

WORD AND WORK

A WORD OF EXPLANATION.

To the two thousand men and women who receive the Word and Work this month, perhaps for the first time, including several hundred new readers who have subscribed within the last few weeks, Greeting.

The paper now in your hands contains complete the Editor's articles on "The Kingdom of God" in the Old Testament—20 pages, divided into four parts for easy study. The next issue (November) will continue these articles on "The Kingdom of God" through Matthew, Mark, Luke and John, 22 pages; and the December issue will complete the New Testament study of The Kingdom, from Acts through Revelation, 22 pages. You will not receive these next two numbers as samples; but they may be had by subscribing for a year (\$1; in clubs of four or more, 75c), or by subscribing to the end of the year (25c, sent at our risk).

Some erroneous reports have gone out as to what Brother Boll teaches on the Kingdom question: Now is the time to let your friends see fully for themselves, just what *he himself* really teaches. No particular theory on the Kingdom is to be set forth or proved. The one wish is to conduct an honest, open inquiry into what the Word of God really says on the subject; and we believe there are hundreds of brethren, not now on our subscription list, who would appreciate the privilege of examining the subject in this way. We can still start new subscribers with the October number.

Ordinarily the Word and Work carries valuable contributed articles from such men as Stanford Chambers, H. L. Olmstead, E. L. Jorgenson, Philip Mauro, Chas. Neal, J. Edward Boyd, H. N. Rutherford, J. N. Gardner, D. H. Friend, and others. The missionary department carries the regular reports and writings of Don Carlos Janes, J. M. McCaleb, O. D. Bixler, E. A. Rhodes, Harry Fox, Herman Fox and others. These are crowded out to make room for the Kingdom writings; but only for this month and next, as the December issue will be extra large. Brother Janes, who is now visiting and studying the world's mission fields, will begin a new series of travel articles in December. These are of special interest and importance. The Editor's Notes on the International Lessons (to be had in Quarterly form also, 5c per quarter) are a regular feature of the Word and Work; and his paragraphs, "Words In Season," are pure and helpful. The "News and Notes" will keep you in touch with the preachers and Christian workers that you know and love.

PUBLISHERS.

WORD AND WORK

A MONTHLY MAGAZINE WHOSE PURPOSE IS TO DECLARE THE
WHOLE COUNSEL OF GOD.

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NEWS AND NOTES.

"I closed a fine meeting at Scribner's Mills, Sept. 14. Fifty-two became obedient to the Word."—H. N. Rutherford.

From St. Louis, Mo.: "The tent meeting here is doing well. One added by membership Sunday and five last Sunday. The congregation Sunday was the largest in the history of the work here."—C. C. Merritt.

Jno. Von Allmen sent in 36 short-term subscriptions. He simply asked a friend who lives in a community where this paper does not go to furnish suitable names, and sent the paper to each as a gift. Several others sent 25 each.

Paul C. Young's meeting at Unity, Me., brought 22 baptisms and 5 for membership—unusual for the New England field.

R. H. Boll's meeting with the Joseph Ave. Church, Nashville, was a victory indeed. There were 33 additions. The attendance reached as high as 2,500 (estimated) at the last service. Brother Boll is now engaged in evangelistic work in Detroit.

E. L. Jorgenson is in Nebraska for two meetings, Albion and Roselma, churches in the district "where he was brought up."

H. L. Olmstead is in the midst of a good meeting with the church in Buechel, Ky. John T. Glenn has labored regularly with this good church for years, and continues with them.

Three were added and two restored in D. H. Friend's meeting at Rockport, Ky.

The Editor's book on "Hebrews," 225 pages, \$1.00.

F. B. Shepherd, of Amarillo, Texas, opened a mission at Albuquerque, N. M., on Sept. 25.

From D. H. Friend, Horse Cave, Ky.: "Brother Henry Mustain has been called home. We shall miss him much along with Brother W. P. Young. Both were faithful and true to the end."

G. A. Klingman closed the summer's evangelistic work with Haw Creek church, Ladoga, Ind. Five confessions, three "by relation." Seven congregations represented in the attendance.

Eilers Map of Paul's Journeys, almost indispensable in teaching the International Lessons, \$2.00.

Sister Scott, of Graton, Cal., asks to correct her news item to the effect that L. Boyd would locate in Graton. The deal for residence property was not consummated.

Our new hymnal, "Great Songs of the Church," enjoyed heavy sales last week. Five or six large congregations were supplied, besides smaller orders. Read "What The Editors and Singers Say" on the last cover page.

Edward Kranz, of Louisville, conducted a helpful meeting with Flat Rock church near the city. Two were baptized, and the congregation was put on a true Bible basis. Brother Kranz preaches once a month at Flat Rock and asks prayer for himself and the work..

Maston Sitman, of New Orleans, with W. J. Johnson, of Amite, La., recently conducted a good meeting at Loranger, La. There were 14 additions, 11 of them baptisms. The congregation owns a good house with modern improvements, and "went for years on the innovation plan."

"Bro. C. C. Merritt and Bro. Andy Sevedge, are located here to do mission work in St. Louis. Their address is 6006 A Virginia Ave. My own address is now 4110 Maryland Ave., St. Louis. Brethren passing through St. Louis will be welcomed by the congregation meeting in the hall of the Eagle's Home Building, corner Lafayette and Jefferson Sts."—James B. Redd.

From J. E. Blansett, Dallas: "I closed a meeting at Elmore City, Okla., Aug. 17. Nine baptized and nine reclaimed. The church took on new life in the Master's work. Also closed a meeting Aug. 31, at Davis School-house, twenty miles north of Paris, Tenn., having nineteen additions in all, fifteen were baptized and four reclaimed."

Stanford Chambers spent eight weeks in meetings in Indiana, one week at Berea, three weeks at New Union, two weeks at Ellis, and two at Linton. Thirty-one in all were added to the fellowship of the churches visited, the greater number of whom were new converts.

The South Louisville church and the Shawnee church, Louisville, are both building meeting houses. An effort is being made also to buy a building and establish a church in the Camp Taylor district, which so far is churchless.

THE KINGDOM OF GOD.

R. H. B.

I.

There are in the main two theories which, with modifications, are commonly held concerning the kingdom of God; the one that the kingdom of God is yet future, to be established at the second coming of Christ; the other that the kingdom of God is now here, having been established at the time of Christ's exaltation to the right hand of God, that is, definitely, on the Day of Pentecost. The adherents to the former theory generally deny that the kingdom of God exists now on the earth, but hold that following the coming of Christ the earth will see an era of Divine dominion through Jesus Christ and His saints. Those of the other theory say that the only dominion on the earth ever to be looked for, is the present and advancing spiritual reign of Christ in the hearts of His followers; and that this present era will be succeeded by the general resurrection, the general judgment, the destruction of the world, and an eternal state of bliss for the saved, variously conceived of as being up in heaven, or in a new heaven and earth.

Wherever we see two such contrasting positions on a great Bible doctrine strongly held and defended by opposing parties, it is safe to conclude that both find some support in the scriptures, and that to that extent both are right; and that both fail to take into fair account *all* that the scriptures have to say on the subject, and to that extent both are wrong. Usually the one side of such a controversy represents a reaction from the other, both likely going to extremes. Yet the truth in such a case is not to be sought by the striking of an average and compromise of the two, but rather by a first-hand and open-minded study of the word of God.

This is what we mean to do. We shall not set any theory before our eyes to prove or disprove the same; to emphasize texts favorable to any preferred view of our own and to eliminate the meaning of other texts, not favorable to our ends, but it is our purpose to ascertain as nearly as possible the simple teaching of all the word of God.

VIEWS OF THE EARLY CHURCH.

Neither will we be prejudiced on *a priori* grounds, this way or that. It might be reasonable to incline to side with the almost universal belief of the early church during the first three centuries. The current teaching of early Christianity as set forth by the early "Fathers" (Barnabas, Papias, Justin Martyr, Irenæus, Cyprian, Tertullian, down to Lactantius who was preceptor to the son of the Roman emperor Constantine) was that the "Kingdom," (by which was meant the millennial reign on the earth of Christ) would be inaugurated at Christ's return. Not until the worldly favor following Constantine's conversion had corrupted the faith, and state and church had become allied, and the professed

bride became the harlot, was this hope and doctrine given up. "With the accession of the empire, under Constantine, to Christianity the main inducement to cherish such a hope of a speedily visible return of a victorious Redeemer passed away. Augustine and other teachers introduced an interpretation of the First Resurrection and the Millennial Reign which referred both to the present estate of Christianity; and this has been in subsequent times the prevalent Catholic interpretation." (Pope, *Comp. of Theol.* Vol. 3, p. 396). This most noteworthy fact stands supported by Schaff, Mosheim, and, so far as my knowledge goes, by all standard church-historians. However, we will not let even so weighty a circumstance as this prejudice our free investigation; but our one purpose will be to get as faithfully and perfectly as by God's grace we are able, the teaching of God's word on the subject.

POSITION OF THE WRITER.

The present writer deems it desirable at the outset of this study to remove any misapprehension as to his own position. He stands committed to no human theory (not even to his own, in so far as he may hold any); nor does he advocate or countenance "speculation." His one and only desire is to get all that God says on every topic, and as a free Christian he feels no necessity of manipulating the testimony of the scriptures either to please any man or to make it fit any preconceived tenets or human standards of orthodoxy. But while maintaining his liberty and independence, he does not propose to ignore the positions generally held by his brethren; and in whatsoever he feels bound to differ with the views generally current he does not do so because of loving to differ, or counting himself wiser than others, but only and solely upon the ground of God's word, upon which alone, as simple Christians, we all stand. It may also be in order to add that the present writer rejects *in toto* the doctrinal systems and theories of Adventism and Russellism; and that his study of the Word of God has led him to no clash with the teaching held by his brethren in the church of Christ, in any matter of fundamentals or any point of obedience, or any congregational practice, or in anything that should affect our fellowship in the Lord Jesus Christ. He believes that Jesus is King now, crowned with glory and honor, enthroned on the right hand of the Father. He believes in the full efficiency of the gospel unto its God-designed end, as the power of God unto salvation. Nothing he has found in the scriptures contravenes these positions.

KINGDOM HERE AND TO COME.

In regard to the kingdom, all, or most of us, so far as I know, agree that those who are in the church of Jesus Christ have been translated into the kingdom of God's dear Son (Col. 1:13); that they are "a holy nation" (1 Pet. 2:9); that they have been made "a kingdom" (Rev. 1:6). I take it that God would not have told us such things as these, except to give us the impression that Christians now are in the kingdom and are a kingdom.

Nor is there any difference among us as to the fact that there is a sense in which the kingdom is yet to come. It does not matter what we may think is the nature of the "eternal kingdom" referred to in 2 Pet. 1:11—we will hardly dissent that it is to us so distinct and defined a future phase of the kingdom of God that it must be "entered" into even by us who are now *in* the kingdom (Acts 14:22). This, I think, admits of no real controversy. It is the outright statement of God's word. The one and only issue on which a dissent may hinge is not whether there is to be any future manifestation of the kingdom; but, rather, what will be the nature of it—whether we may look for the inauguration of a reign of Christ with His saints on the earth in a coming age, or whether the present dispensation closes with the destruction of the earth, and the kingdom to come will be a condition of eternal glory in heaven. The answer to this question must not be by human assertions one way or the other, but must take shape in the course of our faithful and patient examination of the scriptures. We will go at once to one of the central passages of the Bible's kingdom-teaching.

DANIEL 2:44

This verse forms the climax of the Divine interpretation of Nebuchadnezzar's dream. It reads as follows:

"In the days of those Kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The heathen monarch, Nebuchadnezzar, had seen in a dream-vision an image—a human figure; its head of gold; its breast and arms of silver; its belly and thighs of brass; its legs and feet of iron—the latter mixed with miry clay (or potter's ware). While he beheld, a stone, cut out of a mountain without hand, fell upon the feet of the image, broke them in pieces; the whole image, gold, silver, brass, and iron was reduced to small fragments, which were then utterly swept away by the wind; and the stone which smote the image became a great mountain and filled the whole earth.

The inspired interpretation of this symbolic vision, given by Daniel, was that the golden head represented Nebuchadnezzar and his kingdom (Babylon); the next, the silver part, another inferior the next, the brass, yet another world-kingdom; this to be followed by a fourth, the strongest, the iron kingdom, which however in its last parts (the feet and the toes) should be weakened by an incongruous admixture of clay. The smiting of the image by the stone is interpreted in verse 44. We note that "in the days of those kings shall the God of heaven set up a kingdom;" that second, this kingdom, itself indestructible, and never to pass into the hands of another people, shall destroy and break in pieces all these kingdoms; and, lastly, that it shall stand forever.

Now the question of first importance to our inquiry is
HAS DANIEL 2:14 BEEN FULFILLED?

This will at once be answered affirmatively by many. It is widely claimed that this prophecy found its fulfillment in the establishment of the Church on the Pentecost after Christ's resurrection. The reasons assigned for this view are as follows:

(1). John the Baptist announced the kingdom as "at hand," in which proclamation he was followed by the Lord and His disciples. After Pentecost the kingdom is spoken of as in existence.

(2). "Those Kings" mentioned in the prophecy of Dan. 2:44 have long since passed away, and their kingdoms have long since been broken to pieces. Therefore the prophecy, if it ever was to be fulfilled, must have been fulfilled in the past, when the kingdom of "those Kings" (represented by the image in the prophecy of Dan. 2) was yet in existence—that is to say in the days of the Roman empire; which empire indeed was in power when the church was established, but has since passed away.

This has seemed so evident and conclusive, that many have not given it a second thought. But if the inquiry is pressed further, and it be asked how, where, when the Image was smitten and demolished it becomes evident that beyond the fact that the church was established in the days of the Roman empire—there is absolutely no further point of contact or resemblance between the prophecy and the alleged fulfillment.

This lack of correspondence has been thought due to the obscurity of prophetic language. But, manifestly, though unfulfilled prophecy may be obscure, a prophecy, if it is a prophecy at all should be recognizable after its fulfillment. Taking a look at the prophecy itself, we mark the following features:

1. A stone was cut out without hands.
2. It smites the image upon its feet, and breaks them in pieces.
3. The whole image in all its parts is broken up into small fragments, "like the chaff of the summer threshing floor."
4. The wind carries the fragments away, so that *no place is found for them*.
5. The stone that smote the image becomes a great mountain and fills the whole earth.

It requires no deep acquaintance with world-history to perceive that no such event as here portrayed has ever transpired. The four world-empires came in due course; degenerating in quality, increasing in strength, even to the fourth, the iron world-power, Rome. The church was established in the days of Rome. But Rome felt no shock nor tremor. Neither was she broken up, neither did she *begin* to be broken up, or to decline. On the contrary she went on prosperously, conquering and to conquer. Much of her territory was added to her after Pentecost—Egypt, Dacia, Great Britain, went to swell her boundaries. She arrived at her greatest territorial extent about 180

A. D.—a century and a half after Pentecost. During this time she came nearer destroying the church than vice versa. Rome's real decline dates from the days of Constantine—but, alas, the church's decline began at the same time.

EXPLANATIONS OFFERED.

Some would meet the difficulty by the claim that the influence of the stone is permeating the kingdoms of the world so as to bring about their final disintegration and overthrow. With other words, that the stone's smiting represents a moral, or spiritual effect, and that the prophecy of Dan. 2:44 is not as yet fulfilled, but is really as yet in process of fulfillment. But the prophecy fairly taken represents, not a gradual process but a catastrophic event—a great, general smashup of the world-kingdom by supernatural agency. The stone's effect upon the Image is due to violent impact, not to "peaceful penetration." The stone falls for judgment and destruction upon the world-power—not for the conversion and salvation of individuals. The Image is suddenly broken up—pulverized—by an act of God. Neither does it say that the stone lies in peaceful contact with the Image's feet. The stone and the Image do not co-exist peacefully at all: when the one comes the other goes. Nor is it true that the stone in its growing gradually displaces the image. The stone is not represented as growing at all until the image has been reduced to chaff and the winds have swept away its fragments into the nowhere.

As to the question of the stone's growth—the church of Christ has had much fluctuation, but not anything like steady growth. It is doubtful whether now, after 2000 years, there are any more real Christians in the world—I say not in proportion to the population, but in actual figures—than there were at the close of the apostolic era. To say that every time a convert is made to Christ the civil power is deprived of a member and supporter, and the kingdom of God is correspondingly increased, is a palpable untruth; and if it were true, at the showing of the past 2000 years, and in view of the present prospects of growing unbelief and apostasy, the realization of God's promise, and with it the return of Christ, is pushed immeasurably into the future. These explanations are one and all untenable. About the only thing that can be done is to waive all examination and to say that we cannot make out the details. But the trouble is that neither in detail nor otherwise can we trace the fulfillment of the prophecy of Dan. 2 in anything that has ever happened in the past.

But if we see this, we are face to face with the perplexing fact that Daniel's fourth world-power has long since disappeared. If then the prophecy has not been fulfilled in the past, it would seem that it cannot ever be fulfilled. For the stone was to smite and to crush *the feet* of the image; and the feet, concededly, were the Roman world-power. Since Rome has vanished how can the prophecy be at all fulfilled?

As for my part—if I could get no light on the point I would prefer to leave the question unsolved, and to me unsolvable, rather than to try to satisfy myself and others with a cheap and false explanation, which can only do dishonor to God's word. But there is a Divine explanation, clear and satisfying. We shall attempt to set it forth.

II.

THE IMAGE AND THE BEAST.

In these studies concerning the Kingdom of God it is well that we hold our object clearly in view. It is not the task of judging or deciding between this theory or that, that we have set out upon; nor to prove or defend or accept such and such a view in opposition to some other; nor to follow one man's or set of men's teaching and to repudiate or controvert the teaching of others. None of these things. Our purpose is simply to go to the word of God for the teaching we find there. The result may be to confirm us in one point or another previously held, or to modify or lead us to abandon some, or all, or none, of our previous conceptions—in any case our intention is single and pure: we are in quest of God's truth without reference to man's notions or predilections or prejudices. The subject deserves an earnest first-hand study; and that we may search and see aright let us ask God's help.

THE SUM OF THE PROPHECY OF THE GREAT IMAGE.

In our study of Nebuchadnezzar's dream of the great Image and the Divine interpretation of it given through Daniel, the chief point we saw was that four world-empires were destined to appear, one after the other, and that the fourth and last one was to be superseded and followed by the Kingdom of God. It is important to note that Daniel predicted *four* world powers—not two or three or five, but four and no more. The next power and dominion to hold sway upon the earth, according to Daniel, is the Kingdom of God. And that Kingdom of God and its coming is not represented as a development from beneath, but as an irruption from above, "without hands," that is to say, not of man's device nor of human agency. The Kingdom enters in by a judicial and destructive act from on High, by which the whole Image is reduced to fragments like the chaff of the summer's threshing floor which are carried away by the winds and no place is found for them. Then the little stone which wrought this destruction takes possession and becomes a great mountain, filling the whole earth. The inspired interpretation of all this is summed up in these words: "In the days of those kings shall the God of heaven set up a Kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

The four *world-empires* came. There were just four. (How did Daniel know there would be just four except by the all-seeing Spirit of God?) We find them all by name in the Scripture, and are not obliged to delve into secular history on the matter. Babylon, Nebuchadnezzar's kingdom, was followed by the kingdom of the Medes and Persians (Dan. 5:31; 6:8, 25; Ezr. 1:1, 2). This was followed by Greece (Dan. 8:20, 21) and last came the all-subduing power of Rome which held sway over all the world. (Luke 2:1). Since then Rome also has vanished. In that fact lies the puzzle that occupies our attention in this study. Rome is gone. But no stone loosed by superhuman agency smote her; no sudden catastrophe from on high overwhelmed her; she was not beaten to dust and the dust swept away. Rome came to her end in the natural and inevitable course of the law that governs the rise and fall of nations, and not in any unusual way at all.

"'Tis but the moral of all human tales:
'Tis but the same rehearsal of the past:
First freedom and then glory; when that fails,
Wealth, vice, corruption—barbarism at last."

The impossibility of squaring the events of the past with the wonderful prophecy of the second chapter of Daniel was sufficiently pointed out in the preceding articles.

THE VISION OF THE FOUR BEASTS.

We must turn our attention next to the parallel prophecy of Daniel 7—the vision of the Four Beasts. One after the other Daniel sees four beasts ascend out of the great sea; the first like a lion, the second like a bear, the third like a leopard, the fourth a nameless ten-horned beast, "terrible and powerful, and strong exceedingly." These four beasts "are four kings [or kingdoms] that shall arise out of the earth." Dan. 7:17, 23. The parallel between this vision and the dream of the Great Image is obvious; and that the fourth beast represents the Roman world-power is all but universally admitted, and is indisputable.

Again, we have the same story as in Dan. 2; four world-powers, then the Kingdom of God. As the feet of the Image were smitten from on High, so does this fourth beast come to its end by Divine interference. (Dan. 7:11). In both prophecies the Kingdom of God follows the destruction of the fourth world-power. In Daniel 7, one like unto a son of man is seen coming to the Ancient of days and He receives from Him "dominion, and glory, and a kingdom, that all the peoples, 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." (Dan. 7:13, 14). This is manifestly the same kingdom as that of Dan. 2:44—the kingdom set up by the God of heaven which shall never be destroyed.

The parallellism of the two prophecies may be presented to the eye thus:

Dan. 2.		Dan. 7.
The Head of Gold	(Babylon)	The Lion
The Arms and Breast of Silver	(Medo-Persia)	The Bear
The Belly and Thighs of Brass	(Greece)	The Leopard
The Legs and Feet of Iron	(Rome)	The Ten-Horned Beast
The Stone Cut Out Without Hands Smites the Image and De- stroys it.	(The Kingdom of God set up)	The Son of Man re- ceives the Kingdom-- the Beast destroyed.
The stone grows and fills the whole earth.		The kingdom under the whole heaven is given to the Saints.

Two new features however, claim our attention in the prophecy of the Four Beasts: (1), that up to its destruction the fourth beast (that is, its dominant King, represented as "the little horn") persecutes the saints; (2) that upon the destruction of the beast the saints receive the kingdom: "I beheld and the same horn made war with the saints and prevailed against them; *until the Ancient of days came* and judgment was given to the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:21, 22, 25-27).

It is particularly stated that this reign of the saints is, not one up in heaven, but "*under the whole heaven.*" that is to say *on the earth*, and extending over *all the earth*. (Dan. 7:27). The authority and sovereignty which had previously been the beast's passes into the hands of the saints of the Most High, and is thenceforth and forever administered by them.

"HOW CAN THESE THINGS BE?"

It is not necessary, surely, to point out again here that no such crisis and change as this has ever yet been witnessed in the world's history; and no apparent difficulty can justify us in trying to force the prophecy into compliance with some preconceived scheme. The difficulty ought, however, to be faced. It consists in the fact that Rome, the fourth world-power, *is gone*. There are not to be five world-powers. The Kingdom of God comes with destructive impact upon the fourth and supersedes it. No such thing has happened, yet Rome is gone. Has God's word failed? That is not to be thought of. God at least has His solution of this difficulty. But God has also revealed it to us in the New Testament scriptures.

THE BEAST OF "REVELATION."

In the last book of the Bible, the Revelation of John, a certain Beast figures very prominently—mentioned first in chapter 11; more fully described in chapters 13 and 17; and meeting its doom in chapter 19. Like the fourth beast of Daniel 7, the beast in Revelation has ten horns. Like Daniel's beast, so is this one, a world-power. "There was given to him authority over every tribe and people and tongue and nation." (Rev. 13:7). The Beast of Revelation is identical with Daniel's fourth beast; for

according to Daniel the Divine program is, *Four* world-powers—then the Kingdom of God. There were not to be five world-powers. This beast of Revelation could not be a new, additional world-power besides the four predicted by Daniel: it must be one of those four; and unquestionably it is the last one, the *fourth*. It comes to its end at the hands of the Son of God, when He comes with His saints, (His “called, chosen, and faithful” ones. Rev. 17: 14). Moreover this destruction of this beast is (like that of Daniel 7) followed by the world-wide reign of Christ and His saints (Rev. 19:11-20:6). The kingdom of this world becomes “the kingdom of our Lord and of his Christ.” (Rev. 11:15).

Here then, we see this same Beast (for it can be no other) reappearing in the future, and meeting its doom at the second coming of the Lord Jesus Christ when He comes with the ten thousands of His saints to execute vengeance upon the rebellious, and to assert His authority in the earth. It is told John by way of *explanation*: “The beast that thou sawest *was*, and *is not*, and *is about to come up* out of the abyss, and *to go into perdition*.” Again it is repeated, “*he was, and is not, and is yet to come* (Greek, “shall be present”). Rev. 17:8. This is not dark symbolism but Divine interpretation, which needs no more interpreting. The Roman world-power then, though now it does not exist, is to return. When it returns, the Roman power will be in the form of a ten-kingdom confederacy under one dominant head; which fact is indicated by *the toes* of the Image; more fully set forth in the ten horns of the fourth beast (Dan. 7); and clearly revealed to John in Revelation:

“The ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority with the beast for one hour. These have one mind, and they give their power and authority unto the beast.” Rev. 17:12, 13. It is this league and combine represented as the ten-horned beast, and particularly its head, that will receive its judgment and utter doom at the hands of the returning Son of God. (Rev. 19:11-21).

One more fact deserves notice: the beast of Revelation while identical with Daniel’s fourth beast, embodies the features of the three preceding beasts Daniel had seen in his vision. It has the mouth of the lion, the paws of the bear, the general appearance of the leopard. All four world-powers that were to be, find their re-embodiment in the final form which the fourth one will assume in the time of the end; so that in this last world-power God may judge the blood-guilt and wickedness and misrule of human government of all the ages, and give the sovereignty of the earth to Him whose right it is. In the destruction of the feet of the great Image by “the little stone,” not only the feet and legs of iron mixed with clay, but the brass also with the silver and gold, are *together* broken up and reduced to chaff. (Dan. 2:35). In this catastrophe not the last only, but, by representation, all four of the Gentile world-powers meet their judgment. Then the saints receive the kingdom. For, “Know ye not that

the saints shall judge the world?" (1 Cor. 6:2). "He that overcometh and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as I also have received of my Father." (Rev. 2:26, 27).

THE CONCLUSION.

We have seen then, that in the fair meaning of the prophecies of Daniel, the Kingdom of God, in that phase of it which is viewed by Daniel, has not yet come. There are other features of the Kingdom of God, which we shall not overlook in our coming studies. But the Word of God is not in conflict with itself. Though Christians are in the Kingdom of God's dear Son now (Col. 1:13) and the kingdom in them (Rom. 14:17) we wait for this promise. And the unhappy creation, groaning and travailling in pain together until now waits with us for the glorious day in earnest expectation.

III.

THE KINGLY RIGHTS OF JESUS CHRIST.

The Kingdom-teaching of the New Testament is rooted in the prophecies and promises of the Old Testament. The first verse of the New Testament sends us back to the Old for fundamental information. The opening words of the first gospel, the gospel of Matthew, reveals the fact that the new message is based upon the old, and grows out of the old. The gospel of Matthew, which especially deals with the King and the Kingdom, rests upon the historic and prophetic foundation of the Old Testament. Its first words are these: "The book of the generation"—that is, *the genealogy*—"of Jesus Christ the son of David, the son of Abraham." The significance of this statement lies in the fact that both David and Abraham were "covenant-heads;" and that through each of them, by virtue of His descent, the Lord Jesus Christ inherited certain exclusive rights and prerogatives, granted to these fathers by ancient oath-bound covenant. What these rights and prerogatives were we must determine from the Old Testament record. Let us take up first

THE PROMISES MADE TO ABRAHAM.

The limits of this article forbid the quoting in full and discussion in detail of the Divine promises given to Abraham. The reader will find it very helpful to read in this connection the following passages: Gen. 12:1-3, 7; Chapt. 13:14-17; Chapt. 15 entire; Chapt. 17:1-19; and 22:15-18. Certain important features in these promises must here be pointed out.

1. The Land-Promise. Note how very particularly and carefully God designates the boundaries of the land, even enumerating ten nations which were then occupying it; and deeding the same to Abraham and his seed by everlasting covenant, for an everlasting possession. (Gen. 13:14-17; 15:18-21; 17:8).

2. The Promise of a Universal Blessing: "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18).

3. The Promise of Supreme Power: "Thy seed shall possess the gate of his enemies." (Gen. 22:17). This feature, included in the oath of God, manifestly involves supreme sway, and power, all enemies being in absolute subjection.

It must now be remembered that the promise to Abraham really involved the supremacy and possession of *all the world*. He and his seed "should be heir of the world." (Rom. 4:13). It is also generally understood that (without denying the collective significance of the term "seed," as comprising many individuals) God had *one particular person* in view, who, coming in His due time, should fulfil every requirement; who would indeed "walk before" God and "be perfect;" who alone of all Abraham's posterity would perfectly "Keep the way of Jehovah to do righteousness and justice;" upon whom God could and would confer all He had promised to Abraham. (Gen. 18:19; 17:1). This particular Person in whom Abraham's characteristic faith came to its fullest issue and expression, who was indeed and pre-eminently THE Seed of Abraham is our Lord and Savior Jesus Christ. "Now to Abraham were the promises spoken, and to his seed. He saith not, And to *seeds*, as of many; but of one, and to thy seed, which is Christ." (Gal. 3:16).

If Abraham thought that Isaac, though a child of promise, was the promised seed, God's word corrected the impression; for He said, "In Isaac shall thy seed be called." (Gen. 21:12). To Isaac himself God repeated the substance of the promise made to his father: the land-promise, the oath, and the universal blessing; to be fulfilled to his posterity—a sure and unchangeable promise: for it was based upon the fact that Abraham *had obeyed* God's voice; which fact was in the past and could never be undone any more. (Gen. 26:2-5). The promise of universal supremacy and dominion comes into peculiar prominence when the blessing was given to Jacob. "Let peoples serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee." (Gen. 27:29). Upon Jacob was bestowed, through Isaac his father, and also from God direct, the full and entire promise of Abraham. (Gen. 28:3, 4, 13-15; 35:11, 12).

We will not in this present article follow the promise as it passed on to the nation which descended from Jacob—the nation of Israel. But we do note that Jacob himself also recognized that to *One* out of his posterity, to One who should arise out of Judah the fullness of the promise should in due time be given: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come: *and unto him shall the obedience of the peoples be.*" (Gen. 49:10).

So much for the blessing and promise of Abraham, which that great Son of Abraham was to inherit. We will next see what God bestowed upon David, and what, therefore, the great Son of David was to fall heir to.

THE PROMISE TO DAVID.

On the occasion when David uttered his desire to build God a house—a desire that pleased God greatly, although He did not allow David to carry it out—the following answer (in part) was sent to David through Nathan the prophet:

“I will make thee a great name, like unto the name of the great ones that are in the earth. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first, and as from the day that I commanded judges to be over my people Israel; and I will cause thee to rest from all thine enemies. Moreover Jehovah telleth thee that Jehovah will make thee a house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my loving-kindness shall not depart from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever.” (2 Sam. 7:9-16).

The simplest import of these words involves:

(1) A promise of a permanent national home for the people of Israel, and their freedom from oppression and affliction at the hands of their enemies.

(2) To David a perpetual house (dynasty).

Upon his decease God would set up his seed—his own, natural descendant—after him; and God would establish His kingdom, and the throne of his Kingdom for ever; God would be to this seed of David as a father, and would hold him as a son: if he transgressed, his Divine Father would chasten him, but would never cast him off as He did Saul. All this was for assurance that under no circumstances could this promise to David be rendered void. David’s house and David’s kingdom should be made *sure for ever*, and his throne was to be established forevermore.

This promise was confirmed to David by an oath of God.

“My covenant will I not break,

Nor alter the thing that is gone out of my lips.

Once have I sworn by my holiness:

I will not lie unto David:

His seed shall endure for ever,

And his throne as the sun before me.

It shall be established for ever as the moon,

And as the faithful witness in the sky.”*

—(Psalm 89:34-37).

*It surely is not necessary to point out the palpable mistake of the exegesis which makes these words to mean that David’s throne is in the sky!

Now on the face of it, the terms of this promise apply to Solomon and to any son of David in the royal line. But again God had in mind *One* who was to come of David's line and blood, who would not himself need to be chastened (though He took the chastisement of others upon Himself) who would in perfect degree measure up to the full standard of all that a son of David should be in God's sight; in the perfection of all the faith and grace that made David acceptable before God—a representative Son of David. David himself knew and understood this. In his swan-song he spoke of One who was to come—"One who ruleth over men righteously, that ruleth in the fear of God. He shall be as the light of the morning when the sun riseth, a morning without clouds, when the tender grass springeth out of the earth, through clear shining after rain." That such a One could not *naturally* spring forth from his house, David was also aware. Like Abraham, however, he looked not at the natural impossibility but at the sure promise of God. "Verily my house is not so with God," he said: "yet he hath made with me an everlasting covenant, ordered in all things and sure: for it is all my desire, although he maketh it not to grow." (2 Sam. 23:3-5).

Moreover it was fully understood that this great Son of David would rule, not only in his specific realm, over the nation of Israel, but over all the world.

"The enemy shall not exact from him,
 Nor the son of wickedness afflict him.
 And I will beat down his adversaries before him,
 And smite them that hate him. [with him ;
 But my faithfulness and my lovingkindness shall be
 And in my name shall his horn be exalted.
 I will set his hand also on the sea,
 And his right hand on the rivers.
 He shall cry unto me, Thou art my Father,
 My God, and the rock of my salvation.
 I also will make him my first-born,
 The highest of the kings of the earth.
 My lovingkindness will I keep for him for evermore ;
 And my covenant shall stand fast with him.
 His seed also will I make to endure for ever,
 And his throne as the days of heaven."—(Ps. 89:22-29).

The glorious world-wide reign of this wonderful Son of David is glowingly foretold in the seventy-second Psalm. The weary world shall revive under his blessed hand as when gentle showers water the earth. "In his days shall the righteous flourish and abundance of peace, till the moon be no more. He shall have dominion also from sea to sea, and from the River unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust . . . His name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him happy." (Ps. 72:6-17). Such should be the God-given greatness

and power of this great Son of David—who though a man (being the seed of David) was predicted to live and reign throughout the eternal years.

THE GREAT SON OF DAVID.

With us it is no question who this great Son of David is. His Name is written across all the message of the New Testament—Jesus, our Lord. He is the Heir of all the glorious promises God made and swore to His father David. To His virgin mother it was announced that He should be great, and should be called *the Son of the Most High*: “*And the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*” (Luke 1:32, 33). Old Zacharias the father of John the Baptist, broke forth in ecstatic praise and cried

“Blessed be the Lord, the God of Israel;

For he hath visited and wrought redemption for his people,

And hath raised up a horn of salvation for us

In the house of his servant David

(As he spake by the mouth of his holy prophets that have been
from of old),

Salvation from our enemies, and from the hand of all that hate
us;

To show mercy towards our fathers,

And to remember his holy covenant;

The oath which he sware unto Abraham our father,

To grant unto us that we being delivered out of the hand of our
enemies

Should serve him without fear,

In holiness and righteousness before him all our days.

Here this article might end. But we deem it important to note how the first disciples and apostles of our Lord recognized in Him just that promised King of David's line. Their expectations and conceptions of the King and the Kingdom had their origin in these Old Testament prophecies. There was just this significance in Andrew's report to Simon his brother: “We have found the Messiah, (which is, being interpreted, the Christ)”—or interpreted once more, the Anointed One. (John 1:41). For by this they, and, indeed all the Jews, understood simply the great promised Son of David. (Matt. 22:41, 42). And so again when Nathanael exclaimed, “Rabbi, thou art the Son of God; thou art King of Israel.” (John 1:49). And when Peter confessed Him as “the Christ, the Son of the living God,” (Matt. 16:16) he meant nothing else than this. In one Old Testament passage only these two terms, Christ (anointed) and Son of God are brought into conjunction—to wit, in the second Psalm, where the kings and rulers of the earth are seen risen in vain rebellion “against Jehovah and against *his anointed;*” whereupon Jehovah says in derision, “Yet I have set my king upon my holy hill of Zion.” Then this Anointed One Himself is heard to speak: “I will tell of the decree: Jehovah said unto me *Thou art my Son,*

this day have I begotten thee. Ask of me and I will give thee *the nations* for thine inheritance and *the uttermost parts of the earth for thy possession*: thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel"—a passage that reminds us forcibly of the crash and demolition of the great Image of Nebuchadnezzar's dream when the little stone smote upon its feet; and which also is inseparably connected with the promise of the Lord Jesus to His faithful church, to be realized at His Second Coming. "He that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father." (Rev. 2:26, 27). Such ideas as those set forth in the Old Testament prophecies above quoted, were in the minds of the apostles when they confessed Jesus as Christ and Son of God.

They saw in Him that promised Coming One of David's line who would free His nation from the Gentile's yoke and reign over the house of Jacob, and through it over all the nations of the earth. For so it was promised. There were also some things they had not understood. As yet they had not realized that it behooved the Christ to suffer and through suffering to enter into His glory. They had probably failed (though not like the Jews in general) to understand the searching spiritual demand of the Kingdom. Nor was their conception of the Christ what in the greater light of New Testament revelation it afterward came to be. But so far as it went and was based upon the Old Testament promise, their belief was not false. It was rudimentary, but not mistaken. It was not complete but it was fundamentally right and true. The fulfilment never negatives the prophecy, however it may transcend it and the realization cannot belie the promise. All the Old Testament says of Him is simple truth, and not to be cast aside as outworn, nor to be spiritualized into nonentity.

If then Jesus Christ is *the Son of David, the Son of Abraham* (Matt. 1:1) He inherits all that God by promise, covenant, and oath granted to these His covenant-fathers. The universal blessing; the Land-promise; the promise of supremacy in the earth; the promise of sovereignty over the house of Jacob and rule over all the nations to the ends of the earth, an everlasting throne and kingdom—these are His by ancient covenant-right, and by the oath of a God who cannot lie. Such is the kingdom of promise of the Old Testament, and inseparably bound up with the coming and presence of the promised King.

IV.

ISRAEL AND THE KINGDOM.

In the kingdom-doctrine of the Bible the nation of Israel holds an important and essential place. Once more then, before taking up the New Testament teaching on this great theme, we must turn back to the Old, to see what were the kingdom prom-

ises made of God to His ancient covenant-people. We do this in the recognition of the fact that the teaching of the Old Testament is not antagonistic to that of the New, nor that of the new subversive to that of the Old. The same God spoke both. They are therefore harmonious with each other. The truth of each is confirmed in the other.

In considering the people of Israel we take our stand upon the high vantage ground of the apostolic teaching of the New Testament.

PAUL'S TEACHING REGARDING ISRAEL.

"I say the truth in Christ, I lie not, my conscience also bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh who are Israelites: whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen." (Rom. 9:1-5).

The high calling, position, and greatness of the nation of Israel is here pointedly set forth; as well as the heart-breaking misery of their present condition. As a nation they are what Paul in his love would gladly have been for them—"anathema from Christ." As he shows again in Rom. 10:1—they are unsaved. A mere *remnant* "according to the election of grace" has found acceptance with God, and "*the rest* were hardened." (Rom. 11:5-7). Israel, the nation, stands today seemingly abandoned of God; and the teachers are not few who think to be able to prove that the nation of Israel is forever cast off. But let Paul speak further: "I say then, Did they stumble that they might fall? God forbid; but by their fall salvation is come to the Gentiles to provoke them to jealousy." (Rom. 11:11).

The two words translated "fall" here are not the same: the former signifies an absolute downfall, as unto destruction; the latter, a lapse, a trespass; so that Moffat renders it: "Have they stumbled to their ruin? Never! The truth is that by their lapse salvation has passed to the Gentiles, so as to make them jealous."

"Now," the apostle continues, "if their fall [their *lapse*] is the riches of the world, and their loss the riches of the Gentiles, how much more their fullness? . . . For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. 11:12, 15).

Manifestly it is the nation of Israel which descended from Jacob through his twelve sons, of whom the apostle is speaking. He carefully denies that they have fallen into final ruin. He declares that through their "trespass" (R. V. mg.) salvation has come to the Gentiles—and even that privilege is granted to the Gentiles in order that disobedient Israel might be stirred to jealousy. In the future national salvation of Israel he foresees a

glorious day for all the whole wide world resulting. It will be as a veritable resurrection out of the death of the ages to all the earth. Is there such a day ahead? Let us hear.

“For I would not, brethren, have you ignorant of this mystery lest ye be wise in your own conceits, that a hardening in part hath befallen Israel until the fullness of the Gentiles be come in; and so all Israel shall be saved.” (Rom. 11:25, 26).

Again it is evident that he speaks of *the nation of Israel* who is now hardened and set aside. He has a mystery—that is, a secret—to tell us: to wit that Israel’s hardening is limited as to extent and as to time: as to extent, for it is “*in part*,” as to time, for it is “*until*” something is accomplished—namely, until the full count of the elect Gentiles shall have come in. Then Israel’s tide shall turn. Then their great Deliverer shall turn away their ungodliness, and they shall no longer abide in unbelief. So “*all Israel*” (not, as now, a remnant merely, but the distinction between “*the remnant*” and “*the rest*” will then disappear)—the whole nation shall be saved.

This glorious hope is yet laid up for that nation. They are now indeed “*enemies*” as touching the gospel; but for their fathers’ sake with whom God entered into inviolable covenant, they are yet in God’s purpose elect and beloved. “For the gifts and the calling of God are not repented of.” (Rom. 11:29).

GOD’S STEDFAST PURPOSE FOR ISRAEL.

It is this latter statement especially that will help us to understand Israel’s place in God’s kingdom-plan. To say that all God’s original purpose and promise in the calling of the nation of Israel is certain of its ultimate fulfilment is not an inference, but the plain meaning of the word given us through Paul concerning Israel: “The gifts and the calling of God are not repented of.” He will not back down on it: the position and privilege He has designed for that nation He will not abandon, however long the delay, however great and many the failures until the realization. As then we search the Old Testament to see what is the high gift and calling of Israel, we will remember that God will not wax faint nor weary until He execute and accomplish that which He proposed to do.

We have already seen (in the article preceding this) how the promise to Jacob involved the sovereignty over all the earth. Jacob’s family subsequently went down to Egypt, and there became a nation, and came out from thence under the hand of Moses. At Mount Sinai God laid the following proposition before the new nation:

“Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought unto unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation.” (Exod. 19:4-6).

All too thoughtlessly they agreed to fulfil every condition. As promptly they failed and broke their covenant and made a golden calf at the foot of the same Mount from whence they had but just heard the voice of God. But at the plea of Moses, God renewed the covenant with them. (Ex. 32:24). God, however, fully foreknew their future course, their failure and rebellion; and foretold them plainly what chastisements should befall them, and how they should be carried away captive out of the good land which He gave them, and be scattered among all the nations. But however hopeless their downfall, never would He forget them, to abhor them utterly. "And YET, *for all that*, when they are in the land of their enemies I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God; but I will for their sakes remember the covenant of their ancestors whom I brought forth out of the land of Egypt in the sight of the nations that I might be their God: I am Jehovah." (Lev. 26:44, 45; see whole chapter).

The calling and destined glory of that people is outlined in the prophecies of Balaam, to which we can only refer. (Numb. 23 and 24). A prediction in Deut. 4 (verses 25-31) tells before their utter failure, captivity, scattering, their repentance also, "in the latter days," and God's sure response to them: "for Jehovah thy God is a merciful God; he will not fail thee, nor *destroy* thee, nor *forget the covenant of thy fathers*, which he *sware* unto them." Because He loved their fathers He chose their seed. They are still "beloved for the fathers' sake." As His love for the fathers can never be altered, so His attitude toward this nation cannot change. "For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed." (Mal. 3:6). Nor will they ever be. "For I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished." (Jer. 30:11).

The Jew is with us to this day, a wonder in the midst of the earth; and he will survive, for the mouth of Jehovah hath spoken it. Fearful have been their sins, and fearful have been, and will yet be, their sufferings; for "I have chosen thee in the furnace of affliction." But like their Bush in the desert they burn and are never consumed. And out of the midst of the flaming bush the voice of God has gone forth.

ISRAEL'S EARTHLY SUPREMACY.

If now we enquire for what purposes God has from the first called this people, and for what end He has so marvellously kept them hitherto, the answer of scripture is clear and satisfactory.

If they obeyed (and some day they will obey) "Jehovah thy God will set thee on high above all the nations of the earth." "All the peoples of the earth shall see that thou art called by the name of Jehovah; and they shall be afraid of thee. . . . And

Jehovah will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath." (Deut. 28:1, 10, 13). The place designed for them was that of *supremacy in the earth*. In the same connection God shows what would befall them if they disobeyed. Even in that case, however, when they should return to Jehovah with all their heart and soul, He would gather them again "from all the peoples whither Jehovah thy God hath scattered thee. . . . and. . . bring thee unto the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee *above thy fathers*. And Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live." (Deut. 30:1-6).

It is evident that their foreseen failure and disobedience does not affect the ultimate purpose of God. He waits—leaving them always a *remnant* that will insure the continuance of the nation (lest they be destroyed like Sodom and Gomorrah, Isa. 1:9)—until the time that they turn again to Him from whom they had deeply revolted. Then the ancient promises of their exaltation to world-supremacy shall be fulfilled.

THE COVENANT WITH DAVID.

The kingdom-promise to Israel takes more definite shape in God's oath and covenant with David, 2 Sam. 7. That this oath-bound covenant concerns itself especially with Israel appears in its very terms. Bound up with the promise to David, are these words: "And I will appoint a place for my people Israel, and will plant them that they may dwell in their own place, and be *moved no more*, neither shall the children of wickedness afflict them any more as at the first." In response to which David said, "What one nation in the earth is like thy people, even like Israel. . . . and thou didst establish to thyself thy people Israel to be a people unto thee for ever; and thou Jehovah becamest their God." (2 Sam. 7:10, 23, 24). Involved in the perpetuity of David's throne is the perpetuity of David's people, this nation of Israel whom God redeemed out of Egypt, of whom God here speaks. Nor is this fact altered in the New Testament. For when the birth of the great Son of David was announced it was said to Mary: "The Lord God shall give unto him the throne of his father David: and he shall reign *over the house of Jacob* for ever." (Luke 1:32, 33). Now "the house of Jacob" is always and simply that nation of Israel of which we are now speaking. Such a term is never applied to the church. The throne of David was "the throne of the kingdom of Jehovah *over Israel*." (1 Chron. 28:5).

That this kingdom of God over Israel would extend its authority over all the nations of the earth is declared in many and plain prophecies, some of which are quoted in our preceding article. The great King of David's line holds sway over the nations from the River to the ends of the earth. (Ps. 72). The people

refined and purified in the furnace rejoice in this world-wide rule of God, (Ps. 66) and all the peoples of the earth are the beneficiaries of Israel's blessing and exaltation. (Ps. 67; Comp. Rom. 11:12, 15). This reign of Jehovah in the Messianic kingdom is celebrated in many Psalms, and in the prophets this happy anticipation constantly finds its expression. Jerusalem once in ruins, now glorified (Isa. 4:3-5) is seen as the city of the great King. From the ends of earth come the nations to pay homage to her and to entreat the favor of her Sovereign. Yea, ten men out of all the languages of the nations shall take hold of the skirts of him that is a Jew, saying, We will go with you, for we have heard that God is with you. (Zech. 8:20-23). The "shoot out of the stock of Jesse" the root and offspring of David, begins his reign of righteousness: all enmity is banished, and the earth is filled with the knowledge of Jehovah as waters cover the sea. And *in that day* Jehovah gathers the remnant of his people from the four corners of the earth. (Isa. 11). For only He who scattered Israel can and also will, gather him again. (Jer. 31:10). "For Jehovah will have compassion on Jacob and will yet choose Israel and set them *in their own land.*" (Isa. 14:1). "I will turn again the captivity of my people Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and *they shall possess it.*" (Jer. 30:3). Since they were first carried captive, until now, they have never again *possessed* their land. The remnant that returned from Babylon were only "servants in it." (Neh. 9:36, 37). But they shall possess it again in that day.

Nor does even the crowning sin of the nation, the murder of the Messiah, negate this prospect and promise. For even this was foreseen and accounted for. The same book (Isa.) that foretells the suffering of the Christ and His rejection by his faithless people, also proclaims most wonderfully their ultimate restoration, glory, and rule over the nations.

The prophecies are too many even to cite. They cover every phase of the realization of the great promise made to Israel, involving their supremacy and sovereign place in all *the earth*. These things explain the nature of the national hope of Israel; which though in temporary abeyance, is not made void. The kingdom is at this time taken away from them and given to another nation bringing forth the fruits thereof (Matt. 21:43)—a nation composed of elect Jews and Gentiles, whose fleshly nationality and distinction is wiped out in Christ, (Acts 15:14; Rom. 9:23, 24; Col. 3:10; 1 Pet. 2:9) which now fulfils a higher, spiritual mission in the world. This nation is the Bride, the Wife of the great Son of David, destined to share His throne and world-wide rule in the day of His glorious reign. (Ps. 45; Rev. 2:26, 27; 3:21). Such is the peculiar status of things now on the earth, but as Paul shows in Rom. 11, this is not for ever. For in God's time Israel will come into her own according to all the words that He spake by His holy prophets from the days of old.

SOME IMMEDIATE MISSIONARY NEEDS.

Janes support fund: Our Brother and Sister Janes, though paying transportation expense out of personal funds, have not received living expenses while on the mission field. They are doing a great work, different from any other mission worker, and they have for years labored in mission work at their own charges. When they return and make their report, those who have fellowshipped their work will be proud of it.

Karuizawa fund: Due to the crowded condition in the mountain home in Japan, resulting from an increased missionary force, the brethren in Japan have purchased, at a great bargain, another summer house in Karuizawa. Cost, \$1,500, terms, \$50 per month. This must be supplied monthly in addition to other gifts that are now going to Japan. Who will help, much or little, to pay out this new obligation?

Herman Fox support fund: There is a need for some special help in this fund. Will the churches that have helped regularly or intermittently in this great work take notice?

Mission Homes fund: Gifts to build American houses for workers in Japan are needed until that fund, now half supplied, is complete.

Money for any of these funds, or for any other faithful worker may be sent direct, or through the Word and Work office without the cost of so much as a stamp for forwarding.

PORTLAND AVE. BIBLE CLASSES.

The Louisville Bible Training Course, including some instruction in Greek and in Singing, will begin on Tuesday, Nov. 8. The winter's work is divided into three independent courses of six weeks each, the first of which will close December 19. Room and tuition are free, the only cost being for board. This is reduced to a minimum by the club plan. Already, a number of students who take advantage of the free University and Seminaries of Louisville, in connection with the Bible Training work, are on the ground, and others are coming for Nov. 8. For full particulars address R. H. Boll, 2605 Montgomery St., Louisville, Ky.

One hundred "Familiar Songs of The Gospel," new, may be had from this office for \$12.00.

A book of 396 pages, "Reminiscences and Sermons," full of interesting historical matter on The Restoration Movement, free for two new subscriptions at \$1 each, when requested.

We can still furnish The Word and Work Lesson Quarterly for October-November-December, 5c each. Little picture cards cost 4c per set, per quarter. Our primary paper, "Little Learners," 3c each per quarter.

The Scripture Text used in these lessons is the American Standard Revised Version, Copyright, Nelson & Sons.

FIRST LORD'S DAY LESSON OF OCTOBER.

Lesson 1.

October 2, 1921.

PAUL IN CORINTH.

Golden Text: "For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:2.

Lesson Text: Acts 18:1-11.

1. After these things he departed from Athens, and came to Corinth. 2 And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; 3 and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tent-makers. 4 And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks. 5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. 6 And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. 7 And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. 8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 9 And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: 10 for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. 11 And he dwelt there a year and six months, teaching the word of God among them.

dictionary)? Was their very **blood** involved in this matter? How and why was Paul clean of their blood? (Acts 20:26, 27). To whom (especially) was Paul going to give the gospel now? (Rom. 11:11).

Verse 1. Recall how Paul went to Athens, and what was his experience there. What sort of place was the next city, Corinth? (Notes). In what frame of mind did he come there? 1 Cor. 2:3. Did he realize the greatness of the difficulty he had to confront? Do you think he needed the encouragement the Lord gave him (in vs. 9, 10)? With what alone did Paul undertake to meet the situation? (See Golden Text). Was that equal to the task? 1 Cor. 1:18, etc.

Verses 2, 3. Whom did Paul find? How came they there? Why Jews so generally hated and persecuted then and now? (Deut. 28:62, 64, 65). What trade had Paul learned? Was he a tentmaker who preached on occasion, or a preacher who made tents in an emergency? Why did Paul do this? (1 Cor. 9:18. Acts 20:33-35) What is the regular order God has ordained in this matter? (1 Cor. 9:14).

Verse 4. How did Paul pursue his real work? Why did he do this on the Sabbath? (Note.) What kind of "reasoning" was this Paul did? (Acts 17:2, 3).

Verse 5. How was he "constrained by the word?" (Cp. Jer. 20:9; Acts 4:20). What did the coming of Silas and Timothy have to do with it? (Cp. 2 Cor. 7:6—Paul had been very anxious to have Silas and Timothy to rejoin him. Acts 17:15. Their presence strengthened him.) What did he testify to the Jews? (Cp. Acts 17:3).

Verse 6. What effect did his bold and strong testimony have? Will the decided preaching of the gospel always effect opposition on part of some? What did they do besides opposing?

(Look up definition of "blaspheme" in

Verses 7, 8. To whose house did Paul remove? ("Titus Justus" is a Gentile name). What indicates that he was a Jewish proselyte? What prominent man accepted the gospel? Were there others? What three things did they do? Which first? Why? (Rom. 10:17). Were all that believed baptized? Why? (Mark 16:16). Did Paul himself baptize them all? (1 Cor. 1:14-17).

Verses 9, 10. Who appeared to Paul? Do you think he needed that vision? Is the Lord with all those who truly proclaim His word? (Matt. 28:20). What did the Lord say He had in that city? In what sense were they His people? (See John 10:16, 26-28; 11:52).

Verse 11. How long then did Paul remain? Any longer? (Acts 18:18).

NOTES ON LESSON 1.

THE CENTRAL LESSON.

In all these studies it is essential to find the central lesson around which all the details can be grouped. There should be a purpose and a point to each lesson, unifying the facts and truths which are taught, and enabling us to carry the whole lesson with us in our minds and hearts. This dominant point should be carefully sought out; and upon it, as on a pivot, all the lesson be made to turn.

What is the central truth and point of this lesson?

It can be taken either from the standpoint of Paul, as the servant of Christ facing a great task, which he sets about to accomplish in human weakness, but trusting in His Lord, and equipped with the mighty word of the gospel; showing that, all hopeless appearances notwithstanding, there is no ground for discouragement, for the Lord is with His servant, and the Lord has much people in the great wicked city, which must be wooed and won and called out through the gospel. How Paul faithfully performed the great task is brought out in the lesson.

Or the whole can be made to turn upon the power of the gospel. Corinth was a great commercial city—wealthy, proud, cultured and intellectual, and unspeakably wicked—so that even in abandoned heathendom she was notorious and proverbial for her vices. It seemed impossible to make inroads upon such a fortress of Satan. But (see Golden Text) Paul relied upon one weapon alone. Read in connection 1 Cor. 1:18-25. What all the wisdom and power of the world had not been able to accomplish, was done through the seemingly weak and foolish message of Paul; and this gospel proved itself to be the power of God unto salvation to those who believed.

WHY ON THE SABBATH-DAY?

It ought not to be necessary to point out why it was that always on the Sabbath Paul entered into the synagogues and taught. The reason is obvious to all except those whose minds have been troubled by the Sabbatarian Judaizers of our day. Paul made it a point in every place to give the gospel "to the Jew first;" and the Jews could always be found assembled at their synagogue on Sabbath days. Paul of course went at the time and to the place where he could find them. There is not one instance of a distinctive Christian assembly convened on a Sabbath-day.

SECOND LORD'S DAY LESSON OF OCTOBER.

Lesson 2.

October 9, 1921.

PAUL AT EPHESUS.

Golden Text: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10.

Lesson Text: Acts 19:8-20.

8. And he entered into the synagogue, and spake boldly for the space of three months, reasoning
Verse 8. Where is Paul? Which missionary-journey of Paul's is this? (The third). Had he ever been at

and persuading as to the things concerning the kingdom of God. 9 But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. 10 And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks. 11 And God wrought special miracles by the hands of Paul: 12 inasmuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. 13 But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. 14 And there were seven sons of one Sceva, a Jew, a chief priest, who did this. 15 And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. 18 Many also of them that had believed came, confessing, and declaring their deeds. 19 And not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of the Lord and prevailed.

Ephesus before? (Acts 18; 19-21. On the re-baptism of the twelve disciples, Acts 19:1-7, see Notes). Where did Paul go? Why? (Acts 13:46). How did Paul speak here? Was that important? (Acts 4:29, 31). What was his theme? (Comp. Acts 8:12). Look up "Ephesus" in Bible Dictionary.

Verse 9. What result followed again? (2 Cor. 2:15, 16). What "Way"? (John 14:6; Col. 2:6). How did a division take place? Was Paul blame-worthy for causing this separation? (Matt. 10:34-37). What sort of divisions are condemned? (Acts 20:30; Rom. 16:17, 18).

Verse 10. How often, and for how long a time did Paul "reason" in the school of Tyrannus? With what result?

Verses 11, 12. What was the purpose of these signs? (Heb. 2:4). Did this kind of miraculous demonstration follow Paul everywhere?

Verses 13-16. What are "exorcists"? (Casters out of demons). What did these men attempt to do? Did the Lord Jesus lend His power to these professional magicians? (See Notes).

Verses 17-20. Five moral effects followed from this event: name them. Does God hate and condemn the practice of magical arts, such as necromancy, clairvoyance, sorcery, fortunetelling, and the like? (Gal. 5:20; Deut. 18:12-14). What proved the repentance of those who had been sinning in this regard? Is that always a mark of genuine repentance? Does it always give a great impulse to the cause of the Lord when His people put away all evil from their midst?

NOTES ON LESSON 2.

THE CENTRAL LESSON.

Either of two lessons can be made chief and pivotal. One of these would be **The Triumph of the Gospel in Ephesus and Asia**. Remember how once Paul was forbidden to preach the gospel in the province of Asia. (Acts 16:6). Then the flying visit to Ephesus when returning from the second missionary journey. (Acts 19:19, etc.) Now at last the good time had come. Note, first, the gospel preached to the Jews—three months; then to all—two years. The Lord confirms the gospel with extraordinary signs. (Cp. 2 Cor. 12:12). The opposition of the Jews results in a wider scope for the gospel. The attempted fraud of the Jewish exorcists furthers the triumph of the gospel. All Asia is evangelized through the work done at Ephesus. A riot was started by Demetrius (Acts 19:23-41) but no injury to God's work came of it.

Another theme would be **The Church at Ephesus**. 1. Its beginning through the gospel. 2. Its new impetus and growth through the repentance of its members. To which can be added Paul's farewell speech to this church in Acts 20:17-35, showing Paul's faithful work there, and the need and danger of that church. In connection with either of these themes great practical lessons can be taught.

THE REBAPTISM OF TWELVE DISCIPLES. (Acts 19:1-7).

Paul's question to the disciples, "Did ye receive the Holy Spirit when ye believed," had reference to the special (miraculous) endowments of the Spirit (as in Acts 8:14-19). The ordinary gift of the Spirit (the Spirit's indwelling) comes of itself to everyone who obeys the gospel (Acts 2:38; Gal. 4:6) and no question needed to have been asked on that point. Paul assumed that they had the Spirit in that sense, for he took them to be regular Christians of course. Seeing that he, as an apostle, had power to impart the miraculous gift of the Spirit (Acts 8:18; Rom. 1:11) he asked them if they had ever received it.

It developed that they had not even heard that the Holy Spirit had ever been given. Paul then perceived that they could not be Christians; and inquired into their baptism. It was found that they had been baptized into John's baptism, and that, too, long after John's baptism had gone out of effect. For John baptized men with a view to a Savior who was yet to come. Then Paul told them of the Savior who had come, and they were forthwith baptized into His name, that is, upon His authority. Baptism in the name of the Lord Jesus is always water-baptism. (See Acts 2:38; 8:16; 10:47, 48). Then Paul also imparted the miraculous gifts of the Spirit to them.

THE SEVEN SONS OF SCEVA, EXORCISTS.

The name of the Lord Jesus was mighty for the casting out of demons when upon the lips of a true man and servant of God. But when an evil man tried to use it for personal advantage it rebounded on him. The gospel is mighty in the hands of true Christians; but when a selfish, worldly, pleasure-loving professor tries to save a sinner it is like the case of the sons of Sceva: "Jesus I know, and Paul I know but who are you?"

THIRD LORD'S DAY LESSON OF OCTOBER.

Lesson 3.

October 16, 1921.

PAUL WRITES TO THE CHRISTIANS AT CORINTH.

Golden Text: "But now abideth faith, hope, love, these three, and the greatest of these is love." 1 Cor. 13:13.

Lesson Text: 1 Cor. 1:10, 11; 13:1-13.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. 11 For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you.

1. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have the gift of prophecy, and

Introductory Questions: Where was Paul in the preceding lesson? From what place did he write this letter to the Corinthians? (1 Cor. 16:8, 9). In what frame of mind was he when he wrote it? (2 Cor. 2:4). How had he learned of the conditions at Corinth? (1 Cor. 1:11). What were the conditions? (See Notes).

1 Cor. 1:10, 11. **Concerning Divisions.** What was Paul's solemn admonition? Why was it needed? Of what sort were these "contentions"? (See v. 12). What was the cause? (1 Cor. 3:1-3). Read (in Revised Version) the "works of the flesh," Gal. 5—of which of those were they guilty?

know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. 4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 beareth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 9 For we know in part, and we prophesy in part; 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. 13 But now abideth faith, hope, love, these three; and the greatest of these is love.

knowledge in 1 Cor. 8:1-3? Does all

1 Cor. 13. Concerning Love.

Verses 1-3. Love indispensable.

Verse 1. On the "tongues" see preceding chapter. If a man had all the gifts of tongues, earthly and heavenly, what would it be worth without love?

Verse 2. Prophecy, Knowledge, Miracle-working Faith—were these gifts of the Spirit desirable? But if he who had them lacked love—how much would he be worth before God?

Verse 3. Can people give to the poor from motives other than love? May a man sacrifice himself for a different reason than that of love? If so, how much will it profit him in either case? Is anything in Christian life and work worth anything apart from love?

Verses 4-7. Love's Ways. Two things which love does; eight things it will not do; again, four things it will do. Take these up, one by one. Would the condition described in verse 11 above be possible, where love is?

Verses 8-13. The Permanence and Supremacy of Love. When all the temporary and imperfect things are done away, what remains and abides, constant and supreme? Of the three greatest things in Christianity, which is the greatest. Although we have the full revelation of the New Testament, can we claim anything more than a fragmentary knowledge? Do we see otherwise than "in a glass—darkly"? (Cp. 2 Cor. 3:18). What does the apostle say of the pride of that fully apply to us today?

NOTES ON LESSON 3.

THE CENTRAL LESSON.

While at Ephesus Paul hears that things at Corinth were in a bad way. Hence the epistle he wrote to the Corinthians. The teacher may take up the lesson comprehensively, showing conditions in Corinth and how Paul met them—thus taking the whole run of the epistle, with the causes leading to the writing of it; and the effect of it shown in 2 Cor. 7. Or else we may confine ourselves to the printed lesson, which touches on the spirit of division existing in Corinth; and the chapter on love—showing how surely love will overcome the spirit of faction. There is great and continual need of the teaching of 1 Cor. 13, and it will be profitable indeed to find the center of this Lord's Day lesson in it.

THE CONDITIONS AT CORINTH.

How quickly the Adversary assailed this church, and how much evil crept in during a short time, the epistle itself shows. Factions, (1:11, etc.); jealousy and strife (3:3, 4); a case of flagrant immorality, tolerated by the church (5:1, etc.); brethren going to law with brethren before unbelievers (6:1, etc.) and, instead of taking wrong, doing wrong and defrauding even their brethren (6:7, 8); eating meats sacrificed to idols, and the subverting of

their brethren, and to their own condemnation (8:10, 11; 10:21). From chapter 11 it is seen that in the eating of the Lord's Supper they conducted themselves without order and decency selfishly and disrespectfully toward God. Chapters 12-14 carry the implication that they strove and envied one another as to their spiritual gifts—especially that gift which was really of least value, though it lent itself to great display: the gift of tongues. Moreover some among them had begun to deny one of the fundamental truths of the gospel: the resurrection.

HOW PAUL MET THE CONDITIONS.

No wonder Paul's heart was very heavy. (2 Cor. 2:4). Yet a number of wonderful things in his attitude are to be marked and imitated:

1. He did not go to pieces over it. His epistle shows the most remarkable calmness and reserve. Moreover he was neither hopeless nor daunted. He knew that there was Power adequate to meet all the awful need and failure of these brethren.

2. He did not even so much as hint that, because they had failed and fallen so terribly they were no longer Christians, children of God, indwelt by the Holy Spirit, and constituting a true church of God. **On the contrary** he went out of his way to affirm that especially, and to assure them of it, and to make that the basis of all his exhortation and admonition. This surely ought to be a hint and a pattern to us in our dealings with fallen Christians.

How the apostle taught, rebuked, and encouraged them, regarding each of these items, we can see for ourselves; as also the success of his words, in 2 Cor. 7.

FOURTH LORD'S DAY LESSON OF OCTOBER.

Lesson 4.

October 23, 1921.

PAUL'S LAST JOURNEY TO JERUSALEM.

Golden Text: "Let us not be weary in well doing: for in due season we shall reap, if we faint not."—Gal. 6:9.

Lesson Text: Acts 21:1-17.

1. And when it came to pass that we were parted from them and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara: 2 and having found a ship crossing over unto Phoenicia, we went aboard, and set sail. 3 And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre; for there the ship was to unlade her burden. 4 And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. 5 And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell; 6 and we went on board the ship, but they returned home again. 7 And when

On connection with preceding lesson, see Notes.

Verses 1-3. Parted from whom? (See Ch. 20). Trace the journey on the map—Cos, Rhodes, Cyprus—lands; Phoenicia, Syria—coast lands; Tyre, City. Follow vs. 7, (8, 15) the journey on to Jerusalem.

Verse 4. What did the disciples at Tyre say to Paul? Did they speak of their own wisdom or by the Spirit? What is meant by that? (1 Cor. 12:8-10). Did Paul receive such warnings at other places? (Acts 20:22, 23; 21:10, 11).

Verses 5, 6. Did the brethren hold Paul in great love and affection? (Acts 20:36-38). Was that right? Was Paul fully worthy of all their love? In what attitude did they pray together? Was kneeling a suitable and accepted posture? What does it signify (Gen. 41:43; Phil. 2:10; Eph. 3:14).

Verses 7-9. Where was this Philip before spoken of? (Acts 8). Why is he called an "evangelist"? (Evangel-

we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. 8 And on the morrow we departed, and came unto Caesarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. 9 Now this man had four virgin daughters, who prophesied. 10 And as we tarried there some days, there came down from Judaea a certain prophet, named Agabus. 11 And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. 13 Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done. 15 And after these days we took up our baggage and went up to Jerusalem. 16 And there went with us also certain of the disciples from Caesarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge. 17 And when we were come to Jerusalem, the brethren received us gladly.

ist, a spreader of the good tidings of the gospel). He was "one of the seven"—what seven? (Acts 6). What are we told of his four daughters? Does that clash with 1 Cor. 14:34, 35? Did the gift of prophecy necessarily involve public utterance or could it be used unto private speech? Could a woman teach in private? (Acts 18:26; Phil. 4:3) What is the only case of an official female teacher in a New Testament church? Verses 10, 11. What did Agabus predict by the Spirit? Where had we heard before of Agabus' prophesying? (11:28). In both cases was his prophecy fulfilled? Why? Are we to understand that Paul disobeyed the voice of the Spirit in going up to Jerusalem? (No—he simply resolved to bear all consequences and do his full duty toward the name of the Lord Jesus Christ. (See vs. 13, 14, and Chapt. 20:22, 23). Verse 17. How was Paul received at Jerusalem by the brethren?

NOTES ON LESSON 4.

THE HEART OF THE LESSON.

The Golden Text (though not very appropriate) may give us some clue as to a central thought. Paul is bent upon fully fulfilling his work and ministry, at whatever cost to himself. He went to Jerusalem upon a mission of mercy, with a contribution to needy Jewish Christians from their Gentile brethren. Paul was much concerned that this should be carried through, for (1) it was fruit, proof and test of the sincerity of their faith and love; (2) it was altogether just and right that Gentile Christians should do that sort of thing; (3) nothing would go further than such a work of love to cement the fellowship of the Gentile and Jewish contingents in the church, and thus would promote the unity of the Body. Read Rom. 15:25-32; 1 Cor. 16:1; 2 Cor. 9; Acts 24:7. He takes farewell from the elders at Ephesus, and from the brethren along the way whom he visits, knowing full well what he would have to face in Jerusalem. But he counted not his life dear unto himself, if only he might do his whole work. (Acts 20:24).

If time permits, it will add much to the lesson to take Acts 20:17-38 in introduction.

CONNECTION WITH PRECEDING LESSON.

Last lesson left Paul at Ephesus. After the riot of Demetrius Paul resolved to go on to Macedonia (Acts 20:1f). The little party who went with him was re-united at Troas, where the disciples gathered together on the first day of the week to break bread. Thence thy passd to Assos, Mitylene, Chios, Samos, Miletus, which find on map. At Miletus Paul made his farewell speech to the elders at Ephesus.

FIFTH LORD'S DAY LESSON OF OCTOBER

Lesson 5.

October 30, 1921.

STRONG DRINK IN A NATION'S LIFE.

Golden Text: "Woe unto him that giveth his neighbor strong drink." Habak. 2:15.

Lesson Text: Isaiah 28:1-13.

Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine! Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will he cast down to the earth with the hand. The crown of pride of the drunkards of Ephraim shall be trodden under foot: and the fading flower, of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people; and a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate. And even these reel with wine, and stagger with strong drink; the priest and the prophet reel with strong drink, they are swallowed up of wine, they stagger with strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean. Whom will he teach knowledge? and whom will he make to understand the message? them that are weaned from the milk, and drawn from the breasts? For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little. Nay, but by men of strange lips and with another tongue will he speak to this people; to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear. Therefore shall the word of Jehovah be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken.

ALTERNATIVE LESSON.

PAUL WRITES TO THE ROMAN CHRISTIANS.

Golden Text: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." Rom. 12:1.

Lesson Text: Rom. 1:1-17.

THE EPISTLE TO THE ROMANS.

Salutation. Personal Explanations.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore through his prophets in the holy scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake: among whom are ye also, called to be Jesus Christ's: to all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasing-