

No.

84.

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS
WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE
RIGHT HAND OF GOD." COL. 3. 1.

A DISPENSATIONAL OUTLINE.

An Address (revised) at

65, St. Mary Axe, E.C.

21st March, 1916.

by

PERCY W. HEWARD.

A DISPENSATIONAL OUTLINE .

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OUTLINE:

1. Adam and the Covenant so soon broken.
 2. Man before the law of Moses.
 3. God's marvellous dealings with Israel.
 4. The life of Christ.
 5. The present dispensation, its contrasts and anticipations.
 6. The future, in measure revealed to believers, through Scripture.
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"A Dispensational Outline". I do not want to draw distinctions where God has not drawn distinctions, nor to cultivate the faculty of arranging Scripture in man-imagined structures, to suit preconceived notions. We want a subjection to what GOD has set forth. Need I say at the outset that God is One, He changes not, and His way of salvation is one. When we remember this and when we know how He granted to His saints of old fore-views of what He would do, we cannot but realize that those who lived under the law were not only "saved by the Gospel" if I might use the words in a wider sense, but they had certain heart-ACQUAINTANCE with the Truth which we understand as the Gospel. The Spirit of God gave them a measure of anticipatory instruction. I believe you will agree with me that Scripture marks out only one position, only one time of PROBATION in connection with God's work upon this earth. Adam was on probation in the garden. Ever since then men have been under judgment, - I had almost said reprobation, were not the word specially used in a narrower meaning. Believers, on the other hand, are not under probation, but lifted up in Divine and eternal approbation, having become the righteousness of God in Christ. Probation is strictly limited to the period in the garden. That this period was a dispensation distinct from all others, every child of God will acknowledge. Then we come to ask ourselves the question. What other arrangements does Scripture set forth? I want to take the broader ones which are definitely marked, only prefacing the thought that these have sub-divisions. In Rom. 5:14 we read, "Death reigned from Adam to Moses".

It is plain, therefore, that the period from Adam's sin to Moses is in some respects viewed by God as one. When Moses was privileged by God to bring Israel out of Egypt he led them to Sinai and there the law was given, which was a covenant with the nation. What dispensation follows from Moses? Does Scripture give us any key? I think so. In Luke 16:16 we read, the law and the prophets were until John. I take it that there we have the dispensation from Moses to Christ. The law and the prophets are here mentioned together. Elsewhere in Matt. 22, we have two commandments from the law, and at once it is said, "On these two commandments hang all THE LAW AND THE PROPHETS", and further in Rom. 3 where we have the new dispensation emphasized by a repeated "NOW". "But NOW the righteousness of God is manifested". "To declare at THIS time His righteousness". Where we have these repeated illustrations of Divine emphasis that a new dispensation has started, we also find, "Being witnessed by THE LAW AND THE PROPHETS". I take therefore the law and the prophets as one dispensation, but what is the force of Luke 16? Surely it is to bring before us the new dispensation linked with the kingdom. Since that time the kingdom of God is preached. As Matt. 11:12 puts it "From the days of John the Baptist until now the kingdom of heaven suffereth violence...for all THE PROPHETS AND THE LAW prophesied until John". John's ministry was something like Samuel's. The conclusion of that which went before and the introduction to that which came afterwards. Samuel was the last of the judges, and the first of the prophets, and he anointed the king. John was the last of the prophets and the forerunner of the Lord Jesus, who baptized Him; therefore introducing a new aspect and the kingdom of heaven. In the light of Matt. 13, and the parables, I cannot but feel the present dispensation is the kingdom of heaven, and at the very end of Acts in the 28th chapter we have words that remind of Luke 16 - "Preaching the kingdom of God and teaching those things which concern the Lord Jesus

Christ with all confidence no man forbidding him". But a day is coming when there will be a Divine alteration. Matt. 13 tells us that in the ending of this age the tares will be gathered, the angels will gather OUT OF Christ's kingdom all things which offend, and they which do iniquity. "Then shall the righteous shine forth as the sun". They do NOT shine forth now. The manifestation of the sons of God is future. "Then shall the righteous shine forth as the sun in the kingdom of their Father". I take it therefore, beloved friends, that the future dispensation is the kingdom of our Father. The manifest kingdom, whereas now we have as Rev. 1 beautifully words it, "The kingdom and patience of Jesus Christ", then it will be the kingdom and glory of Jesus Christ. May I suggest we have then brought before us the dispensation in Eden before the fall. Then from Adam to Moses. Then Israel's position from Moses to Christ. John 1 implies these two dispensations. The law was given by Moses, but grace and truth came by Jesus Christ. Next we have the present dispensation for which John's ministry was preparatory; for John's ministry was by no means Judaistic. He may have been linked with the porter of John 10, "To the...the porter openeth". I wonder how many of God's people have followed the precious parables of John 10. In ~~the~~ John 10 you first have the porter opens, the Shepherd comes in and leads His sheep OUT. They are all in the fold, and He leads them out. The second parable has nothing of a "fold" at all, and does not begin with leading OUT, but with leading IN. No longer is there a porter, no longer is there the door of the sheep-FOLD through which the sheep come, but there is the Personal Door of the sheep. The first parable in John 10 is bringing out from Judaism. The second parable is bringing into the fellowship of God's Son. A spiritual unity, not only a fold. The word "fold" is wrongly used in our translation at the END of verse 16 ("flock"). John's ministry was not Judaistic, to return to that point. He referred to the Lamb of God Who taketh away

the sin of the world. He emphasized Christ as baptizing in the Holy Spirit, and the baptism in water was, as it IS, definitely against all theories of law. Law deals with a man in the flesh, it must do so. The law and the prophets were until John. John is not viewed as being part of the old dispensation. Some of us have already been seeing this evening that John's baptism was with a view to the name of the Lord Jesus, and this exactly fits in. John not only pointed out Christ and prepared for Christ, but John is marked out from the old dispensation. John is associated with the Bridegroom whose friend he was. Baptism is the burial of the flesh and does not belong to an earthly calling. It can only belong to that which is heavenly, and that which sets aside any thought of developing, training, educating, or improving the flesh. So far we have the broad distinctions.

We come back now to notice the first dispensation. "Adam and the Covenant so soon broken". There was a law given to Adam; this is plainly implied by Rom. 5, for sin imputed shows there is a law, but sin was imputed for there was death. "The wages of sin is death". "Of every tree of the garden thou shalt freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die". Here was a law given to Adam. I have heard it suggested that Adam was not under a Covenant. My own belief is that we should Scripturally call this a covenant, and that linked with Adam we all have belonged to the covenant of works before we are associated in the covenant of grace. That which is earthly is before that which is heavenly. That which is natural before that which is spiritual, EXCEPT from the Divine standpoint. Chosen in Christ before the foundation of the world. We were loved before we fell, and loved though we fell, and loved out from the fall with a love that will never fall. Hosea 6 illustrates that which we have just noticed. In verse 7 (margin) "But they

like Adam have transgressed the covenant, there have they dealt treacherously against Me". Adam was not DECEIVED, he definitely broke the covenant. Though he was in honor he did not pass the night. My own belief is that he sinned on the Sabbath day. Created on the sixth day he sinned before the sun had risen on the Sabbath, and therefore he no longer remained in honor. Instead of subduing the beasts he became like the beasts that perish, and God did not step in to improve a fallen creature. He did not give man another chance. He did something more wonderful. If man had received another chance, there would have been a further possibility of falling, and more than a possibility; but God had a secured salvation, that the promise might be sure to all the seed.

But now we come to consider the condition after man had sinned. He was driven out, but clothed with a beautiful type of salvation - the coats of skin. Cain and Abel were the first two who were BORN into a ruined world. Cain hates and slays his brother, and Cain is in fear. He believes he will be slain, and God says, No, Cain is not to be slain. Why is this? Here is a striking illustration of the way in which man was being tested without law. Romans 5 reminds us that a law was not given to fallen man, in the full sense of the word, until Moses. Man was tested without. True there were different sections of this period. One section from Cain to the flood, another from the flood to Abraham, and a third from Abraham to Moses. Surely the dispensation subdivides into those three. Every child of God can see there is a difference after the flood, even though the period is still from Adam to Moses. Arrangements are there made to deal with certain sins. If anyone slays another after the flood the rule is given that he must be killed. This was not so before. Cain is distinctly told there will not be the death penalty upon him. We are reminded in Romans that the wages of sin is death but the death penalty is held back from Cain.. Why? Because it is to be evident that man is tested without law. Why then does man die at all from

Adam? Romans 5 tells us, because man is linked with Adam. This accounts for the tremendous stress on the repeated words "And he died" in Gen. 5. But does the thought that God is dealing with man apart from law prevent God from ANY dealings? By no means. God deals with man in connection with certain forms of punishment. "Thou art cursed from the ground", not here the death penalty, but "thou art cursed from the ground". What does this mean and imply? "A fugitive and a vagabond shalt thou be in the earth". Not the death penalty. The wages of SIN is death. If sin is imputed there must be death. God deals with the sin in certain ways, but not giving the death penalty. I have left out certain words to which I would now call your attention very definitely. "When thou tillest the ground it shall not henceforth yield unto thee her strength". Here was another reminder of sin. God gave certain reproofs and rebukes for that which was against all principles of rightness, but the death penalty was held back, and this is the more remarkable. Let me again remind you of the statement in Romans "The wages of SIN IS DEATH". The state of the earth before the flood was more terrible than we can easily conceive. When Lamech called his son Noah, he said, This same shall comfort us concerning our work and the toil of our hands because of the ground which the Lord hath cursed, but after the flood God distinctly declared, "I will not again curse the ground any more for man's sake", "While the earth remaineth seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease". There are far more blessings on the ground now than existed. I believe, in between Cain and the flood. But man was still before the law of Moses after the flood, and very little of law was given to Noah. If there was sin, there was the word of curse, for just as there was a curse on Cain; at some time after the flood there was a curse on Canaan. "Cursed be Canaan". In what way? "A servant of servants shall he be unto his brethren". How was Cain further judged?

He became a vagabond and a fugitive. The people build a tower after the flood. What was the result? They became vagabonds and fugitives. Here we have marked out that the law was not yet given, but let it be noticed the dispensation is full of reminders of human failure. But God picks out Abraham, in accord with His eternal love. Abraham in the last section of this dispensation is preparatory for the dispensation of law. Inasmuch as to Abraham is not only given a promise, but an anticipation of law, in the covenant of circumcision, for if anyone was circumcised he became subsequently a debtor to do the whole law. Circumcision was not of Moses but of the fathers. Christ declared so. But it was nevertheless linked with the law, and preparatory to the law. Abraham was not circumcised until he HAD BEEN justified. Believers who are blessed with believing Abraham are linked with him BEFORE the Jews, and we tell the nation of Israel this precious fact. "We belong to Abraham before you. We belong to Abraham the uncircumcised, but believing, man who was declared righteous. You come in afterwards. Now the principle of Scripture is plain in Galatians. If a promise is given, the law which is subsequent cannot disannul. The law therefore to Abraham could not disannul the promise. Thanks be unto God, THIS looks back to eternity. The covenant of grace in connection with our blessed Lord Jesus could not be disannulled in connection with the fall of Adam. The purpose of God according to election must stand. God has planned to bring many sons unto glory, and He will not leave them half way there, He will not forsake the work of His hands, not alter the thing that has gone out from His mouth. He is in one mind and who can turn Him? and we rejoice in that which is ordered in all things and sure, for this is all our salvation, and let it be all our desire. Abraham was thus definitely privileged when God took him, and called him alone, and promised to make from him a great nation, and in his seed to bless all the nations of the earth. The earthly seed of Abraham sojourned in the land of Canaan

215 years, then sojourned in Egypt another 215 years making the 430 exactly bisected to which the later Scriptures refer. An illustration of the fact that God has no chance. There is a "method" in all His dealings. He is never a moment too soon. He is never a moment too late. Then arrived the remarkably appointed time when Israel must come out of Egypt. Ex. 12 words it thus - "It came to pass at the end of the 430 years, EVEN THE SELFSAME DAY, it came to pass that all the host of the Lord went out from the land of Egypt". "The selfsame day". God will not be changed by changing circumstances. Israel were thus a blood-redeemed people. They were brought through the Red Sea into the wilderness and in the third month they arrived at the wilderness of Sinai. At once there was given a hint of a covenant. "Now, therefore, if ye will obey My voice and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine". Mark the "if", mark the word "Covenant". "And ye shall be unto Me a kingdom of priests and a holy nation". Those words occur in 1 Peter 2 WITHOUT ANY "IF". Grace HAS dealt with the "if's". "These are the words which thou shalt speak unto the children of Israel. And Moses came and called to the elders of the people and laid before their faces all these words which the Lord commanded him, and ALL the people answered TOGETHER and said, All that the Lord has spoken we will do. And Moses returned the words of the people unto the Lord". Then we find, in the arrangements for keeping the people away from Mount Sinai which was altogether on a smoke, the Lord descended and God spake all these words saying, I am the Lord thy God. And then we have the ten commandments regarding which in Deut. we read, He declared unto you His COVENANT which He commanded you to perform, ten commandments, and He wrote them upon two tables of stone. As the Scripture tells us He added no more - in the covenant (Deut. 5:22). Here then was a covenant made with Israel, a definite arrangement that they were to be obedient to God and keep His words, "Thou shalt", "thou shalt not". If they were obedient &

it would be their righteousness, and they would be His peculiar people. Several times ever they said, All that the Lord hath spoken WILL WE DO and be obedient, but we know how they failed,, under Mount Sinai itself breaking the very first commandment, and having other gods before Him. These words of the ten commandments were written on two tables which were called the tables of a COVENANT. The ark that contained them was called the ark of the covenant. Here then we have the dispensation with Israel concerning which Deuteronomy 26 writes thus, "This day the Lord thy God hath commanded thee to do these statutes and judgments. Thou shalt therefore keep and do them with all thine heart and with all thy soul. Thou hast avouched the Lord this day to be thy God, to walk in His ways and to keep His statutes and His commandments and His judgments, and to hearken unto His voice, and the Lord hath avouched thee this day". Not merely the one literal day there spoken because this was at the end of the 40 years. We read of the DAY of testing in the wilderness. At the beginning of it there was a covenant and you recollect how we read that there was a further covenant in the land of Moab, just before they crossed over Jordan. I refer to Deut. 29:1. Returning to Deut. 26 which seems to

include the twofold covenant, "And the Lord avouched thee this day to be His peculiar people as He promised thee, and that thou shouldest keep ALL His commandments and to make thee high above all nations which He hath made in praise and in name and in honor, and that thou mayest be a holy people unto the Lord thy God , as He hath spoken". Here then are the two parts of the covenant respecting Israel, 40 testing years and the nation is marked out at the beginning and end as God's peculiar people. Then they went through various experiences. We have it marked out in Acts 13, that for 40 years God suffered their manners in the wilderness. But then He gave them judges about the space of 450 years. Add the two together and you have 490 years until Samuel the prophet. Afterward they desired a king and God gave them Saul, and so forth. Saul reigned 40

years, David 40, and Solomon 40. If you take the time from Saul to the captivity it is 490 years again. 490 years of the wilderness and the judges. 490 years of the kings. That they had a kingdom for 490 years is marked out plainly, for God said they had not kept the Sabbaths. So that He at once took Sabbath years for the land. As long as the land lay desolate it kept Sabbath. How many years did God take? 70, showing they had been in the kingdom 490 years. So we have two 490's as we had two 215's, a Divine work and order. God was never a day too late, it was always the self-same day. How remarkable that we have this stress throughout Scripture. We cannot see all the dates, we do not, but God has a plan, and God has a purpose. He gave them prophets during the kingdom, it was still the time of the law. The prophets directed to the law. True they showed the people that outward keeping of the law was vain, that there must be the circumcision of the heart. But we find, for example, the Sabbath which was so necessarily the very kernel of the law emphasized by Isaiah, emphasized by Ezekiel, emphasized in the days of Nehemiah, when the remnant returned from captivity - emphasized as God's holy Sabbath. The Sabbath was distinctly declared in the books of Moses to be a special part of the covenant. Let me read you the words, "Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, a perpetual covenant. It is a sign between Me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed. And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Beloved friends, this is quite clear. The law was still continued in days of the prophets.

It is interesting, moreover, to notice that in the beginning of our dispensation, in the beginning of our section of a dispensation we have

something notable. The first dispensation in Eden was linked with eating. After the fall, we have a stress at once on eating. "In the sweat of thy face shalt thou eat bread". In the sections of the dispensation from Adam to Moses the same thought comes into prominence. Immediately after the flood there is the instruction as to eating. When God brings Abraham very manifestly to the covenant in Gen. 17 almost at once, in Gen. 18, God eats with Abraham. In connection with bringing out Israel from Egypt, preparatory to the covenant, there is the eating of the Passover Meal. I need hardly say now that as to the new covenant there is eating, and the future dispensation will be linked with the Marriage Supper of the Lamb. In Eden there was no sacrifice, it was not needed when man was unfallen. As soon as the new dispensation was introduced "Unto Adam and his wife did the Lord God make coats of skin". In connection with the law being given on Sinai, immediately after, when failure was humanly acknowledged, we find these words, "An altar of earth shalt thou make unto Me". The present dispensation was introduced in connection with the Blood of the new covenant. And in that future day there is the stress on the Marriage Supper of the Lamb, as well as the building of another earthly temple in which there will be retrospective sacrifices. Since man has fallen, there is the need for the Sacrifice. All the types point to the Antitype in Whom His people are wondrously accepted.

We would pass on beyond the wonderful dealings with Israel to "The Life of Christ", with the ministry of John the Baptist, preparatory to the present time. The kingdom of God was then preached as at hand, the Lord Jesus making quite clear that the building of His church was future. "On this rock I WILL build My church". The term "Kingdom" is somewhat wider than the term "Church", and the church is linked with the dispensation in which the MANIFEST kingdom is rejected. The present time is that of receiving the kingdom of God as a little child. The future is that of entering into it in manifest fulness. Whosoever shall not receive it

as a little child shall not enter into it. Let me again remind you we have the kingdom and patience of Jesus Christ. THEN will be the kingdom and glory. The Lord Jesus at the beginning of His ministry made clear there was to be a new arrangement. In the address on the mount. He referred to the old time rules, and five times over He showed that His commandment was exceeding broad. Did the law forbid killing? HE forbid words and thoughts which were the germs of killing. Did the law forbid immorality? HE forbid a look which was grievous. Did the law forbid false swearing? HE forbid all swearing, and all standing up as to one's rights. For the forbidding of swearing is not merely the forbidding of the action, but the forbidding of the principle, even the principle of swearing in legal redress, the claiming of civil power, and the Lord Jesus deals with that first, before He speaks of the change "An eye for an eye, and a tooth for a tooth". The believer surrenders civil power first, and before he surrenders military power. The order is Divinely appointed. The fifth reference is to the old-time arrangements which are summarized. "Thou shalt love thy neighbour and hate thine enemy". Then come the striking words, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you". It has well been said that if a nation sought to carry out "the Sermon on the Mount" it would find existence impossible. "The Sermon on the Mount" is impracticable. UNLESS we are individually in heavenly places in Christ Jesus and laying up treasure in heaven. But have we nothing to do with the earth? Undoubtedly. "Ye are the salt of the earth". "The salt" - not laying up treasure on earth, but the salt of the earth. It is in the Address on the Mount that the Lord Jesus says, "No man can serve too masters". Here is the absolute devotedness which exists, and which His people should seek by grace to render. The address on the Mount views the future kingdom as to come, "Thy Kingdom come". This fits in with Matthew 13. Then shall the righteous shine forth in

the kingdom of their Father". It is to come, but the present dispensation is one of suffering and rejection. The Address on the Mount does not have a Jewish aspect. It is in language understood by Jews, but not with a Jewish aspect. It deals with the denial of the FLESH. It begins with the statement "Blessed are the poor IN SPIRIT". The law had carnal ordinances of the flesh, imposed on men until the time of the reformation. It could not make perfect as pertaining to the conscience. The blood of bulls and goats and the ashes of an heifer sprinkling the unclean, sanctified to the purifying of the FLESH. There is nothing of purifying of the flesh in Matthew 5 to 7. The message begins, as we have seen, "Blessed are the poor in spirit". The whole language is the setting aside of the flesh, and we have those whose possessions are in heaven, whose eyes are on heaven, and who are doing the will of their Father which is in heaven. The very passage ends with a reference to building on THE ROCK which the Lord Jesus afterwards explains in Matt. 16 in a church connection. I know it has been said that the disciples' prayer in Matthew 6 does not say, "In the Name of the Lord Jesus", and does not in so many words refer to atoning blood. We must never forget that the Lord Jesus Christ had many things to say which the disciples were not able to bear when He first spoke, and when He subsequently said, "Hitherto ye have asked nothing in My Name". He by no means condemned the previous prayer which He had taught. He declared that in the then future everything was to be asked in His Name, not change of works but change of mode, in accord with the further light that He was THEN granting. So when we now, as disciples, enter into the disciples' prayer, we present it IN HIS NAME, and all our petitions, and all our praises, and all our devotion. The present dispensation we realize to be one of a holy separatedness. There are many striking "Now's" which I would commend to the Lord's people. John 12, "NOW is the judgment of this world, now shall the prince of this world be cast out". "There is

therefore NOW no condemnation to them that are in Christ Jesus." "NOW the righteousness of God without the law is manifested being witnessed by the law and prophets." In other ages there was not made known the mystery of Christ, "as it is NOW revealed unto His holy apostles and prophets in the Spirit". The present dispensation is one of the heavenly calling, as Hebrew 3 expresses it: "The above calling" in the words of Phil. 3: We are strangers and pilgrims according to 1 Peter 2. Our citizenship is in heaven, as Phil. 3:20-21 may remind us. Hence an entire contrast with old arrangements, not because God has changed, but because God is manifesting Himself in different ways, and proving in every dispensation His love, AND MAN'S FAILURE. The first dispensation, Eden, terminated in failure. The dispensation from Adam to Moses terminated without any encouragement from the flesh of man. We notice the condition of Israel at the END of their dispensation, and it is prophesied that this dispensation will pass out with the climax of civilization in the wickedness of Antichrist Man tested without law, under law, under grace, and in glory, when the kingdom is revealed, proves to be unimprovably bad. "Except a man be born FROM ABOVE he cannot see the kingdom of God". The only hope is in the new creation. The end of all FLESH is continually marked out, that no flesh should glory in His presence. The present dispensation therefore is a contrast with that of Israel as to the priesthood, and as to the kingship. As to the priesthood, for ALL redeemed ones are priests now. There is no earthly temple. There is no caste of Levites. There are no arrangements for clothing, nor are animal sacrifices presented; no musical instruments are arranged. To no earthly land do children of God belong. They belong to the city that hath the foundations. They look for a better country, that is an heavenly. Hence as they are aloof from the world's music and aloof from Judaistic ritual, they are, if obedient, aloof from all governmental arrangements; civil,

equally with military, - aloof from all; for the Lord Jesus Christ said, "My kingdom is not of this world. If My kingdom were of this world, then would My servants fight. But NOW is My kingdom not from hence". Hence believers in the present dispensation have not any warrant for copying David with respect to the temple worship, or with respect to his military prowess and governmental arrangements. Nor can they even take the position of a Daniel, for the subsequent words are clear, "NOW is the judgment of this world". This had never taken place before.

The future dispensation is nearing. In the present time we anticipate it in the Lord's supper. We look forward to the Marriage Supper of the Lamb. Every Lord's day we anticipate the day of the Lord. By grace we are brought into the new covenant in advance, for Jer. 31:31-34 tells us that a new covenant shall be made with the house of Israel and with the house of Judah, when the Lord shall bring again His people, and the Salvation of God shall come out from Zion, and out of Zion also shall go forth the law. Then will He heal their breach and their wound. In that wondrous dispensation there will be the unveiling of the sons of God, because of the unveiling of Jesus Christ. For when Christ Who is our Life shall have been manifested then shall we also appear with Him in glory. He will not be manifested without His people. He loves them with a love that will not allow of this. The changes will be marked in that day. Physically there will be striking changes. Among the animals, "The wolf and the lamb will lie down together". As to vegetables, instead of thorn and brier will be fir and myrtle. Hosea 2 seems to sum up the change in beautiful language. "In that day will I make a covenant for them with the beasts of the field, and with the fowls of the heaven, and with the creeping things of the ground...I will betroth thee unto Me for ever... In that day, I will hear the heavens and they shall hear the earth, and the earth shall hear the corn and the wine and the oil; and they shall hear Jezreel". Jezreel refers to God's sowing. There

will be a handful of corn in the top of the mountains, the fruit thereof shall shake like Lebanon. God will crown the year of His goodness, and His paths will drop fatness. If we look above the animal and vegetable creation, - the light of the sun shall be seven-fold, and the light of the moon will be as the light of the sun (Isa. 30:26). But the arrangements which are changed in nature, when the creation itself shall be delivered from the bondage of corruption into the glorious liberty of Children of God, will have their parallel governmentally. The passage to which I have alluded in Hosea 2 at once adds, "And I will break the bow, and the sword, and the battle, out of the earth, and will make them to lie down safely". We think of Psalm 46, when He shall reign Whose right it is to reign, even from sea to sea, and ... He shall be glorified and we shall be glorified. When He reigns, WE SHALL reign: When He judges we shall judge, not before. 1 Cor. 4 is clear on this point. The future dispensation is one of the Lord's exaltation. The Lord ALONE shall be exalted in that day. Not that all will be perfect. There will be retrospective sacrifices, even among Israel, for those who are ignorant, and out of the way. The earthly priesthood implies this as Heb. 5 shows, that a priest has compassion of the ignorant and on those who are out of the way. Among the nations there will not be fulness of devotion unto the Lord. We read in one Scripture, "The strangers shall fade away, and be afraid out of their close places".....they will yield feigned obedience. His sceptre will be ... of rightness, no sin will be tolerated, but He will rule with a rod of IRON. The Prince of peace is thus ALSO marked out. A King shall reign in righteousness and princes shall rule in judgment, and if the sinner be there, the sinner a hundred years old shall be accursed. It is written: Wisdom and knowledge shall be the stability of thy times, and the strength of salvations. The fear of the Lord is His treasure. But there may be some who will not come up to Jeru-

salem, and upon them shall be the plague. Now is the dispensation of God's grace to His people called out from all nations, and not of the world, even as Christ is not of the world, - and the dispensation of forbearance to the world, for the goodness of God leadeth to repentance. And He maketh His sun to shine upon the evil and upon the good the sendeth rain upon the just and upon the unjust. But then it will be different. If the poeple of some nations go not up, upon them will be no rain. If the people of Egypt come not up, upon them shall be the plague. Then will be a dispensation of righteous judgment as distinct from the present time when God waits to be gracious. That will be a time of wondrous climax, but, beyond it there is still something more, in what seems to be suggested by the dispensation of the fulness of times. God will head up all things. (the concluding 7 lines are not legible.)
