. St. Peter's draws nearer to her fiery doom. The Vatican is playing with the scarlet flame that will devour her. And the scarlet-colored Beast "*shall hate the harlot. . . . And shall burn her utterly with fire*" (Rev. 17:16). —*The Christian* (London).

A "TALMUDICAL BIBLE"

The following extract from a leaflet issued by a certain "School of Prayer" demands the most serious consideration of the saints of God. The leaflet, after referring to the appalling spiritual condition of the Lord's people at the present time, says:—

"We need to humble ourselves, fall on our knees, open our Bibles, pray and read the Word, read the Word and pray, and see if the Fountain of Truth, which sustained our fathers in the crises of the past, has perchance been corrupted by false teaching—*See*, as The School of Prayer has come to see, that there is a grievous and widespread plague of earthly Judaism in the camp of the spiritual Israel of God; and that, as it appears to us, the *Talmudical bible*, called the 'Scofield Reference Bible,' is the principal source of this Judaistic corruption. *Pray that the saints everywhere return to the pure word of God—the Bible of our fathers.*"

We are not acquainted with this "School of Prayer," having never even heard of it before the above-mentioned leaflet came into our hands; but we are thankful indeed that some of God's hidden and praying ones have been enlightened as to what is, in our opinion, one of the chief causes of that spiritual paralysis which at this time deadens the energies of many of the true saints of God.

The expression "Talmudical Bible" is both apt and illuminating. For while the Talmud professed to give the law of God to the people, it really transmuted it by an elaborate system of human glosses and interpretations, whereby the people were more or less misled and mystified. And so it must ever be when human explanations and interpretative "notes" are placed on the same page with, and thus put on a level with, the Word of God. In every such case we have a

"Talmudical Bible." The presence of those obtrusive human notes implies that the Spirit of God cannot be left to communicate directly with the children He has begotten into the family of God, and that the children cannot be trusted to read their Father's message, and to get His meaning directly from His own Word. Whenever they open such a "Bible," a poor mortal man, compassed with infirmity, presents himself to them, waives the Spirit of God aside, and substitutes his own ideas for those of the Divine Teacher. And it is ever the *same* "notes," as fixed as the living Word itself, that thus obtrude themselves between the needy soul and that which God has given out of heaven, and out of His own heart of love and wisdom, to meet that need.

And not only so, but many come, after a time, to relish this fare, and thus lose their taste for the pure Word of God. Serious indeed is the condition of the people of God, and grave their danger, when they no longer relish the bread of God just as it comes from heaven, and can enjoy it only when "ground in mills, or beat in a mortar, and baked in pans" by the hand of man (Numb. 11:8; 21:5).

Brethren, fellow-believers, beloved of God, this is an *exceedingly serious matter*. How can it be otherwise than that the Spirit of God is grieved at such a state of things? Let us then not make light of it, and treat it as a matter of no concern. And, above all, let us not lose sight of the merits of the case by bringing personalities into it. There are those who reproach us for our plain speaking on this subject, as if we were wanting in respect for the memory and reputation of the late editor of the "Scofield Bible." But "respect of persons" is surely out of place in a matter of this sort. Our departed brother is now where praise and blame from men are

alike to him; whereas *we* are left here for a while, to face the increasing difficulties and perils of these last days. Moreover, we are confident that, if our esteemed brother could be consulted at the present time, he would heartily approve of the efforts we are making to mitigate an evil which, most certainly unforeseen and unimagined by himself, has resulted from his labors.

We recall that at a Conference some years ago, Mr. Griffith Thomas, in an address on the devotional use of the Bible, exhorted his hearers that, when using the Word of God for devotional purposes, they should *lay aside their "Scofield Bibles."* The advice is good, and it is supported by the best of reasons, namely, that, when the Holy Scriptures are used devotionally, nothing should come between them and the user. But it is clear, we think, that this excellent advice should extend to *all* uses of God's Holy Word. Indeed we may say that every use of the Bible should be "devotional." For whether we open it with one specific object in view or another, our *use* of it should be in every case reverent and devotional. But when the object is to learn what a particular commentator thinks about a passage of Scripture it is not to the Bible we should go, but to that commentator's writings.

With Dr. Scofield's teachings in general we are in substantial agreement. Particularly as to what are generally regarded as "the fundamentals," there is no disagreement at all. In respect, however, to the important subject of *the Kingdom of God*, we deem the teachings of Dr. Scofield to be not only contrary to the Scriptures, but ruinous in its effects upon Christian life and conduct. Being deeply convinced of this, we have a consequent duty to discharge; and from it we dare not turn aside for any personal considerations what-

ever; though we shall continue to seek grace so to discharge it as not to give proper cause of offence to any. "Brethren, pray for us."

We have been planning for some time the publication of a series of articles pointing out in detail the errors of the modern teaching concerning the Kingdom of God, as given in the notes of the "Scofield Bible." Mr. Salmon's paper in this issue is one of the articles referred to, and we ask careful attention to it. Papers on the

same subject by Mr. Thomas Bolton, and others competent to deal with it, will follow, God willing. In our next issue we expect to have something to say as to the source whence Dr. Scofield and the editor of "Our Hope" derived this strange and subversive view concerning the Kingdom of God.

Meanwhile, let those who take these things to heart follow the advice of "the School of Prayer." Let them "pray, and read the Word—and See."

THE EVERLASTING GOSPEL

By T. H. SALMON

"And I saw another angel fly in the midst of heaven, having the *everlasting gospel* to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters" (Rev. 14:6, 7).

Since it is plainly stated that the message preached by this angel is the *everlasting* glad tidings, there would seem to be no room for doubt or question that it is the one and only gospel of God's Salvation. The words that follow, "Fear God," etc., are not a "gospel" at all, but merely an exhortation to those who hear the glad tidings in the coming day of enforced beast-worship.

But if this is another and a different gospel, as some now say, or even another "form" of the gospel (a form which is to be preached only "at the very end of the great tribulation") why is it called "the everlasting gospel"? If limited to that brief period, it could not even be called an "age-lasting" gospel; for we are told that "it is neither the gospel of the kingdom, nor that of grace"; and further that it is "preached to the earth-dwellers at the very end of the great tribulation, and immediately preceding the judg-

ment of the nations" (Scofield Ref. Bible).

But Mr. Gaebelein, an associate editor of the Scofield Bible, in his book on "The Revelation," says (p. 87) that it *is* the gospel of the kingdom. How strange that there should be such a difference between eminent teachers and scholars, touching a subject so fundamental as the gospel! And what are we common people, who know not Greek and Hebrew, to do, when our leading authorities differ so radically upon this and other important subjects? Should it not impress upon us the need of *searching the Scriptures for ourselves more carefully*? In this particular case I agree with Mr. Gaebelein that "the everlasting gospel" is indeed "the gospel of the kingdom," and for the simple reason that there is *no other gospel*. Not even "an angel from heaven" dare preach "*any other gospel*" than that which began to be preached by Christ and John the Baptist, and which still is preached, and must continue to the end of the age. "The law and the prophets were until John, *since that time the Kingdom of God is preached*" (Luke 16:16). If that is not the starting point for the preaching of the gospel of the kingdom, and if it does not also prove that John the Baptist was the link between the two dispensations, whatever can we make

of those simple words: "And this gospel of the kingdom shall be preached in *all the world* for a witness unto *all nations*, and *then* shall the end come" (Matt. 24:14)?

These two Scriptures show very clearly just when the preaching of the gospel of the kingdom began and when it will end. But we are told that the gospel of the kingdom, and the gospel of the grace of God, are not the same. The "note" referred to says that there are "*two preachings*" of the gospel of the kingdom, "one past, beginning with the ministry of John the Baptist, continued by our Lord and His disciples and *ending* with the Jewish rejection of the King. The other is yet future during the great tribulation and immediately preceding the coming of the King in glory."

But, we ask, where is there any Scripture evidence for saying that the preaching of the gospel of the kingdom ended with the Jewish rejection of the king? Did not John the Baptist preach the gospel of the kingdom when he said, "Behold the Lamb of God which taketh away the sin of the world"? Did *that* end with the Jewish rejection of the King? And did not the Lord preach the gospel of the kingdom when He said, "Come unto Me all ye that labour and are heavy laden, and I will give you rest"? Oh no, there is a "dispensational break" there, we are told; and Matt. 11:28 is, "The *new* message of Jesus. The rejected King now turns from the rejecting nation, and offers, not the kingdom, but rest and service to such in the nation as are conscious of need. It is a pivotal point in the ministry of Jesus" (Scofield Bible, note on Matt. 11:28). So says the leading advocate of the modern postponement theory. But most teachers of that theory put the supposed "dispensational break" in the 12th chapter of Matthew. I know of one who

thinks he "sees" it in chapter 16, where the church is first mentioned. Another puts it in chapter 23, or between chapters 23 and 24. Others place it at the stoning of Stephen; while another well known writer places it at the end of the Acts! This surely is proof enough that there is something radically wrong with the foundations of the postponed kingdom theory. Why is this "dispensational break" so difficult to locate by those who all claim that they "see" it? The simple fact is, there is no such "break" at any of the places mentioned. The Lord's plain words, "For all the prophets and the law prophesied *until John*" (Matt. 11:13), and "The law and the prophets were until John; since *that time* the Kingdom of God is preached" (Lu. 16:16), should settle that point beyond all question.

And what about the third chapter of John? There we get our Lord's own explanation of the gospel of the Kingdom of God, and how one must enter into that kingdom. Did not Christ preach the gospel of the kingdom when He said that, "Except a man be born again he cannot see the *Kingdom of God*"? *That* gospel did not end with the Jewish rejection of the King. And is not John 3:16 the gospel of the kingdom? It must be, because Christ Himself preached it, and He was preaching the gospel of the kingdom at that time. And is the preaching of John 3:16 ended?

Surely then enough has been said to show from the Scriptures that the gospel of the kingdom, and the gospel of the grace of God, are one and the same. And is it not also "the everlasting gospel"? It is the gospel of the kingdom, because it is concerning the Kingdom of God, and its acceptance brings a man into that kingdom. It is the gospel of the grace of God, because it reveals the fact that through the grace of God

alone can any of us enter into His Kingdom by being "born again." And it is the everlasting gospel, because God's grace and His Kingdom are everlasting, and because "the word of the Lord endureth for ever, and this is the word which by *the gospel* is preached unto you" (I Pet. 1:25).

This one and only gospel is "*preached*" during the whole of this age. It began to be preached by the Lord Himself (Heb. 2:3), and His "messenger," John the Baptist; then by the twelve and "other seventy also" (Luke 10:1). On the day of Pentecost Peter preached the same gospel that he did in Luke 9:6, only now he could preach that gospel in its fulness, and with the Holy Ghost sent down from Heaven.

Before Pentecost the gospel could not be preached in its fulness. They were able to point to Christ as the "Lamb of God which taketh away the sin of the world," or as "That Prophet" foretold in Deut. 18:15-19; but Matt. 16:21-23, and other Scriptures show that even His own disciples did not understand about His death and resurrection. And as to the kingdom, they could then do no more than announce it as "at hand," or "come nigh." So it was not until after the work of redemption had been finished, and the Lord Jesus was glorified, and the Holy Spirit sent into the world, that the gospel could be fully preached. The kingdom had then come, and Peter had begun to use the "keys" that the Lord promised him in Matt. 16:19.

But that surely is no reason why we should make two gospels out of it, or even speak of it as different "forms" of the gospel. In the "note" referred to on Rev. 14:6 we find no less than "*four* forms of the gospel." In Gal. 1:23, however, we are told that Paul was preaching "the faith which once he destroyed." That which he

once "destroyed" was the gospel that Peter and others were preaching; but now Paul himself is actually preaching that very same thing; and in verse 8 he says, "But though *we* or an angel from Heaven preach any other gospel unto you than that which *we* have preached unto you, let him be accursed." Now in Rev. 14:6 we have "an angel from Heaven" preaching "the everlasting gospel"; and, in view of what is stated above, this could be none other than the gospel of the grace of God, the same gospel that the Apostles preached. And as we ponder these words in Rev. 14:6, 7 we can only marvel at the grace and forbearance of God, Who is "long suffering to us-ward, not willing that any should perish, but that all should come to repentance." For here we find that, before making a full and complete end of this present evil age, our merciful and gracious God will cause His glorious gospel to be heard by "every nation, and kindred, and tongue, and people."

The passage upon which we are meditating (Rev. 14:6, 7) makes known that the angel not only preaches the everlasting gospel (of which no particular description is there given, since the words "everlasting gospel" define it with all necessary precision) but also delivers an earnest exhortation, as is commonly done by gospel-preachers. For he calls upon those who hear his message to "Fear God, and give glory to Him; for the hour of His judgment is come," etc. In like manner also Paul warned his hearers of the coming judgment as a reason why they should repent and believe the gospel (Acts 13:40; 17:30, 31; Rom. 2:5, 16). But the exhortation and warning are *not the gospel*. They simply declare what God demands of those who hear His gospel; but the gospel itself is the good news of what God has done for men, and of what He

freely offers to them through Jesus Christ. How can anyone who knows the gospel say that the proclamation of verse 7 is the everlasting gospel, seeing there is not a trace of "gospel" in that verse?

This strange mistake of prominent teachers raises another serious question. Is there to be at any time hereafter a "gospel" having no Christ, and no atonement in it? Are men to be saved by a gospel of works? or one of mingled grace and works? In Leviticus 19:19 it is written, "Thou shalt not sow thy field with *mingled seed*." Now "the field is the world" (Matt. 13:38). The "seed" is the

gospel. In Matt. 13:19 it is called "the word of the *kingdom*." In Luke 8:11 it is called "the word of *God*." This shows that the "gospel of the kingdom," and the "gospel of God" are the same. In I Pet. 1:23 it is called the "*incorruptible seed*" (in other words the *everlasting gospel*) by which we are "born again." Verse 25 says, "But the word of the Lord endureth for ever. And this is the word which by *the gospel* is preached unto you." No one will deny that here we have the gospel of the grace of God; and whereas it is "*incorruptible*," and "*endureth for ever*," what else does that mean but that it is the *everlasting gospel*?

THE REAL BEST SELLER

(*Boston Herald*, Aug. 1, 1923)

Every day 80,000 copies. Every year 30,000,000 copies. And the presses day and night straining their bolts to supply the demand.

A new book? No, a very old one. Indeed, the first book ever put on the press. It never has been off since. An oriental book with a vast occidental circulation. An ancient book, but fitting modern needs, if the demand for it is any criterion. A book so cheap that a copy may be had for a few cents, yet for a single copy \$50,000 was paid a few years ago, and many other copies have sold for large sums.

A book of universal circulation. Translated into 700 languages and dialects. Put into raised type for the blind. Placed in all the guest rooms of the hotels, aboard all the ships of the navy, in all the barracks of the army. A newspaper recently stated that the captain of one of the vessels of the shipping board having died that it was found when his funeral service was held that no copy of the book was on board. Next day a hun-

dred copies were on the way to the port where the ship would dock.

The world's best seller. Outstripping all the novels with their occasional records of 100,000, even 200,000, occasionally more, in a single year. Everybody knows what the book is—the Bible, of course.

The foregoing is taken from the editorial columns of a secular newspaper. It sets forth just a few facts about the Bible. They are facts that are notorious. And what do they demonstrate? What conclusion is to be drawn from the impressive fact that, among the innumerable "books" (of the making whereof even in Solomon's day there was "no end") there is but one which by common consent is called "*The Book*" (Bible)? Surely this much at least is certain, namely, that it has a different quality, and hence a different origin from all other books, that its quality and its origin are Superhuman, that, in one word, they are Divine.

MEMORY IN HEAVEN

By RICHARD BAXTER

"And thou shalt remember all the way which the Lord thy God led thee" (Deut. 8:2).

And doubtless the memory of the blest in heaven will not be idle; if it

be but by looking back to help the soul value its enjoyment. Our knowledge will be enlarged, not diminished; therefore the knowledge of things that are past shall not be taken away. From that height the saint can look behind him and before him; and to

compare past with present things must needs raise in his soul an inconceivable sense of his condition of blessedness. To stand upon that mount, whence we can see the wilderness and Canaan both at once; to stand in heaven and look back on earth, and weigh them together in the balance, how must it transport the soul, and make it cry out, "Is this the purchase that cost so dear as the blood of God? O blessed price and thrice blessed love! Is this the end of believing? Is this the end of the Spirit's workings? Have the gales of grace blown me into such a harbor? Is it hither that Christ hath enticed my soul? O blessed way, and thrice blessed end! Is this the glory the Scriptures spoke of, and ministers preached of so much? Now I see the Gospel is indeed good tidings, even good tidings of great joy to all people. Are my mourning, my fasting, my heavy walking, groanings and complainings come to this? Are all my afflictions and fears, all Satan's temptations, and the world's scorns come to this? O vile nature that resisted such a blessing! Unworthy soul, is this the place thou camest to so unwillingly? Was the world too good to lose? Didst thou stick at leaving all, denying all, and suffering anything for this? O false heart, that had almost betrayed me to eternal flames, and lost me this

glory! O base flesh, that would needs have been pleased, though to the loss of this felicity! Didst thou make me question the truth of this glory? Didst thou draw me to distrust the Lord? My soul, art thou not ashamed that ever thou didst question that love that hath brought thee hither? That thou wast jealous of the faithfulness of thy Lord? That thou suspectedst His love, when thou shouldst only have suspected thyself? Art thou not ashamed of all thy hard thoughts of such a God? Of all thy misinterpreting of those providences, and repining at those ways which have such an end? Now thou art convinced that the ways thou calledst 'hard,' and the cup thou calledst 'bitter,' were necessary; that thy Lord meant thee better than thou wouldst believe; and that thy Redeemer was saving thee, as well when He crossed thy desires as when He granted them; as well when He broke thy heart, as when He bound it up. No thanks to thyself then for this crown; but to Jehovah and the Lamb forever."

Thus, as the memory of the wicked will eternally promote their torment, as they look back upon the sin permitted, the grace of God refused, Christ neglected, and opportunity thrown away; so will the memory of the saints forever promote their joys.

"THE LONGSUFFERING OF OUR GOD IS SALVATION"

(2 Peter 3:15)

(Selected and Adapted)

There was a measuring of time in the former dispensation, and an anxious looking forward to the coming of Christ. "All the prophets . . . foretold of these days" of gospel-blessing (Acts 3:24) because that is what all the world (unconsciously for the most part) was waiting for:—Is-

rael, with its shadows and sacrifices which could never take away sins, with its broken law and its fading covenant; and the Gentiles too, in their corruption and darkness. "But now," that "the acceptable year of the Lord," the long-expected "day of salvation" is actually come, now that there is free forgiveness and eternal life for all men everywhere, there is no hurry to bring the dispensation of grace to a close, no measuring the time of various stages of the

era, no date fixed for mercy to be withdrawn, and judgment to begin; for mercy ever rejoices against judgment. There is now no counting of the days, and nothing to determine the end but this, that *the gospel must be preached in all the world*. Mercy therefore lingers with yearning desire over a world of perishing sinners; for the long suffering of our God is salvation, for that God is not willing that any should perish, but that all should come to repentance.

And since repentance is the condition of heart wherein the gift of God's grace is received by faith, it is written that God "gives repentance" both to Jews and Gentiles (Acts 5:31; 11:18). He gives it, however, to those who give ear to the gospel, and who seek it in His time and way; and His time is now, and His way is through Jesus Christ crucified and risen from the dead. To delay in a matter so urgent and so vital is to trifle with the love and goodness of God, which "leadeth to repentance." For now is preached to all the nations of the world, "to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

In this era of repentance and faith the absence of dates and times and seasons and stages is as pronounced as is their presence in the preceding

era which foreshadowed it. For the chronology of the Old Testament is one of its most conspicuous and—when rightly understood—one of the most instructive features. For it is not a mere matter of dates and dry historical events. On the contrary, it so enters into the warp and woof of the Scriptures that it connects itself with, and throws its own peculiar light upon, every detail of the truth of God.

It is to be regretted, however, that the great and important matter of BIBLE CHRONOLOGY has been ignored by the many, and left to the investigations of a very few. The reason for this is that, until very lately, books on Chronology have been bulky and costly, and so weighted down with technical matters as to be useless to the ordinary Bible-reader. But the publication of Anstey's work in 1913 placed Bible-chronology on an *entirely new basis*; for Anstey derives all his chronological data from *the Bible alone*. Realizing the great value of this new departure in this important field of Bible-study we have lately published our "Chronology of the Bible," in which Anstey's system is followed. We believe it will be of service to every Bible-reader.*

* Hamilton Bros., publishers. Price \$1.00.

THE STREET PREACHER

By C. FIELD

No crowd encircled him about,
He stood despised with two or three,—
But like a spring in summer drought,
The word he uttered quickened me.

Around us Oxford, dome and tower,
Majestic, breathed her charm august;
But which of all her spells had power
To raise the wretched from the dust?

What Oxford could not, Jesus did,
Bared to my eyes the depth of grace,

And all the unguessed treasures hid
Beneath the dust of commonplace.

Since then I tread the pilgrims' way,
Still plodding on through sun and rain,
But, like a star shines out that day,
The day which saw me born again.
The Commonwealth (London).

In order to make the above more definite we venture to add the following stanza:—

It was the message of the Cross
And of the Saviour dying there
That turned for me earth's wealth to
dross
And freed me from my guilt and care.

The PERSON AND The BOOK

"In the Volume of the BOOK it is Written of Me" (Heb. 10:7).

"Acquaint now thyself with HIM and be at peace; thereby good shall come unto thee" (Job 22:21).

Here is THE BOOK. Read it and become acquainted with THE PERSON.

The Best Gift—an Oxford Bible

Suitable at Any Time for Any One

OXFORD BIBLES
are made in such a
great variety of styles
and prices that there
is one to suit every oc-
casion and every purse

Ask to see an
Oxford India Paper Bible
We carry a large assortment



We cannot in this space describe the varieties and prices; but will send you, upon request, a complete catalogue of the various styles of Oxford Bibles.

We also carry The Newberry Bible and other Standard Editions.

HAMILTON BROS. SCRIPTURE TRUTH DEPOT

120 TREMONT STREET, BOSTON 9, MASS.

THE LAST HOUR

A PERIODICAL (MONTHLY "IF THE LORD PERMIT") IN WHICH IT IS
PURPOSED TO EMPHASIZE "THE PRESENT TRUTH"

"Little children, it is the LAST HOUR" (1 John 2:18).

"Knowing the time that it is ALREADY THE HOUR we should be aroused out of
sleep" (Rom. 13:11. Greek).

Editor: PHILIP MAURO, Framingham, Mass.

Publishers: HAMILTON BROS., Scripture Truth Depot

120 Tremont St., Boston 9, Mass.

Entered as second class matter May 21, 1923, at the Post Office at Boston, Mass., under the act of
March 3, 1879. Printed in United States of America


**Terms: Single copy, 50c a year; 5 or more to one address, 45c each;
30 or more, 40c each.**

Please address all requests for this paper TO THE PUBLISHERS

VOL III

NOVEMBER, 1923

No. 11

 We ask the prayerful interest and active co-operation of **every reader** of this paper in the carrying on and **extension** of the ministry to which we have addicted ourselves.

This is a time of urgency. A crisis is at hand. Momentous events in the affairs of the world are impending. Of first importance is it to revive the subject of **The Kingdom of God**. Read thoughtfully the article beginning on this page. Also "**The Real Offer of the Kingdom.**" And act **promptly** upon the announcement on page 175.

THE SHOUT OF A KING

"He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: The Lord his God is with him, and the shout of a King is among them" (Numb. 23:21).

In vain did the enemy of God's people seek means whereby he might bring evil upon them so long as "the shout of a King" was "among them." The King Himself was not indeed visibly present; for there is this resemblance between then and now, that He Who ruled over and protected His chosen people was (as now) "the King eternal, immortal, invisible," (1 Tim. 1:17). It was the One Who so deals with their sins that God sees no iniquity or perverseness in them (Matt. 1:25). But alas!

the difference is great, in that in our days the triumphant "shout" of "the King invisible" is no longer heard.

Here, we believe, is the cause of the present feebleness and defeat of the people of God. The sense of the presence of a *King*, and the confidence and enthusiasm which his presence inspires, are departed from us. For all practical purposes Christ has been dethroned, and by the leaders of His people. His Kingdom has been "postponed" to a future day, and His laws banished to another realm; for His commandments—the Sermon on the Mount—have been abolished for this dispensation. This removal of Christ from His throne is peculiar to our own day and generation. For

it is only within recent times that the astounding transformation has taken place, as a consequence of which the inspiring fact of *the Kingship* of the Lord Jesus Christ, with all that is involved in it, has been blotted out of the consciousness of many of the most loyal of His people. And, moreover, this has been done in the name of "new light." The instruments have been men whose lives and whose devotion to the "fundamentals" of the faith have secured for them the confidence of the true people of God. Claiming for themselves spiritual vision and understanding and knowledge of the truth not possessed by even a single one of the godly and Spirit-filled men of past generations, they have succeeded in imposing this novel and "strange" doctrine upon multitudes of the saints. Because of the high character and standing of these modern teachers, the correction of this grievous error is a matter of immense difficulty, especially now that the reputations of prominent leaders and large financial interests are involved, and that important "Bible-Schools" are committed to the propagation of the doctrine.*

How It Was Done

Repeatedly we have pointed out (and it has never been disputed) that this overthrow of Christ's present Kingdom in the consciousness of His people (the Kingdom announced by John the Baptist and introduced by the Lord Himself by His death, resurrection, ascension, and by the coming of the Holy Spirit) has been accomplished by means of a doctrine

never before heard of in all the centuries of our era. This new doctrine is briefly that "the Kingdom of God," which our Lord proclaimed as "at hand," was in reality—though there is not a word to prove it—the kingdom of earthly grandeur for which the carnal-minded Jews were looking; that Christ was in fact (though it remained for a few in the nineteenth century to "see" it) offering that earthly kingdom to them; that they, however, rejected this "offer" of what they were ardently desiring; and that it was therefore "withdrawn," and "postponed" till the end of this dispensation, the Kingdom being meanwhile "in abeyance."

If this strange product of the sophisticated human mind had been confined to the circle in which it originated, few would have taken it seriously, and little harm would have resulted. For it arose in one of the sub-divisions of those known as "Brethren," after the decadence of that movement (so spiritual in its beginnings) had set in, and after heady notions had begun to take the place of spiritual revelations of truth. But somehow (probably through Mr. Malachi Taylor, who apparently brought the new doctrine to New York) it came to the notice of Dr. C. I. Scofield, who forthwith adopted it, and made it the cornerstone of the Kingdom-teaching in the "Reference Bible" which bears his name. It was also adopted, about that time, by the editor of "Our Hope." It is possible, however, that Dr. Scofield absorbed it during the time he was associated with the "Brethren" in England. But, in any case, the new doctrine has been spread far and wide through the "Scofield Reference Bible," which, by reason of the powerful backing of the Oxford Press, has attained great popularity, and as a purely commercial proposition has

* It is proper to state that there are Bible Schools in our day, such as the great Bible Institute of Los Angeles, over which Dr. Torrey presides, which hold to the truth of the Kingdom of God, just as it has always been held by sound and evangelical teachers in the past. Those who have adopted the modern view are relatively few in numbers, but their influence is considerable.

hundreds of thousands of dollars involved in it. This, briefly, is how it has come about that in our days, as in those of Christ, through current and popular teaching, "the Kingdom of heaven suffereth violence" (Mat. 11:12).

These things we mention, not because we are lacking in respect or regard for those brethren who have been bewitched by this novel and fascinating error, and not because we have any relish for the conflict which always arises whenever the banner of truth is raised against strongly entrenched and highly remunerative error; but because, in view of what is involved, it would be reprehensible, if not criminal, to keep silent. What is at stake is the honor of the Lord Jesus Christ, and the welfare of His distracted and divided people, who need today, as never before, that rallying cry and "shout" of victory which the known presence of "the King" can alone inspire. When the Kingdom of God is in such a state that His people *do not even know they are in a Kingdom*, the reputations and the feelings of a few prominent leaders are matters of small importance, or none at all. We have indeed no wish to ruffle their feelings by showing that wisdom was not born, and will not die, with them. But that is purely incidental to our main object. The one thing of outstanding importance at the present critical juncture of affairs is to restore to the consciousness of the saints of God the forgotten truth of *the Kingdom of God*; and thus to restore also the *power* that pertains to it. But this much we will say as to certain evangelical leaders, namely, that if they were as zealous to propagate *the truth* recovered by the "Brethren," as to spread their crude errors, the Kingdom of God would be in a very different state today.

Not in Word but in Power

"For *the Kingdom of God* is not in word, but in *power*" (1 Cor. 4:20). Hence when the truth of the Kingdom is fallen in the streets, the *power* is gone. Here, we believe, is the true explanation of the pitiable weakness of our times, and of the victory of the enemy all along the line. That the great enemy of Christ is the head of a kingdom commanding the support of "principalities and powers," and of mighty hosts of spiritual wickedness, was never more evident than now. But where is that other Kingdom, which God set up to oppose it, which Christ said "is come unto you" (Matt. 12:26, 28; Lu. 10:11), and which Paul preached everywhere, and to the end of his days (Acts 19: 8; 20:25; 28:23, 31)? Alas! it has been all but forgotten. Even evangelists nowadays divorce the Gospel from the Kingdom, to which Christ has joined it. They preach that except a man be born again he cannot "be saved"; but Christ has made the new birth to be the door of entrance into "the Kingdom of God" (John 3:3, 5). Thus the postponement theory has exerted a deadening influence even upon the preaching of the gospel, which is emphatically the "gospel of the *Kingdom*" (Matt. 24:15). But worse than that, its **practical** effect is such that the **mighty** truth that Jesus Christ is now "crowned" and enthroned in heaven, "angels and authorities and powers being made subject unto Him" (1 Pet. 3:22), and that the Father, Who seated Him there, "has translated us into the Kingdom of His dear Son" (Col. 1:13), **might** as well not be true at all, so far as we are concerned, for all the **good** it does.

The presence of a King inspires confidence and security against enemies; it arouses fervor and enthusiasm; it instills courage; it revives

and rallies a disheartened and scattered host; it imparts expectation of victory; and therefore it brings forth an exultant "shout." When the first King of Israel was presented to the people, then "all the people shouted" (1 Sam. 10:24). And again when, in the usurping reign of Athaliah, the son of David was brought forth, and the crown was put upon him, and the testimony was given him, *then* again was heard the shout, "God save the King" (2 Kings 11:12), a shout which brought the usurper's reign to an end. And surely this is what is needed at the present time. The postponement theory, that usurping Athaliah of modern times, has exercised unlawful sway these many years over the Israel of God. But let the Son of David, with His crown and His testimony (2 Tim. 2:8 and 1:8) be set plainly before the people, and the shout will be heard again, and the usurper's reign will be quickly ended. But there is no "shout" now. Listlessness, apathy and discouragement characterize the people of God. But there will come, there *must* come

a change. Our Lord called His message at the beginning "the word of *the Kingdom*" (Matt. 13:19) and at the end He said, "This gospel of *the Kingdom* shall be preached for a witness unto all nations, and then shall the end come" (Matt. 24:15). The words, "of the Kingdom," imply the promise that once more, in the very last days, the inspiring kingdom-note, so long missing, will again be heard from the gospel-trumpet.

Let us then, according to the measure of our several abilities, follow the example of Jehoiada, in seeking to restore to God's beloved people "the present truth" of the Kingdom. Then will be heard once more among us "the shout of a King," even of the *King of kings*; and then, at last, the King Himself!

"Wherefore then speak ye not a word of bringing the King back?"

[We ask special attention to the article in this number entitled, *The Real "Offer" of the Kingdom*, in which the teaching of Christ and of the apostles and prophets on a vital subject is compared with the teaching of the Scofield Reference Bible.]

W. S. AUCHINCLOSS C. E.— "THE BOOK OF DANIEL UNLOCKED"

Mr. A. H. Sayce—Queen's College, Oxford—the celebrated Assyriologist, in his introduction to this book, says: "He has very rightly taken the sidereal year as the basis of his calculations; any other system of computation ends only in difficulties." He further says: "The prophecies of Daniel are made to end with the beginning of the Christian Church, instead of lengthening out into a still unknown future. *This is a great advance on previous interpreters.*"

The author in his preface says:

"The Book of Daniel is a most important part of the Word of God, and is set like a gem among jewels. * * * Its prophecies are like milestones

along the highway of Jewish history, each one bringing the observer nearer to Messiah's kingdom, to that 'Great and Notable Day of the Lord'—Pentecost of A. D. 33—when the Holy Spirit was manifested to the Jews, also nearer to A. D. 39, the year of the manifestation to the Gentiles. Daniel alone, of all the prophets, received Divine illumination regarding these dates. They mark the remotest boundary of his book, and therefore bar the way to fanciful conclusions in regard to later times."

Speaking of the Seventy Weeks prophecy Mr. A. says:

"In making this revelation the heavenly visitor took the sabbatic period of 7 years as his standard (or unit) of time. The Greeks had a system of Olympiads, each 4 years

in length. In our day the standard unit is one year. We must therefore lay aside our ordinary line of thought and, in reading these verses, we must accustom ourselves to thinking in *periods of 7 years each*, and remember that whenever an event took place it happened in some period of 7 years in length."

Thus the cutting off of Messiah (Dan. 9:26) was the culminating event of the prophecy, as of all the ages of time. It occurred, as Mr. A. points out, in the midst of the last, or 70th, "week."

Mr. A. takes due note of the fact, often and strangely overlooked by commentators on Daniel, that according to the great and impressive oath of Dan. 12:7, all the things revealed to the prophet and recorded by him were to be finished at the time when the power of the holy people should be finished. Thus, as Mr. A. rightly concludes, the year A. D. 70, when Jerusalem was taken, the land made a "desolation," the nation destroyed, and the people "scattered," marks the remotest boundary of these prophecies. Then was fulfilled the prophecy of Dan. 9:26,, "And the people of the prince that shall come"—the Romans under Titus—"shall destroy the city and the sanctuary, and the end thereof shall be with a flood," *i. e.*, a flood of devastating judgments; also that of chapter 12:1, "And there shall be a time of trouble, such as never was since there was a nation even to that same time." As a record of the fulfilment of this prediction Mr. A. cites the words of Christ, "For then shall be great tribulation such as was not since the beginning of the world," etc. (Matt. 24:21).

The prophecy of the "Seventy Weeks" (Dan. 9:24-27), in connection with the prophecies of Daniel XI and XII, and our Lord's prophecy on Mt. Olivet (Matt. XXIV) should be carefully studied by the people of God at the present time. It is greatly to be regretted that the whole subject of unfulfilled prophecy has been made a matter of bewilderment and mystification to many who desire to look into these things in consequence of a modern system of interpretation, according to which the last "week" of the seventy—the most important of all—is not only wrenched away from the other sixty-nine with which it forms a continuous and integral period of time, and is cast off into the indefinite future, but is also *taken away from Christ* whose atoning work and new covenant it plainly foretells (see Dan. 9:27), and *given to antichrist*.

We do most solemnly and earnestly protest against this gross mutilation of the sure word of prophecy, and against the injury thereby done to the Lord and His people.

In our recently published book, "*The Seventy Weeks and the Great Tribulation*," we have dealt exhaustively with this important matter of the seventieth week; and we say with all confidence, and regardless of all opposition to the truth in certain quarters, that the evidence of God's Word establishes conclusively that the seventieth "week," the greatest heptad of all time, was that which embraced the earthly ministry of our blessed Lord, and "in the midst" of which He died on the cross, that He might bring us to God.

ONE QUESTION

"I will also ask of you one question"
(Mark XI:29)

By GEO. B. EDWARDS

Post-millennial teaching bids us
look for the conversion of the world

through the preaching of the gospel, and for the establishing of Christ's earthly kingdom, apart from the cleansing and purging of the earth through the Personal advent of our Lord Jesus Christ in judgment. Pre-

millennial teaching declares the present conversion of *an elect company*, chosen out from among the world through the preaching of the gospel, to await the coming of Christ from heaven, Who will receive this company unto Himself. Thus pre-millennial teaching also bids us to look for the establishing of Christ's earthly kingdom, but *not* apart from the cleansing and purging of the earth through His personal advent in judgment.

The post-millennialists tell us also that the conversion of the world is according to God's plan and purpose for this present age, subject to the condition, of course, that the world will *receive* Jesus Christ through the preaching of the gospel.

But the pre-millennialists deny this teaching as unscriptural, and as really impracticable, as proved by human experience. And yet many of these same pre-millennialists are avowed post-millennialists in their teaching concerning the purpose and mission of Christ's first advent into the world. For they tell us that Jesus came, according to the promise which God made to the Jews in the Old Testament, *to set up His earthly kingdom among the Jews*, subject to the condition, of course, that the Jews as a nation would *receive* Jesus as their Messiah and King. However, since we know that the Jews did refuse to "have this Man reign over them" (in the Kingdom that He came to establish through His death and resurrection) God's purpose has evidently failed (according to this teaching); and the only way to help out the confusing and embarrassing situation they are in, is simply to *postpone* the earthly kingdom until Christ comes again.

But of these sincere brethren, who are truly "beloved," we wish to ask *one question*, the correct and scriptural answer to which will do much,

we believe, toward clearing up a grave misconception.

Was it POSSIBLE, in the light of the teaching of Dan. 7, (whether or not the Jews received Jesus as their Messiah and King) to set up the earthly kingdom at the time of Christ's first advent?

The writer learns from that portion of "the Scripture of truth," that the earthly kingdom of the Son of Man could not possibly come, or be set up, "*TILL the thrones were set up*," that is, the throne of judgment according to Rev. 20:4, pointing to the time of or just prior to Christ's appearing the second time. (In this expression the words "set up" must be accepted, as agreeing with the best original text, in preference to the authorized text, "cast down.") (Dan. 7:9.) Neither could the world-kingdom be established, "*TILL the beast was slain*," which could not possibly occur at the time Christ first came.

The beast cannot be slain until he is destroyed by the brightness of our Lord's second advent; and this fact alone forbids the thought of His world-kingdom having been established when He first came, even though the Jews had received Him (Dan. 7:11). And again we are informed in v. 22, that this world-kingdom could not be brought in "Until the Ancient of days came," which prophetically points to Christ's second advent rather than His first.

And, if "the Scripture of truth," the "Scriptures that *cannot* be broken," thus make clear the impossibility of the world-kingdoms becoming the kingdoms of our Lord and of His Christ, "*until*" these things take place, how say "*some of you*," dear brethren, that in the event of Christ having been received by the Jews, He would have ascended the throne of His father David even in

the days of His flesh? (Heb. 5:7).

It is quite true that the Jews *would* not have Christ to reign over them in a kingdom according to "the power of an endless life" (Heb. 7:16) for our Lord Himself said mournfully to them, "Ye will not come unto Me that ye might *have life*." (John 5:40); but the fact remains, that they *could* not have Him to reign over them on the throne of David in "the days of His flesh," for that were im-

possible according to the prophecy of God's word, and according to the purpose of God Himself.

The *reception* of Christ by the Jews could not *help*, neither could their *rejection* of Him *hinder*, the establishing of the millennial kingdom *at the time appointed by God*, which is clearly not at the end of the preceding dispensation of Law, but at the end of the present dispensation of Grace.

THE REAL "OFFER" OF THE KINGDOM

Much has been said and written of late concerning a supposed "offer" by the Lord Jesus Christ to the Jews of His day of that kingdom of earthly grandeur which their Rabbis had taught them to expect. But, so far as we are aware, no one has yet pointed out, in this connection, that there actually was, in those days, a definite offer of the earthly kingdom, and also a definite rejection of that offer, whereof the inspired records give a plain and explicit account.

The matter to which we refer is not only important in itself, but it has a direct bearing upon the main question whether or not the modern postponement theory is scriptural. Therefore we ask careful attention to it.

The "offer" whereof we propose now to speak was made by the Devil to the Lord Jesus Christ, and by Him it was rejected. This offer was a "temptation." It was made not once only, but again and again, as we shall show. It was the device upon which the Tempter mainly relied in his effort to turn the Son of God from the path of His Father's will, which path led to the cross. It was the ardent desire of Satan and his hosts that Christ should assume kingly honor in an unredeemed world; that He should reign over fallen men

rather than that He should redeem them. If that could be brought to pass the purposes of God would be frustrated. Hence the Devil employed all his arts to bring it to pass.

The suggestion of the crown before the cross is thus plainly declared in the Gospels to have been a "temptation" of the Devil. Yet there be those in our day, and in the most orthodox circles of Christendom, who teach—and indeed give it a prominent place in their scheme of doctrine—that the Lord Jesus Christ Himself proposed that very thing to His own nation.

Let us then examine the several passages which speak of this proposal of the crown before the cross, noting the Devil's part and his interest therein, and noting particularly our Lord's reception of it in each instance.

"All These Will I Give Thee"

The first record we have of the offer of the kingdom referred to above is in Matthew 4:8-10:

"Again the devil taketh Him up into an exceeding high mountain, and sheweth Him *all the kingdoms of the world*, and the glory of them; and saith unto Him, *All these things will I give Thee*, if Thou wilt fall down and worship me."

This was the Devil's last and strongest temptation. It was brought forward only after two others had

failed. And when that also failed, the tempter was repulsed, and left Him, though only "for a season."

The temptation of Jesus Christ followed closely upon His baptism, at which time He was acclaimed by the Voice from heaven as the Son of God. The Adversary understood what this meant. That Voice from heaven proclaimed Jesus to be the One foretold in the Second Psalm, whom God there calls "My Son," "My King," and "the Anointed," that is "the Christ," to whom He has promised to give the heathen for His inheritance, and the uttermost part of the earth for His possession. Hence the Tempter's attack was directed to this very point; for he said, "If thou be the Son of God, command that these stones be made bread"; and the second time, "If thou be the Son of God cast thyself down." But those two attempts to turn this Man, as Adam had been turned, from the path of obedience to the will of God, failed. Therefore, as a last desperate expedient, the Devil, who is "the prince of this world," offered the sovereignty of all the kingdoms of the world to Christ, upon condition that He would do homage to him.

This raises some solemn questions indeed for those who uphold the modern postponement theory. For if the acceptance of earthly sovereignty by the Lord Jesus Christ would have accomplished the Devil's purposes, what do those modern teachers impute to Him who say that He Himself made that very proposal to the Jews of His day? What identity of plan and community of interest between God and Satan do they allege who teach that "When Christ appeared to the Jewish people the next thing in the order of revelation as it then stood should have been the setting up of the Davidic kingdom" (Scofield Ref. Bible, note on Matt. 4:7)?

Furthermore, if the Devil was "the prince of this world" and Christ so designated him three several times—so that its kingdoms were his to offer, and he could say, "for that is delivered unto me; and to whomsoever I will I give it" (Lu. 4:6), how could Christ, *apart from atonement*, offer to restore the kingdom to Israel? Surely the Devil's last and strongest temptation proves, and in agreement with all Scripture, that Christ must needs first have redeemed the world before He could reign over it.

The point of the temptation and its subtlety are seen in this, that the things which the tempter offered to Christ are the very things concerning which His Father had said, "Ask of Me and I will give Thee them" (Ps. 2:8).

We have nothing whereby we can form an idea as to how this offer of Satan affected our Lord, or wherein it had the character of a temptation to Him Whose delight it was to do the will of God. But, for the purpose we have in view, it is enough to know that this offer, made to our Lord in those mysterious "days of His flesh," was a *temptation*; that the proposal came from the Devil; that it was made in furtherance of his dark designs; and that our Lord rejected it in strong terms, saying, "Get thee behind Me, Satan."

"This Shall not be unto Thee"

When the temptations of Christ during the forty days in the wilderness were ended, the Adversary departed from Him only "for a season" (Lu. 4:13). The evil one had too much at stake to think of desisting from the attempt to frustrate the purposes of God which He had sent forth His Son to accomplish. But, on the other hand, he had no stronger temptation to offer: hence the repetition of the proposal at Caesarea Philippi. There we find the Tempter

again—this time through Simon Peter—interposing the thought of the earthly throne of Jewish expectancy between the Lord Jesus and the cross. For Christ's words to Peter, "Get thee behind Me, Satan," which are exactly what He said when the temptation was presented to Him in the wilderness, connect the two events together in the clearest way. But we have more than that to enlighten us; for upon comparing the two incidents it will be seen that the correspondence between them is remarkably close.

To begin with, the great question in both cases was as to the Person of the Lord Jesus; and as to that we have in the one case the Voice from heaven saying, "This is My beloved Son," and in the other the confession of Peter, who (speaking for all the disciples) said, "Thou art the Christ, the Son of the living God" (Mat. 16:16). Not only did this tally exactly with the testimony of the Father on the former occasion, but the Lord declared expressly that Peter had received this truth by revelation from His Father in heaven. Then He announced His great purpose of the ages, saying, "On this rock"—confessed by Peter—"I will build My church, and the gates of hell shall not prevail against it." This was a direct threat to Satan's authority. Moreover, it is recorded that, "*From that time forth* began Jesus to show unto His disciples that He *must* go unto Jerusalem"—not to ascend the throne of David, as they thought and desired, but—to "suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." In so speaking to His disciples the Lord was but putting into words what had been expressed in a figure on the former occasion by His baptism. So here we have the second point of resemblance between the two incidents, and in this

we may clearly see how the truth concerning the mission of Christ came into sharp collision with the doctrine held by all the Jews, and to which His own disciples clung tenaciously until after His resurrection (Lu. 24:19-21) notwithstanding His repeated statements to the contrary.

If Jesus was the Christ, then "the next thing in the order of revelation," according to Rabbinical teaching in those days, and according to the Scofield Reference Bible in our days, was "the setting up of the Davidic kingdom." But the next thing in the order of revelation according to Jesus Christ and the inspired prophets and apostles was His sufferings, death and resurrection. For He has left it on record that "Moses and all the prophets" had spoken of those things, and that the Christ must needs have suffered those things, and have risen again the third day, in order to fulfil what was written in the law of Moses, and in the prophets, and in the Psalms concerning Him (Lu. 24:25-27, and 44-47). Moreover, that same Peter, after he had been filled with the Holy Spirit, declared concerning the death and resurrection of Christ that "those things which God before had showed by the mouth of *all His prophets*, that Christ should suffer, He hath so fulfilled" (Acts 3:15-18); and he wrote also to the same effect in his first Epistle (1 Pet. 1:10-12).

Then, to complete the correspondence between the two occasions, we have Peter (at Caesarea Philippi) saying, in response to the Lord's announcement of His approaching sufferings and death, "Be it far from thee, Lord; this shall not be unto Thee." But in saying this he was the mouthpiece of Satan; for the Lord turned and said to Peter, "Get thee behind Me, Satan; thou art an offense unto Me; for thou savorest not the

things that be of God, but those that be of men." The idea of an earthly kingdom as the next thing in order was according to man, but a heavenly kingdom, founded upon the sufferings, death, and resurrection of Christ, was the next thing in order according to the purposes of God, as foretold by all the prophets, and as now witnessed by all the New Testament Scriptures.

By Force to Make Him King

When the disciples of Christ at Caesarea Philippi confessed that He was "the Christ the Son of the living God," He strictly charged them to tell no man that He, Jesus, was the Christ (Mat. 16:20). The obvious reason for this prohibition was that He was not to be publicly preached as "the Christ" until He had given the supreme evidence that He was the promised One, by dying and rising again, so that repentance and remission of sins could be preached in His Name among all nations (Lu. 24:46-48). It must be borne in mind that there were always a number who were disposed to "believe" on Him (in a qualified sense) because of the miracles which He did; but He would not commit Himself unto them, because He knew what was in their thoughts (John 2:23-25). We can readily understand that it was the view they held concerning Christ and His kingdom that prevented Him from committing Himself to them; for the account of His interview with Nicodemus, which immediately follows, is connected with the closing verses of chapter 2 by the word "but," which unhappily is omitted in our A. V. The passage begins "*But* there was a man of the Pharisees named Nicodemus, a ruler of the Jews";—and it goes on to show that Christ *did* commit Himself to him, by explaining that the kingdom of God, which John the Baptist was then an-

nouncing, was purely spiritual in character, that a man could not see it or enter into it except he be born again, and that in order to establish it the Son of God must be lifted up to die on the cross (John 3:1-16). Thus through Nicodemus, "the teacher of Israel." Christ made it known privately, before ever He began to announce in public the kingdom of God, just what sort of a kingdom it was, and just how it was to be brought into existence. It is important to bear this in mind.

But the miraculous feeding of the five thousand men (besides women and children) was a work of power which could not be hid; for it was witnessed by a great multitude, who also partook of the benefits thereof. This was quite enough to convince them that He was indeed "that prophet that should come into the world" (John 6:14), or, in a word, that He was the promised Messiah. Thereupon they showed what thoughts concerning the Messiah had been planted in the minds of all the people, for they formed the plan of taking Him "by force to make Him King." In order to frustrate their plan "He departed again into a mountain Himself alone" (John 6:15).

This was another offer of the kingdom to Him and His avoidance of it is enough in itself to overthrow the theory that He was offering the kingdom of their desires and expectations to them. Indeed it was more than an offer, for it was the plan of an enthusiastic multitude numbering thousands, which could quickly have been augmented to an army to make Him a king *by force*, and such was the opposition thus offered to the determine counsel of God, that the Lord deemed it necessary to withdraw and be "alone." For even His personal disciples could not yet receive and understand the truth con-

cerning His mission, and concerning the kingdom He had come to establish, as the incident at Caesarea Philippi (which occurred soon after this) clearly demonstrated.

The Final Offer

The incidents which occurred at Christ's last entrance into Jerusalem are sometimes referred to as "the final offer" of the kingdom. And indeed they may well be regarded in that light, if it be recognized that the "offer" came not from Him, but from them. For it is recorded that, as He was approaching Jerusalem, He spake the parable of the nobleman who went into a far country to receive a kingdom and to return, and that He uttered that parable "because He was nigh to Jerusalem, and *they thought* that the kingdom of God would immediately *appear*," i. e., be proclaimed and manifested in power (Lu. 19:17). For it was to no purpose that He had plainly declared just previously that the kingdom was not coming at that time with outward display ("with observation," Lu. 17:20, 21). Notwithstanding that plain statement, the thought of the immediate realization of their nationalistic expectations, upon the occasion of the approaching festival, continued to spread, as such ideas often do, through the ever increasing throngs that were going to Jerusalem at that Passover season. The number that attended the annual Passover was, according to Josephus, approximately three millions; and, because of the national and religious character of the festival, the birthday of the nation, they were animated, to an unusual degree, by the spirit of patriotic and religious enthusiasm. The Pharisees well understood the possibilities of the occasion, and the inflammable state of the multitudes; for, in plotting to seize Him, they were careful to say,

"not on the feast day, lest there be an uproar of the people" (Mk. 14:2).

But it was the astounding miracle of the raising of Lazarus from the dead, on the eve of the Passover week, that aroused the multitudes to the highest pitch of fervor (see John 11:46-53, and 12:9-19). Hence the wild demonstrations and the cries of "Hosanna to the Son of David, the King of Israel," as He calmly and meekly rode into the city upon an ass's colt, in fulfilment of Zechariah 9:9.

Who can conceive the trial of that "hour" to the stainless humanity of our blessed Lord? Here was the nation, wrought up to a pitch of frenzied zeal, ready to rise at a word from Him, and in numbers sufficient to have torn down the stronghold of the enemy, and to have overpowered the Roman garrison with their bare hands! and here were even the Greeks desirous to see Him! How easy for Him, by His miracles, to draw all men to Himself! But that was not God's way. It was not by displays of Divine power, but by being "lifted up from the earth" that He was to "draw all men" unto Himself. So again, in this hour of the final "offer" of the kingdom, when His soul was troubled, and He asks, "What shall I say?" in that supreme hour when the choice was presented to Him between the throne of David and "the cup" His Father had given Him to drink, He announced His decision by speaking the parable of the corn of wheat, and crying, "Father, glorify thy Name" (John 12:20-33). Thus was the offer of the kingdom finally rejected; and for this cause the fickle multitudes, disappointed of their fondest hopes, were soon in the mood to cry—not "Hosanna to the Son of David," but—"Away with Him! Crucify Him! We will have no king but Caesar!"

It seems superfluous to point out the bearing of all this upon the postponement theory; for who can fail to see that the doctrine that it was Christ who offered the kingdom to the Jews, and they who rejected it, is a complete reversal of the plainly recorded facts of Scripture, facts which are closely related to the truth of Redemption?

In conclusion then we would ask every reader of these pages to ponder

this vital question: If the doctrine that, in the days of our Lord's earthly life, "the next thing in the order of revelation" was "the setting up of the Davidic kingdom," wrought incalculable harm to the people who received it, is it not inevitable that it should have ruinous effects also upon those who receive this strange teaching in these last days? We do not see how it could be otherwise.

STUDIES IN REVELATION

(Seventh Paper)

The Saying of the Loud Voice in Heaven

Following the ascension of the Lord Jesus into heaven and the casting out of the Dragon and his angels, John hears a loud voice saying in heaven,

"Now is come salvation, and strength, and the Kingdom of our God, and the power of His Christ; for the accuser of our brethren is *cast down*, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time" (vv. 10-12).

If these words be closely examined it will be seen that they refer to conditions which came into existence *at the beginning of our era*, and as the immediate result of the Lord's death, resurrection and ascension into heaven. For it cannot be questioned that *then* came "salvation and strength for His people"; and *then* came "the Kingdom of our God," which Christ on earth had announced as at hand and which was forthwith preached by the apostles; and *then* came "the power of His Christ," for it was at that time

that He said, "All power is given unto Me in heaven and on earth" (Matt. 28:18). These last words, "and the power of His Christ," refer to the power given to the servants of Christ by the gift of the Holy Spirit (Acts 1:8), especially for the preaching of the gospel (1 Pet. 1:12), which is "the *power of God unto salvation*" (Rom. 1:16). Moreover, from that time the followers of Christ have overcome the Accuser "by the blood of the Lamb and by the word of their testimony"; and they have loved not their lives unto the death. Surely none would say that the time for these things is yet future, unless they had thoroughly committed themselves in advance to a scheme of interpretation which compels them to adopt that view.

Therefore, our conviction is that the Accuser was *cast out of heaven* soon after, and as the direct result of, Christ's entrance *into* heaven. We know of no Scripture which indicates that, subsequent to the Lord's ascension and enthronement, Satan has had admission into heaven as in Old Testament days (Job. 1:6; Zech. 3:1). We believe, on the contrary, that the presence in heaven of Jesus Christ as the Advocate of His people, after having vanquished "him that had the power of death, that is the Devil" (Heb. 2:14), and thus having silenced the Accuser, makes it impos-

sible that the latter should be there.

The significance of the saying of the "loud voice" of Revelation 12: 10-12 will be yet more clearly perceived upon comparing it with that of the "great voices" of chapter 11:15-18. For to begin with, we have the plain statement that the saying of the "great voices" (chapter 11) belongs to that time (yet future) when the seventh trumpet shall sound. Hence, from this fact alone, it would follow that the saying of chapter 12 must belong to *some other occasion*. What those "great voices" of chapter 11 say is: "The kingdoms of *this world* are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." This cry manifestly refers to what, according to the testimony of many Scriptures, will happen at the second coming of Christ. But in chapter 12:10 it is not Christ's taking possession of "the kingdoms of this world" that is celebrated in heaven, but the very different matter of salvation's coming *on earth*, and "strength" for God's saints through the Spirit of power, and the kingdom of God, and the authority of His Christ, who now is crowned and enthroned in heaven, angels and authorities and powers being made subject unto Him (1 Pet. 3:22). This saying, in our opinion, belongs as clearly to the beginning of our era, as does the other to the end of the same.

Further it should be noted that the event celebrated under the seventh trumpet, viz., that "the kingdoms of this world are become the kingdoms of our Lord and of His Christ," is the fulfilment of the promise of the Father to the Son recorded in Psalm 2:8, "Ask of Me and I will give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." It is the accomplishment of that "mystery of God" (the permitted rule of

God's enemies) which the angel of chapter 10 swore with a mighty oath should be finished "in the days of the voice of the seventh angel when he shall begin to sound" (Rev. 10:5-7).

The Dragon Persecuting the Woman

The scene now shifts back again to the earth; for at verse 13 we read: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the Manchild."

Here again is a statement which confirms the view we are presenting; for it agrees perfectly with what history records of the activities of the Devil in the early part of the Christian era, and from time to time since. The story of God's people from the beginning, and for long stretches of time, has been one of *persecution*, first from the Jews, then from imperial Rome, and lastly from papal Rome, all those persecuting agencies being, of course, the instruments of the Devil. The object of all this malignant and bloody persecution was "the woman which brought forth the Manchild"; and this goes to show the continuity of the company of God's people from century to century. It goes to show also that "the reproach of Christ" (which was known even in the days of Moses—Heb. 11:26) is ever the outcome of Satan's animosity.

Persecution, as an experience of the saints of God, dates from the early days of the Christian Era. The Jews had been oppressed from time to time—not however because of faithfulness to the Lord, but the reverse—but there had been nothing in their history that could be described as "persecution." But soon after Christ ascended into heaven the persecution of His people began. Saul of Tarsus was a leader in it, as he says in several places, "I per-

secuted the church of God" (1 Cor. 15:9). This again helps establish the time of this part of the vision.

Apparently the persecutions of the enemy have ceased in our day, and indeed for some centuries prior thereto. But it must not be supposed that the Devil's hostility toward the people of God and toward their collective testimony has abated; for the explanation is that he has merely changed the methods of his warfare. He has seen fit for a season to desist from persecution and violence, and to employ instead craft and seduction. This change of tactics on the part of the enemy is predicted in the passage, as we will point out presently.

In the next verse (14) we read that "to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time, from the face of the serpent." The figure employed in this verse, which is common in Scripture, speaks of God's providential interventions on behalf of His people, and of the refuge He provides for them in times of persecution, now in one place, as the catacombs of Rome, and now in another, as the mountains of Switzerland. The eagle's wings are a figure of the strong, swift and sure deliverances of the Lord, when He comes to the rescue of His people. Thus, in Exodus

19:4, He says through Moses. "Ye have seen what I did unto the Egyptians, and how I bare you *on eagles' wings*, and brought you unto Myself" (see also Deut. 32:11, and Isa. 40:31). This was said of the people whose experiences were the Divinely ordained types and foreshadowings of the experiences of God's New Covenant people. Hence we should expect Divine interventions on behalf of the latter of just the sort which answer to the figurative expressions of Revelation 12:14.

Particularly at the time of the destruction of Jerusalem and the desolation of Judea, the company of believers was furnished, so to speak, with the wings of a great eagle, whereby they were enabled to fly for safety far and wide "into the wilderness" of this world.

Other instances of this sort are recorded in the long and eventful history of the Kingdom of God; but it will suffice for our present purpose to recall that, in comparatively recent times, when the fires of persecution waxed hot in Europe, God provided a refuge where His people might be nourished from the face of the serpent in the "wilderness" of the Western Hemisphere, and that He supplied them with means to escape thither (eagles' wings).

(To be continued)

AN AUTHORITATIVE REFUTATION OF THE MODERN KINGDOM ERROR

The statement of the Lord Jesus Christ recorded in Acts 1:7 is an absolute refutation of that modern error concerning the Kingdom of God which teaches that when John the Baptist announced that the Kingdom of God was at hand he was speaking of the restoring again of the kingdom to Israel, and that when Christ also said

"The time is fulfilled, and the Kingdom of God is at hand" (Mk. 1:15) He too was speaking of the time for restoring again the kingdom to Israel. The first chapter of Acts reveals that our Lord, after His resurrection, was seen of His disciples forty days, "speaking of the things pertaining to *the Kingdom of God*" (v. 3). At that time "they asked of Him, saying, Lord wilt Thou at this time restore again *the Kingdom to*

Israel?" (v. 6), which question itself shows plainly that "the Kingdom of God" was a different thing from "restoring again the kingdom to Israel." But His reply leaves no room for the smallest doubt; for He said, "It is not for you to know the times or the seasons, which the Father hath put in His own power."

Therefore, since the time of the restoring again of the kingdom to Israel was an unrevealed secret in the hid-

den counsels of the Father, it is an absolute certainty that "the word of God" which came to John the Baptist (Lu. 3:2) commanding him to proclaim that the kingdom of heaven was then at hand, did not relate to the restoring again of the kingdom to Israel; and further that the Lord Jesus could not possibly have proclaimed that "the time was fulfilled" "for *that* event and called upon His hearers to "believe" it (Mk. 1:14, 15).

LOOKING TO 1924!

While we deem it our special calling and ministry to proclaim the vital truth of **the Kingdom of God**, and to rescue it from that mysterious modern revival of first century Rabbinism, known as "the Postponement Theory," we have in hand for early publication some articles of exceptional interest on other topics, including—

1. A paper entitled "**The Revised Version; Should It be Adopted?**" Containing exceedingly valuable information concerning the Authorized and Revised Versions—information every Bible-reader should possess, and by which he can make an intelligent choice between the Rival Versions.

2. "**Concerning the Daughter of Jephthah: Was She Sacrificed on the Altar?**" This deeply interesting question is clearly answered, with the support of conclusive evidence from the Scriptures, in the article we expect to publish shortly.

3. "**Evolution: A Spiritual Phenomenon.**" What is it that gives Evolution, though without a single fact to support it, the extraordinary popularity it enjoys among the intellectual? The explanation furnishes a solution of one of the greatest of present-day spiritual problems.

4. The "**Studies in Revelation**" will continue, God willing, for some months.

5. Our brother, Dr. Geo. B. Edwards, has contributed a series of papers on the exceedingly practical, though much neglected subject of **Justification by Works** (Jam. 2:21-26).

Do not miss these important papers.

Send your subscription **NOW** for one copy or more.

WE ANNOUNCE A NEW BOOK

JAMES:

THE EPISTLE OF REALITY

By Philip Mauro

THIS book is a commentary on the entire Epistle of James, bringing clearly to view the many practical lessons, and emphasizing **its special message for our own times.**

James is above all things practical. His definition of "the faith of our Lord Jesus Christ" is invaluable as a guard against the dangers of trusting to the possession of a correct creed, and of thinking to be saved by mere orthodoxy.

The last Chapter of James contains matters of deepest interest for "the last days"; as for example the full development of "CAPITALISM," its struggles with "LABOR," and the "miseries" which shall befall heartless "PROFITEERS."

Here also is found God's much needed but much neglected provision for the sick.

JUST OFF THE PRESS

Price \$1.25

HAMILTON BROTHERS
SCRIPTURE TRUTH DEPOT
120 TREMONT STREET
BOSTON 9, MASS.

Order Blank

GENTLEMEN:—Enclosed find \$..... for which
please send me Copies of
"JAMES" by PHILIP MAURO.

Name

Address

THE LAST HOUR

A PERIODICAL (MONTHLY "IF THE LORD PERMIT") IN WHICH IT IS
PURPOSED TO EMPHASIZE "THE PRESENT TRUTH"

"Little children, it is the LAST HOUR" (1 John 2:18).

"Knowing the time that it is ALREADY THE HOUR we should be aroused out of sleep" (Rom. 13:11. Greek).

Editor: PHILIP MAURO, Framingham, Mass.
Publishers: HAMILTON BROS., Scripture Truth Depot
120 Tremont St., Boston 9, Mass.

Entered as second class matter May 21, 1923, at the Post Office at Boston, Mass., under the act of
March 3, 1879. Printed in United States of America

**Terms: Single copy, 50c a year; 5 or more to one address, 45c each;
30 or more, 40c each.**

Please address all requests for this paper TO THE PUBLISHERS

VOL III

DECEMBER, 1923

NO. 12

The article in this number on "The Scofield Bible References and Notes" is of exceptional value for the information it contains concerning a book which is influencing hundreds of thousands in the direction of a peculiar and exceedingly pernicious modern theology. It cost our brethren much labor to compile this valuable information; but their labor will be well repaid if our readers will in the first place get possession of it for themselves, and then bring it to the attention of some reader of the "Scofield Reference Bible." Any reader who is in communication with some one of the "Consulting editors" of that new "Bible," as Dr. J. M. Gray, dean of the Moody Institute, Chicago, or Mr. A. C. Gaebelein, editor of "Our Hope," New York, might render a service to the truth by sending him a copy of this article, and asking how he accounts for the treatment which that "Bible" gives to the fundamental subject of the Kingdom of God and the Commandments of Christ. In anticipation of a special demand we are printing extra copies of this number.

NOT THE SPEECH BUT THE POWER

By D. TREHARNE

It can easily be understood that we do not all behold people, and things, and conditions, from the same standpoint; so I may be permitted to say, that as I see it today, the most conspicuous feature in the church is its lack of power. This is all the more impressed upon me, because of a deep consciousness of the weakness in myself.

Do not many of us realize that our power is dwarfish as compared with our knowledge? De we not prayer-

fully, and daily, read much of our Bibles? Do we not write articles, like this one, and deliver addresses, and maybe sometimes speak at conventions—and yet there is sorrowfully little power of the Spirit manifest in our deeds?

If Paul were still here, and were to write us, saying, "I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power" (1 Cor. 4:19), could we feel at ease at the prospect of his inspection? If we might be allowed to parade our "speeches"—but alas, he says plain-

ly that he does not want to know about them: he just wants to know what we have *done*.

Love to their Lord and Master was conspicuous in His disciples before the power came to them at Pentecost. All the eleven disciples declared to Him that they would die with Him, rather than deny Him (Matt. 26:35). Their spirit was, no doubt, willing; but soon after, all the disciples forsook Him and fled (Matt. 26:56). Love was there, and to will was present, but how to perform they knew not.

But the day arrived—The Day of Pentecost—when they were no longer cowards; for the words of 2 Tim. 1:7 might have been addressed to them—"God hath not given us the spirit of fear, (cowardice) but of power, and of love, and of a sound mind"; and again in 1 Thess. 1:4-5, "Knowing, brethren beloved, your election of God, for our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance."

Now! although the power of the Holy Ghost was pre-eminently on Paul, he still retained the outward appearance of bodily weakness. "His bodily presence is weak, and his speech contemptible," (2 Cor. 10:16) said his critics. Yet he endured hardships, and fatigue, under which, as a natural man, depending on his own strength, he would have succumbed. He writes, "We have this treasure in earthen vessels, that the excellency of the *power* may be of God, and not of us" (2 Cor. 5:7).

We sometimes hear a man extolled for his eloquence, his powerful voice, and noble appearance. A natural man may have all these, and Paul had none of them. "My speech, and my preaching" (he says) "was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power; that your faith should

not stand in the wisdom of men, but in the power of God." As far as he himself was concerned, he had just told them, "I was with you in *weakness*, and in fear, and in much trembling" (1 Cor 2:3-5).

A sister said to one of the Lord's servants, in my hearing, "Your appearance does not commend your teaching about the Lord for the body." But it was enough for the servant that he needed no commendation other than that which applied to Paul.

Have we not learnt from Scripture, how the *unclean* spirit can energize an ordinary man, so that he could smash his chains and fetters, and be a terror to a whole district (Mark 5:2-4)? And shall we be surprised that the *clean* spirit—The Holy Spirit—can energize an ordinary man in whom He dwells?

Now the secret of the power exercised by Peter and John, in the healing of the lame man of Acts III, was that they had been baptized with the Holy Ghost, and that they exercised faith in the Name of Jesus. "His Name, through faith in His Name, hath made this man strong" (Acts 3:16). That Name has still its ancient power. Oh God, fill us with Thy Spirit, and increase our faith, that we may no longer deserve the taunt of the world for our orthodox helplessness!

We have many conventions for "the deepening of spiritual life." Shall we not gather then to confess our departure from the faith which was once delivered unto the saints, particularly in regard to its teaching about the power of the Spirit and of the Name of Jesus? Shall we not, with such a grand precedent before us as Acts 4:29-30, gather again to pray, "And now Lord behold their threatenings; and grant unto thy servants that with all boldness they may

“speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the Name of Thy holy Child Jesus?”

This article is written under the pressure of a deepening conviction as to the importance of the subject. Let us bear in mind that a feast is intended to *satisfy*. Hence there must be something radically wrong when a man finds himself thirsty on the last day of a week of feasting. Yet on “the last day of the Jew’s feast” of Tabernacles, the Lord Jesus invited the thirsty to come to Him and drink (John 7:37). The next verses explain that He spake of the Spirit, the thirst-quenching water of life, that flowed abundantly from the smitten rock. “And that rock was Christ” (1 Cor 10:4).

We still have feasts lasting as long as the feast of Tabernacles. Yet there are earnest devoted souls who, at the last day of the feast, still experience this thirst. For eloquent descriptions of fountains, and rivers, and showers, and grapes, have not quenched their thirst. What are such to do? Jesus still says, “Let him come unto me

and drink.” And if one responds to this invitation, then the promise is that soon he will be a channel for rivers of water to others. “This spake He of the Spirit, which they that *believe on Him* should receive” John 7:38-39.

“Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old” Is. 51:9. “Awake, awake, stand up, O Jerusalem,” Is. 51:17. “Awake, awake, put on thy strength, O Zion,” Is. 52:1. “It is high time to awake out of sleep” Rom 13:11.

In view of all this, shall we not confess our weakness, and acknowledge our willingness to be stripped and purged of everything that hinders the manifestation of the life of Jesus, in the power of the Spirit in our body; so that we may walk even as He walked, and do the same works as He did, and even greater works, because He has gone to the Father, John 14:12, 1 John 2:6? If so, then shall we indeed with holy boldness speak His word, and multitudes will be added to the Lord (Acts 4:29-30, and 12-14).

THE SCOFIELD BIBLE “REFERENCES” AND “NOTES”

By T. B. and T. L. B.

[Inasmuch as tens of thousands of persons are now using “The Scofield Reference Bible,” and are, of course, influenced by what they find therein, it behooves us to inquire carefully as to the features wherein that book differs from the Word of God as we have it in our common English Versions, and particularly to scrutinize the teachings embodied in its “References,” “Summaries” and “Notes.” All who revere the Holy Bible will realize the great importance of anything and everything in the nature of a human addition to its inspired contents. And not only should every owner and user of a “Scofield” Bible know exactly what ideas, interpretations, and shades of doctrine have been introduced by the editor, but all others also who honor the Word of God should take pains to inform themselves as to the special and peculiar contents of this new and immensely popular “Bible.” For it surely is a matter of interest to all to know just what sort of a “Bible” is now displacing to so large an extent the old-fashioned Bible which contained only the Word of God.]

For these reasons we regard the Tables below, compiled by a brother in Australia, as of very great value. Therefore we earnestly entreat our readers to examine them with care, and to possess themselves of the information they contain.

Those Tables (or “Lists”) relate to but a single one of the many topics whereof the editor undertakes to give a complete “summary” of the teaching of “the entire Bible.” The topic selected for examination is the vital subject of the Kingdom of

God. The treatment given to that great Bible theme will be a fair test of the editor's method, and of the way he carries it out.

We ask special attention to the promise given in the Introduction to this new "Bible," namely, that "all the greater truths of Divine Revelation are traced *through the entire Bible, from the place of first mention to the last*"; and we also ask that careful heed be paid to the way this promise is fulfilled in the case of the Kingdom of God. Charitable allowances should, of course, be made for oversights and inadvertent omissions, though such are out of place in a "Bible"; but, in the face of the explicit promise quoted above, how can we explain the startling fact that, of 132 express mentions of the Kingdom in the N. T. only 21 are referred to by the editor, and that out of the 17 Books wherein the Kingdom is referred to in terms, the editor quotes from but 5 only?

This is indeed an arresting fact; but yet more significant than even this wholesale mass of omissions is the *character* of some of the leading passages which the editor has entirely ignored in what he has presented as a summary of "the *whole* teaching of Scripture."

We would especially commend these highly important matters to the "consulting editors" of the "Scofield Bible" who are jointly responsible therefor.—Ed.]

Notes By T. B.

The Scofield "References" and "Notes" are largely used in support of the present-day teaching that John the Baptist, the Lord Jesus Christ, and His apostles, in announcing the Kingdom of heaven (or Kingdom of God) were speaking of an earthly Jewish Kingdom, such as was prominent in the current expectations of the people, which (it is said) was "rejected" by the Jews, and was therefore (according to this teaching) "postponed" by God to the future Millennial age.

This teaching is radically opposed to the unanimous belief of Christians, and to the unanimous teaching of expositors and commentators, all down the centuries. For these have, all and always, held and taught that the Kingdom announced by Christ and His servants at the beginning was a spiritual and heavenly Kingdom, ruled over by a Heavenly Authority, subsisting in this present age, and in very reality the present Kingdom of God.

The "Lists" below contain all the references to the Kingdom in the New Testament, with the qualifying title attached in each instance. Those which are noticed in the Scofield "References" are denoted by an asterisk. A comparative study of the

few passages noted in the Scofield References with the many (over eighty per cent) that are *wholly ignored* by that editor, yields interesting results.

In the Introduction to the "Scofield Reference Bible" it is stated that, by a "new system of connected topical references, all the greater truths of Divine Revelation are traced through the entire Bible, from the place of first mention to the last." It also states that its "Summaries" are analytic of "the whole teaching of Scripture." We have not yet investigated sufficiently to say how this promise has been fulfilled with respect to other of "the greater truths of Divine Revelation"; but with respect to the Kingdom, which surely has a high place among those "greater truths," the fact is that, out of the 17 Books which mention the Kingdom, but 5 are quoted from; and that of the 132 occurrences of the word in the New Testament only 21 are made use of in deducing the doctrine (see List A). These, along with 21 other verses (see List D), are presented as sufficient to give "the whole teaching of Scripture"!

Such a partial presentation of the subject is surely misleading. And this becomes the more evident as we consider the meaning, force, and value for purposes of definition, of *the*

Scriptures which have been ignored (see List B). For those omitted passages include some of the clearest and most readily understood statements, both of the Lord Himself, and of the apostle Paul, concerning this important subject. (To think that, in a treatment of this matter, such decisive passages as Acts 20:25 and 28:31; Rom. 14:17; and Col. 1:13 should be entirely ignored!)

But more than this, the passages omitted from the Notes and Summaries teach the very contrary of the view put forward in those Notes and Summaries. And then, in marked contrast with the 111 omitted references to the Kingdom, are those extraneous references (list D) which contain *no mention of the Kingdom*.

Further, the Scofield Notes make a distinction (not supported by Scriptures) between the Kingdom of Heaven and the Kingdom of God; one being, they say, the "sphere of a profession which may be real or false," the other being "entered only by the new birth"; and this despite the fact that both titles were used by the Lord to designate one and the same Kingdom (see List C). But if the Kingdom "of God" were a separate "truth," surely it must be one of the "greater" ones referred to in the Scofield Introduction, and worthy of a Subject Reference to itself? Instead, we find that *only one* reference to the Kingdom of God has been included, while 67 others have not been given at all! How can this be considered as presenting the "whole teaching of Scripture" on this subject?

Seeing, then, that the whole of the New Testament teaching on the Kingdom in all its aspects, whether as "at hand," or as a present reality, or as in its future state of manifested power and glory, has been included under *one* heading only in these "References," and, further, seeing that the

Scriptures quoted in support of the particular view which they set forward comprise but a very small part of the whole number available, we feel that herein is an example of failure to handle rightly the Word of God; and so we do not consider it at all out of place to point this out and to caution some who are disposed to accept as altogether trustworthy and authoritative that exposition of the subject which is based upon so partial and one-sided a use of the Scriptures.

What we have pointed out seems the more strange when we consider that the Introduction itself to the Scofield References contains one of the strongest statements against using the Scriptures as shown above. These are the words: "The saying that 'anything may be proven by the Bible' is both true and false; true, if isolated passages are used; utterly false, if the whole divine revelation is in view." As an appropriate comment we quote the following from *Echoes of Service*: "Guard against using what is not plain to obscure what is clear," and "the true explanation of a Scripture will not contradict the known nature of the subject as revealed elsewhere in the Word of God," and in plain terms.

The danger of giving a "private interpretation" to some Scriptures, and then making a small selection of other references to support that interpretation, is manifested today by the many schools of flagrant antichristian doctrine, garbed more or less in Bible dress; as well as by other doctrines less serious in their results, which claim to have the support of Scripture.

So it is to be deplored that in the Scofield References there are not—*first*, reliable and complete references to the Scriptures on the subject of the Kingdom; and, *second*, Notes and Summaries based upon, and in agreement with, such Scriptures. We be-

lieve, with many others, that expository notes or writings of men, however correct they may be, rightly have no place upon the pages of the Holy Bible; but when such writings contain questionable doctrine, then it is indeed serious.

A belief in the doctrine supported by the "References" and "Notes" on this subject leads to a neglect of the Kingdom-teaching of the Lord Jesus; and while there are enlightened believers who seem able to continue in a life of obedience to God while so doing, there is a danger in the path of the young, untaught Christian, who believes that the commandments of Christ do not apply to him because they are "law," "legal ground," "Jewish," etc., seeing that he is deprived of teaching which is most practical and wholesome in its results, and today, if ever, most needful for every true disciple.

The many diverse theories all arising from the idea of the Kingdom of Heaven's being "offered" and then "postponed" cannot be expressed in, or supported by, the very words of Scripture. Now we affirm our belief that, on the contrary, we have the truth concerning the Kingdom of Heaven and God, in the very words of Scripture itself—"the form of sound words" which we are commanded to hold fast.

The testimony of the Word of God concerning Christ's purpose in coming to this earth, and the Kingdom He established, is all sufficient and convincing for those who will read the Word for themselves, and are willing to abide by its statements. It is our hope that those who read this article may be led to study for them-

selves *all the Scriptures* bearing on the subject of the Kingdom, and God's will and purpose in Christ's coming to Earth; the testimony of the prophets and teaching of the Old Testament concerning Christ as explained to us in the New Testament; the testimony of the Lord Himself and His apostles concerning His words and teaching. Then their belief will be founded on the Word of God, which is sufficient for instruction and every doctrine (2 Tim. 3:16, 17).

In closing, we cannot do better than give a quotation from Dr. A. T. Pier-son's book: "Knowing the Scriptures," on the totality of Scripture testimony. These are the words: "No investigation of Scripture, in its various parts and separate texts, however important, must impair the sense of the supreme value of its *united* witness. There is not a form of evil doctrine or practice that may not claim apparent sanction and support from isolated passages; but nothing erroneous or vicious can ever find countenance from the Word of God when the whole united testimony of Scripture is weighed against it. Partial examination will result in partial views of truth which are necessarily imperfect; only careful comparison will show the complete mind of God."

Any reader of the above may find further help and confirmation in the truth in a pamphlet, recently published, "The Cross before the Crown. May we reverse the order?" by Thos. Bolton.*

* Hamilton Bros., 120 Tremont Street, Boston, Mass., 25 cts.

REFERENCES TO THE KINGDOM

In the N. T. and in the Scofield References and Notes

Compiled by J. L. B.

LIST "A"

References in the N. T. to the Kingdom. (Those side-marked thus, *, are the "Scofield" references to the same subject.)

Summary: Of 17 Books which contain references by name to the Kingdom, the Scofield Bible refers to 5 Books only.

Of 132 references by name to the Kingdom, the "S. Bible" uses 21 only.

Of passages which are not strictly references, the "S. Bible" uses 21.

Twenty-four parallel verses in ten groups are practically ignored by the "S Bible."

MATTHEW	MARK	LUKE	JOHN
*3:2 of Hvn.	1:14 of God	*1:33 His Kgd.	3:3 of God
*4:17 of Hvn.	1:15 of God	4:33 of God	3:5 of God
4:23 the Kgd.	4:11 of God	6:20 of God	18:36 My Kgd.
*5:3 of Hvn.	4:26 of God	7:28 of God	ACTS
5:10 of Hvn.	4:30 of God	8:1 of God	1:3 of God
5:19 of Hvn.	9:1 of God	8:10 of God	*1:6 the Kgd.
5:20 of Hvn.	9:47 of God	9:2 of God	8:12 of God
*6:10 Thy Kgd.	10:14 of God	9:11 of God	14:28 of God
6:33 of God	10:15 of God	9:27 of God	19:8 of God
7:21 of Hvn.	10:23 of God	9:60 of God	20:25 of God
8:11 of Hvn.	10:24 of God	9:62 of God	28:23 of God
8:12 the Kgd.	11:10 of David	10:9 of God	28:31 of God
9:35 the Kgd.	12:34 of God	10:11 of God	ROMANS
10:7 of Hvn.	14:25 of God	11:2 Thy Kgd.	14:17 God
11:11 of Hvn.	15:43 of God	11:20 of God	1 COR.
11:12 of Hvn.		12:31 of God	4:20 of God
12:28 of God		12:32 The Kgd.	6:9 of God
*13:11 of Hvn.		13:18 of God	6:10 of God
*13:19 word of		13:20 of God	15:24 the Kgd.
*13:24 The Kgd.		13:28 of God	GAL.
*13:31 of Hvn.		13:29 of God	5:21 of God
*13:33 of Hvn.		14:15 of God	EPH.
*13:41 His Kgd.		16:16 of God	5:5 of Christ
*13:43 the Father		17:20 of God	COL.
*13:44 of Hvn.		17:21 of God	1:13 His dear
*13:45 of Hvn.		18:16 of God	4:11 of God
*13:47 of Hvn.		18:17 of God	1 THES.
13:52 of Hvn.		18:24 of God	2:12 His Kgd.
16:19 of Hvn.		18:25 of God	2 THES.
*16:28 His Kgd.		18:29 of God	1:5 of God
18:1 of Hvn.		19:11 of God	2 TIM.
18:3 of Hvn.		19:12 a Kgd.	4:1 His Kgd.
18:4 of Hvn.		19:15 the Kgd.	HEB.
19:12 of Hvn.		21:31 of God	12:28 a Kgd.
19:14 of Hvn.		22:16 of God	JAMES
19:23 of Hvn.		22:18 of God	2:5 the Kgd.
19:24 of God		22:29 a Kgd.	2 PETER
20:1 of Hvn.		22:30 My Kgd.	1:11 everlasting
20:21 Thy Kgd.		23:42 Thy Kgd.	Kgd.
21:31 of God		23:51 of God	REV.
*21:43 of God			1:9 the Kgd.
22:2 of Hvn.			*5:10 reign
23:13 of Hvn.			11:15 our Lord
24:14 the Kgd.			12:10 of God
25:1 of Hvn.			*20:4 reign
26:29 My Father's			
Kgd.			

LIST "B"

Among the 111 Scriptures referring to the Kingdom which have been omitted from the Scofield "Reference," the following are some which have a very clear bearing upon the subject:—

MATT. 5:10, 20; 7:21; 18:3; 19:14; 22:2; 23:13; 24:1. MARK 1:14, 15; 10:14, 15, 23, 24; 12:34. LUKE 9:62; 16:16; 17:20, 21; 18:16, 17, 23, 24; 19:11. JOHN 3:35; 18:36. ACTS 20:25. ROM. 14:17. 1 COR. 4:20; 6:9. GAL. 5:21. COL. 1:13. 1 THESS. 2:12. 2 THESS. 1:5. HEB. 12:28.

LIST "C"

Parallel passages showing where both the titles "Kingdom of Heaven" and "Kingdom of God" are used to designate the same Kingdom:—

MATT. 4:17—MK. 1:15. MATT. 4:23—MK. 1:14. MATT. 5:3—LUKE 6:20. MATT. 8:11, 12—LUKE 13:28, 29. MATT. 10:7—LUKE 9:2. MATT. 11:11—LUKE 7:28. MATT. 13:11—MK. 4:11—LUKE 8:10. MATT. 13:24—MK. 4:26. MATT. 13:31—MK. 4:30—LUKE 13:18. MATT. 13:33—LUKE 13:20.

LIST "D"

These are verses used in the Scofield "Reference" to the Kingdom, which **do not mention the word**, but are used to support the interpretation of the editor. They are given for comparison with those scriptures which have been omitted from the Scofield "Reference":—MATT. 2:2, 6; 5:35; 11:28; 12:3; 12:39, 50; 15:28; 16:20; 17:3; 19:28; 21:1, 11; 23:37, 39; 24:50; 25:46. ACTS 15:16. REV. 19:21.

STUDIES IN REVELATION

(Eighth paper)

A Change of Tactics

The next verse (15) indicates that, when the Dragon failed to accomplish his purpose of destroying the people of God and their testimony through violence, he adopted another method of attack. The verse reads: "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."

This picture is very significant. The figure of a flood is used in the Scriptures to represent overwhelming powers of destruction poured forth (Psa. 90:5; Dan. 9:26). It is most suitable, therefore, to picture the stupendous efforts put forth by the enemy to sweep away the people of God and their testimony, by pouring forth a "flood" of heresies and false doctrines, such as gnosticism, pagan philosophy, and corrupted Judaism, in the early centuries, and Russellism, Spiritism, Christian Science, Modernism, Higher Criticism,

and the like, in recent times. The statement that this "flood" was poured out of the *mouth* of the Dragon clearly indicates that the figure symbolizes an eruption of false *doctrines*. For as the doctrine of Christ proceeds out of His mouth (Mat. 5:2) so it would be appropriate to represent Satanic doctrines as proceeding out of the Dragon's mouth.

Such is the present method of Satanic attack; for there have been no violent or bloody persecutions of the saints of God for several centuries, but on the other hand these days in which we are living have been marked by a great outpouring of false teachings, and by the distressing fact that errors which, not long ago, were recognized by all as being anti-Christian, now flourish unrebuked within groups and circles once professedly sound and orthodox. So disastrous is the effect of this recent change within the various denominational bodies of Protestant Christianity, that the work of the gospel in pagan lands is well nigh paralyzed. To the intelligent heathen, like the Chinese, Japanese, and Mohammed-

dans, "Christianity" is synonymous with *western civilization*. But to them western civilization is the breeder of ruinous wars, the parent of grasping commercialism, of rapacious covetousness, and of the very worst species of vice and debauchery. "Christian" England debauches the Chinese in the interest of the opium trade, and "Christian" America sells liquor to the Mohammedans, thus giving ground for the bitter gibe recently uttered by a Turkish statesman, who said, "America sends us *spiritual* and *spiritous* commodities, which we do not want." With pain it must be acknowledged that true Christianity is almost submerged in a "flood" of doctrines, which are essentially anti-Christian and spurious—far worse indeed than paganism.

But we are not to suppose that the enemy has permanently abandoned the ancient method of violence and persecution; for there may be another outbreak of that sort at any time. God has no doubt suppressed violent and bloody opposition to the gospel during the past century to the end that the various nations of earth might be evangelized, according to His plan (Mat. 24:14; Acts 1:8). Meanwhile the Devil's lust for blood finds ample gratification in the wars which "Christian" nations wage against each other; and he has reason to exult exceedingly in the part which "Christian" churches and "Christian" ministers take therein.

The next verse (16) says: "And the earth helped the woman, and the earth opened *her* mouth, and swallowed up the flood which the dragon cast out of *his* mouth." We regard this as a reference to the disappearance of many of those heresies (such as those against which Paul wrote in Colossians) which in the early days flooded the countries where the gospel was first preached. They have been swallowed up, so to speak, as if

buried in the earth. Here again we must recognize a Divine intervention to prevent the testimony of His few and feeble people being completely submerged and swept away. Just what will be the result of the present outpouring of false teachings, destructive heresies, doctrines of demons, and the like, we cannot say definitely. But we have the assurance that God will be with His people, and will afford them all needful help and protection, until the moment comes for them to be taken out of the world (1 Thess. 4:14-17).

War with the Remnant of the Woman's Seed

We come now to the last verse of the chapter. It speaks of another change of tactics on the part of the enemy. The verse reads: "And the dragon was wroth with the woman, and went to make war with *the remnant of her seed*, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

The "enmity" decreed in Genesis 3:15 was to be between the serpent and the woman, and between its seed and *her seed*. It might seem that in the sense of the verse last quoted we could not make a distinction between the woman and her seed. But the meaning can be readily understood in the light of the fact that the Scriptures of the prophets frequently speak of Israel or Zion as a woman, and of individual Israelites as the "children" of Israel, or of Zion (see Isa. 54:13). So here we take the woman to represent, throughout the chapter, the "holy nation," composed of all the saints on earth at any one time, and "the remnant of her seed" to be the comparatively few individual believers who are left to bear testimony to the truth in the last days.

For the chapter gives a very rapid survey of the progress of the Divinely decreed "enmity" between the ser-

pent and the woman; and the last verse indicates that the Adversary, having failed to extinguish Christianity as a whole by means of his "flood" of Satanic heresies and doctrines of demons (1 Tim. 4:1), now puts forth all his mighty powers for a last, supreme effort against the people of God. The purpose of the vision, or at least that part of it which is recorded in chapter 12, appears to be to conduct us rapidly to this last stage of the great conflict, which forms the subject of chapter 13. For it is quite clear from chapter 19:19-21 that the two characters put before us in chapter 13, the beast and the false prophet, occupy the place of prominence in human history at the *very end* thereof.

In consideration of all these matters we take the chronological sequences of this part of the Book of Revelation to be approximately as follows: The trumpet-judgments, the beginning of which is not indicated, follow in regular order to "the days of the voice of the seventh angel," which are spoken of anticipatively by the mighty One in chapter 10:7. Those "days" are the time of the end, when "the mystery of God" shall be "finished," that is to say, when God's eternal purpose

(To be continued)

concerning man shall be accomplished through Jesus Christ, the Son of man, and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ (11:15-18). What is about to take place when that stage of human affairs is reached is so transcendently important that the action of the Book stops at the sounding of the last trumpet (which brings with it the third and last "woe") and goes back to the very beginning of time in order to give first, a pictorial representation of God's purpose in creating man, and then successive pictures of what took place in consequence of the great Adversary's attempt to thwart that purpose, thus taking us rapidly over all the ground down to the time of the end, and to the great characters of evil who will occupy the stage at that climax of human history.

For, while we grant a certain resemblance between the first beast of Revelation 13 and papal Rome, and between the second beast and the papacy, we are satisfied, after a careful consideration of the arguments advanced by able expositors in support of the "historicist" system of interpretation, that chapters 13 to 19 inclusive of Revelation contain a prophecy of the very end of this age.

"GOSPEL EXTENSION"

A Work Conducted by Miss Elizabeth Merriam, 100 Beach Street, Framingham, Mass., U. S. A.

"From you sounded out the Word of the Lord (1 Thess. 1:8).

Our readers will be interested in the following brief account of gospel distribution, carried on by a sister in the Lord from a home-center and according to an original method; and some doubtless will desire to avail themselves of the opportunity it of-

fers them to take part in "holding forth the Word of life."

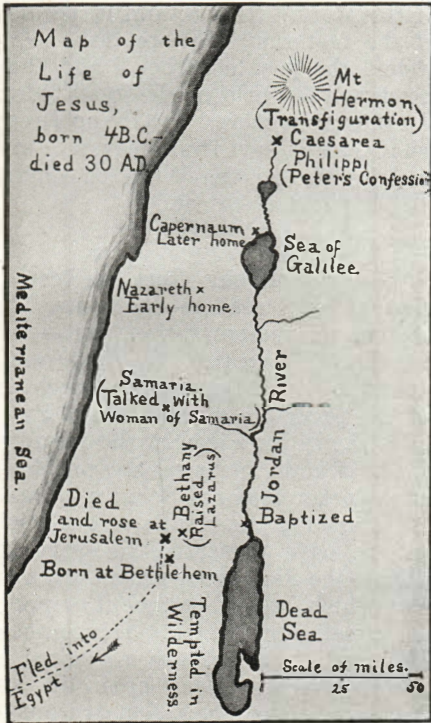
We are able to speak of this work from first hand knowledge of it, having been for some years in church-fellowship with the one who devotes her time and substance to it.

The name "Gospel Extension" was given by Miss Merriam to her work when it first started, over fourteen years ago; and the name expresses the main purpose sought, which is the extension of the knowledge of the saving truth of the gospel, by the

method of letting the Word of God speak for itself.

The process of distribution is simple. The first step is a quantity purchase of copies of John—sometimes as many as 100,000 in a lot. Then on

The main depot of supply for this work is in the commodious basement of one house, which is lined with packing cases containing quantities of each of the 31 books referred to above; in the shed of another house where the books are mapped; and in



the inside cover of each copy is glued, on one side, a map showing the places mentioned in the Gospel, and on the other side an announcement to the reader. The following is a fac-simile of this map and announcement.

These copies of John are sent out by mail individually addressed. When the recipient of a copy notifies Miss Merriam that he has read it, a free copy of *The Acts* is sent him. This book contains another map, which shows the places mentioned in it; and upon its reverse side is an advertisement of the whole of the Scriptures in thirty-one books, price five cents each.

When you have read this little book, send your name and address to

Miss Elizabeth Merriam,
100 Beech Street,
Framingham,
Massachusetts, U.S.A.

and she will send you another one, free of charge. It tells about the same people, and is called the "*The Acts of the Apostles.*"

Send to same address for Gospels of John. Price five cents each, 24 for \$1.00.

the barn of a third house, whence some of the shipments are sent out.

Another feature of the process of distribution is the sending out, each week, of 300 offers to ministers of various denominations, whose addresses are found in denominational year books. The offer is always the same, namely, 24 free copies of John for distribution. One out of four used to accept the offer; now the average is one out of nine or ten. The dropping off is significant. Ministers as a class seem not to have half the interest they formerly had in the distribution of the pure Word of God.

To any minister who sends his address to Miss Merriam the donation of twenty-four copies is gladly given.

To others, the price for single books is five cents. For \$1.00 twenty-four books are sent; for \$2.00 the 31 books, comprising the entire Bible, packed in a case. A removable leather cover goes with each order of an entire set, so that thereby one book at a time can be conveniently carried in a small pocket. The stated prices include postage.

In the fourteen years during which, through the Lord's goodness, this Gospel Extension work has been carried on, above *two million copies* have gone forth, and all parts of the world

have been reached. As will be readily understood, the carrying on of the work involves much correspondence. A special effort is made to reach the Jews.

Does the reader ask, what prompted the beginning and the continuance of this work? It was, and is, because of the fact that "Where there is no vision, the people perish," and that, much as the world needs bread today, it needs even more "the living Bread which came down from heaven"; and because also of the Word of Christ, "Give ye them to eat."

THE NEED OF A RE-STUDY OF DANIEL

"Knowing This First"

We believe there is need just now, on the part of those who desire "knowledge of the times," for a careful re-study of the prophecies of Daniel, particularly of that known as the prophecy of the Seventy Weeks (Dan. 9:24-27). In pursuing that study heed should be given to the words of the Apostle Peter: "Knowing this *first*, that no prophecy of the Scripture" is of *its own* interpretation—is not, in other words, to be interpreted by itself—but, seeing that "the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:20, 21), we should diligently examine, when we would discover the true meaning of any prophecy, all the other Scriptures which that same Spirit has given us in relation to the matter.

Moved by the conviction stated above, we have lately published a book entitled "The Seventy Weeks and the Great Tribulation," in which we have given the results of recent studies of Daniel's last prophecy, (chapters 9-12 inclusive) together with our Lord's prophecy on Mount Olivet (Matt. 24) which completes it.

In that volume our effort has been to give to our readers—not our own scheme of interpretation, but—*that interpretation which the Bible itself contains*. In other words, acting upon the principle set forth in 2 Peter 1:19-21, we have sought the meaning of the several parts of the prophecy in the other inspired Scriptures; and in publishing the results of our studies, we have presented, in every instance, the Scriptural proofs and reasons which, in our judgment, support the conclusions stated. Hence those who read that book are not asked to accept any statement upon the authority of a mere man, but are put in a position where they can decide, each for himself, whether or not the conclusions are supported by the proofs.

The prophecy of the Seventy Weeks is supremely important because it speaks of the coming of Christ and His sacrificial death, and of the consequences thereof, both in eternal benefits to those who believe in Him, and in judgments upon those who rejected and crucified Him. Hence, if we go astray as to the meaning of this basic prophecy, we will surely find ourselves in more or less confusion and bewilderment as to all prophecy.

The interpretation of the prophecy of the Seventy Weeks has been affected disastrously, and in features concerning which practically all expositors of former times have been in agreement, by a modern system of interpretation, an indiscriminate "futurism," characterized by a propensity for "postponing" to the time of Christ's second advent every detail of prophecy which is at all susceptible of being disposed of in that arbitrary and ruthless fashion.

In seeking to rescue this great prophecy from the effects of the new system, we appeal to the common knowledge of ordinary Bible-readers as to the fact that the main events which the prophets foretold concerning Christ—such as His birth in Bethlehem and of a virgin of David's line, His humiliation, His death, His resurrection, the coming of the Holy Spirit, the going forth of the gospel to Jews and Gentiles, and the utter overthrow of the Jewish economy in the destruction of the Holy City and the Sanctuary—have been completely fulfilled in the past.

But there yet remain other important features of those same prophecies as to which there is disagreement at the present time. Among them are the following:

When did the Seventy Weeks begin and end?

Who is the person (the antecedent of the personal pronoun "he") and what is the "covenant" referred to in Daniel 9:27?

Who is "the king" of Daniel 11:36-39?

When is the "time of trouble" of Daniel 12:1?

As regards these exceedingly important matters we are bold to say that the Scriptures give clear answers thereto, and that ordinary Bible-readers are just as competent as the most learned scholars to pass upon the evidence by which those answers

are established. Therefore, our desire is that "the common people" would look into these great matters for themselves and draw their own conclusions. Hence our new book has been written with a view to the assistance of those who wish to have their opinions shaped solely by the evidence of the Word of God.

Some of the leading advocates of the modern postponement theory have manifested violent opposition to our book, which shows that we have touched a vital subject. On the other hand, we have received cordial endorsements and expressions of approval from some who are well qualified to judge the matter. We quote the following:

From a well instructed Bible student in London—

"I must acknowledge my gratitude to you for your work on the Seventy Weeks and the Great Tribulation; also for your papers now appearing on the Revelation. The former work has created an interest in prophecy which I never felt before, although I had read most of the expositions circulating amongst Brethren."

From a barrister-at-law, whose works on Bible topics are widely circulated—

"Since receiving your book on *The Seventy Weeks* I have read it carefully twice, and am glad to say that in nearly every point you have *made the ground firm and solid*, and have proved your position satisfactorily. I have never been able to give addresses on the Coming of the Lord, not because I do not believe it with all my heart, but because I could not see many of the things which leading teachers were presenting as fundamental doctrines connected with that great and glorious truth. *Especially I could not see the 'break' which was, so strenuously presented as part of the essential teaching on the subject.*

"Your reasoning is cogent. Your discovery—shall I call it?—of Herod is to me an eye-opener; and inasmuch as he fits the place *so exactly*, it is a marvel to me how our 'interpreters' could have missed him. And how was it I did not discover him myself? The explanation is that another figure filled the horizon. That figure was, I admit, more like a

phantom than a reality; but I could not get past him, and perhaps I did not try very hard. I mention these things because I believe that in this I was like the great majority; *and I feel now that I and they have suffered in consequence.* Your books on Kingdom Truth are, I think, invaluable."

We doubt not that many are utterly discouraged and turned aside

from the study of the prophetic word by reason of what this brother refers to, namely, the propensity of leading specialists in "dispensational truth" to propose imaginary fulfilments of prophecy—some of them freakish and fantastical—and to insist most positively upon interpretations for which they do not pretend to offer proof.

REASONS FOR BEING SERIOUS ABOUT SALVATION

By RICHARD BAXTER

1. Consider, God is in good earnest with you; and why then should you not be so with Him? In His commands He means as He speaks, and He will verily require your real obedience. In His threatenings He is serious, and will make them all good against the rebellious. In His promises likewise He is serious, and will fulfil them to the obedient, even to the least tittle. In His judgments too, as He will make His enemies to know to their terror. Was not God in good earnest when He drowned the world? When He consumed Sodom and Gomorrah? When He scattered the Jews? Even so will He shortly lay hold on His enemies, man by man, and make them know that He is in good earnest; especially when it comes to the great reckoning day. And is it time then for us to dally with God and trifle with His great salvation?

2. Jesus Christ was serious in purchasing our redemption. He was serious in His work of teaching when, in order to carry it on, He neglected His meat and drink (John 4:32). He was serious in praying when He continued all night at it. He was serious in doing good when His kindred came and laid hands on Him, thinking He was beside Himself. He was serious in suffering when He fasted forty days, was tempted, betrayed, spit upon, buf-

feted, crowned with thorns, sweat blood, was crucified, pierced, gave up the ghost. There was no jesting in all this. And should not men be serious in seeking their own salvation?

3. The Holy Spirit is **serious** in soliciting us for our peace and happiness. His motions are frequent, and pressing and importunate. He striveth with our hearts. He is grieved when we resist Him. Should not we then be serious in obeying His motions, and yielding to His suit?

4. Consider how serious and diligent are all creatures in their service to thee! What haste makes the sun to compass the world! And how faithfully doth it return at its appointed hour! So likewise do the moon and the stars. The springs are always flowing for thy use; the rivers are still running for thy service; seedtime and harvest keep their appointed times. How hard doth thy ox labor for thee from day to day! How speedily doth thy horse bear thee in travel! And shall all these be laborious, and thou only negligent? Shall they all be so serious in serving thee, and yet thou be so slight in thy service to God?

5. Consider how serious and diligent are the servants of the world and the devil. They ply their work incessantly, as if they could never do enough. They make haste, and march furiously, as if they were afraid of coming to hell too late. They bear down ministers and sermons and warnings all before them.

And shall they do more for the devil than thou for God? Shall they be more diligent for damnation than thou for salvation? Hast thou not a better Master? and sweeter employment? and greater encouragement? and a better reward?

6. *There is no jesting in heaven nor in hell.* The saints have a real happiness, and the damned a real misery. The saints are serious and high in their joy and praise; and the damned are serious and deep in their sorrow and complaints. There are no remiss or sleepy praises in heaven,

nor any remiss or sleepy lamentations in hell. In the one place as in the other, all are in good earnest. And should we not be serious now? I dare promise thee the thoughts of these things will shortly be serious thoughts with thyself. When thou comest at last to death and judgment, O what deep, heart-piercing thoughts wilt thou have of eternity. Methinks I foresee thee already astonished to recall how thou didst make light of these things! Methinks I even now hear thee crying out of thy stupidity and madness!

THE FAR COUNTRY

(Selected)

Distance from God is the case of all mankind since the fall. It was our God that we (human beings) principally lost. We were shut out of His gracious presence, and since are said to be "without God in the world." Nay, in all men here there is not only

a distance from God, but also a contrary motion. Therefore, when Christ comes with regenerating, saving grace, He finds no man sitting still, but all posting to eternal ruin, and so they continue till, by *conviction* he first brings them to a stand, and by *conversion* turns first their hearts and then their lives to Himself.

THE SILENCE OF INFINITE MIGHT

Howard W. Pope

The greatest power in all the earth
Works in a silent way;
The seed shoots upward from its birth,
And grows by night and day.

The earth revolves around the sun,
As noiseless as the light;

Its daily course is always run
In time—exactly right.

God made the world by one command,
"He spake and it was done";
Up from the ocean rose the land;
He made the moon and sun.

Around the world thought swiftly flies,
And up to Heaven and back;
It moves as noiseless as day dies,
And leaves behind no track.

If it is not God's way, we should not expect that God will go out of His way to bring it to pass, even though we make many prayers.—G. B. E.

In our next number we expect to begin, God willing, a series of papers on the Revised Version of the Bible. The information which those papers contain is important to every Bible-reader. Renew your subscription now.

JAMES: THE EPISTLE OF REALITY

THIS Book is a commentary on the entire Epistle of James, bringing clearly to view the many practical lessons, and emphasizing its special message for our own times. The last Chapter of James contains matters of deepest interest for "the last days"; as for example the full development of "CAPITALISM," its struggles with "LABOR," and the "miseries" which shall befall heartless "PROFITEERS."

Price \$1.25 Postpaid

The Seventy Weeks and The Great Tribulation

THIS Book deals with the Last Two Visions of Daniel (chapters IX—XII) and with the Olivet Discourse of the Lord Jesus Christ (Matthew XXIV) which, taken together form a connected and comprehensive Scheme of Prophecy, embracing both the **First and the Second Comings of Christ.**

The exposition of Daniel XI—so bewildering to most Bible-readers—is of great value.

Price \$1.75 Postpaid

Bound Volume of "THE LAST HOUR" for 1923

We can supply a limited number of bound volumes of this Periodical for 1923. This will enable such as have missed some of the numbers to possess the complete set.

Price \$1.50

HAMILTON BROTHERS SCRIPTURE TRUTH DEPOT

120 Tremont Street, Boston 9, Mass.