

Berean Charts.

#1. Ephesians.

pp. 4 - 6

- - - Illustration - - - (BE-XXIV.4).

The chart represents the epistle to the Ephesians under the figure of a fruit tree, having *seven* branches on either side, and bearing on each branch *three* fruits. This visualizes the literary structure of the epistle which has seven sections of doctrine in correspondence with seven sections of practice. The tree is seen to be “rooted and grounded in love”, and is culminated by the prayer that leads on to “all the fullness of God”.

The balancing of the doctrinal and practical sections is fairly obvious (as an example note ii. 21 and iv. 16—“fitly framed together” and “fitly joined together”). The triple subdivision of each section being not so obvious, we tabulate these in the hope that the chart may prove of service to the reader, not only in his own reading, but also as a help in quickening the interest of others.

Doctrinal Section (Eph. i. 3 - iii. 13).

- (1) THE THREEFOLD CHARTER (i. 3-14).
 - (a) The Will of the Father.
 - (b) The Work of the Son.
 - (c) The Witness of the Spirit.
- (2) THE THREEFOLD PRAYER (i. 15-19).
 - (a) That ye may know what is the hope of His calling.
 - (b) That ye may know what is the riches of the glory of His inheritance in the saints.
 - (c) That ye may know what is the exceeding greatness of His power to usward who believe.
- (3) THE THREEFOLD FELLOWSHIP (*Doctrinal*) (i. 19 - ii. 7).
 - (a) Quickened together with Christ.
 - (b) Raised together.
 - (c) Made us sit together in heavenly places in Christ Jesus.
- (4) THREE WORKS (ii. 8-10).
 - (a) Not of works, let any man should boast.
 - (b) We are His workmanship.
 - (c) Created in Christ Jesus unto good works.

- (5) THE THREEFOLD PEACE (ii. 11-19-).
 - (a) Far off made nigh He is our peace.
 - (b) Of the two a new man created, so making peace.
 - (c) Reconciliation and access. He came and preached peace to those that were afar off, and to those that were nigh.
- (6) THE THREEFOLD FELLOWSHIP (*Dispensational*) (ii. -19-22).
 - (a) No more strangers but *fellow* citizens.
 - (b) The whole building fitly framed *together*.
 - (c) Builded *together* for an habitation of God.
- (7) THE THREEFOLD EQUALITY (*Doctrinal and Dispensational*) (iii. 1-13).
 - (a) In spirit the Gentiles are heirs on an *equality*.
 - (b) They are members of a body, all on perfect *equality*.
 - (c) They are partakers in the promise of Christ by the gospel entrusted to Paul, on an *equality*.

Practical (Eph. iv. 1 - vi. 20).

- (1) A THREEFOLD EXHORTATION (iv. 1-6).
 - (a) Walk worthy of the calling.
 - (b) Forbear one another in love.
 - (c) Endeavour to keep the unity of the Spirit.
- (2) A THREEFOLD MEASURE (iv. 7-19).
 - (a) The measure of the gift of Christ.
 - (b) The measure of the fullness of Christ.
 - (c) The measure of every part.
- (3) A THREEFOLD APPLICATION OF THE TRUTH "IN JESUS" (iv. 20-32).
 - (a) Put off the old man, concerning the former conversation.
 - (b) Put on the new man which is created in righteousness.
 - (c) Put away the lie, speak every man truth.
- (4) A THREEFOLD WALK (v. 1 - vi. 9).
 - (a) Walk in love. WIVES and HUSBANDS.
 - (b) Walk as light. CHILDREN and PARENTS.
 - (c) Walk circumspectly. SERVANTS and MASTERS.
- (5) A THREEFOLD STAND (vi. 10-13).
 - (a) Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
 - (b) Take unto you the whole armour of God, that ye may be able to withstand in the evil day.
 - (c) And having "worked out" (*see* i. 19, "worked in") all, to stand.
- (6) A THREEFOLD EQUIPMENT (vi. 14-18).
 - (a) GIRDLE of Truth and BREASTPLATE of Righteousness.
 - (b) SHOES of Peace and SHIELD of Faith.
 - (c) HELMET of Salvation and SWORD of the Spirit.

- (7) A THREEFOLD PRAYER FOR UTTERANCE (vi. 19, 20).
- (a) That I may open my mouth boldly.
 - (b) That therein I may speak boldly.
 - (c) As I ought to speak.

The Central Prayer (Eph. iii. 14-21).

- THE THREEFOLD PRAYER (iii. 14-21).
- (a) In order that He would grant you to be strengthened.
 - (b) In order that ye may be able to comprehend.
 - (c) In order that ye might be filled unto all the fullness of God.

#2. Philippians.
pp. 61, 62

- - - Illustration - - -
(BE-XXIV.61).

There are two words that are of importance in studying Philippians, viz., “Perfection” and “Perdition”. The latter word is rendered “destruction” in Phil. iii. 19, “perdition” in Heb. x. 39, and “waste” in Matt. xxvi. 8.

The atmosphere of Philippians is that of the arena; a prize is in view, which is specially associated with “the out resurrection” (Phil. iii. 11). Four examples are given to encourage the believer to stay the course. First that of the Lord Himself (Phil. ii. 5-11), then that of the apostle (Phil. iii. 4-10). In these examples, the death of the cross is indicated as the deepest depth to which it is possible to descend, followed, however, in each case by a most wonderful exaltation and glory. The two examples of Timothy and Epaphroditus indicate the spirit that must characterize all who would run this race, and suggest that where these things are lacking, small hope can be entertained of attaining the prize.

We sought to avoid the actual use of a cross in the diagram, but found it impossible. We trust that no one will be offended by this symbol, for the cross is essential to the crown. The apostle, in I Cor. ix. 24-27, supplies us with a full commentary upon the nature of a prize, and gives examples from Israel’s history (as he does also in Heb. iii.) to enforce the fact that *all* who are redeemed do not necessarily attain the prize.

The festoons that appear in the chart are not for mere ornament, but are intended to suggest that the prize of the high calling is vitally linked with the teaching given under the various headings. It is not a matter of qualifying for salvation or for membership of the one body—that is all of grace, and can neither won nor lost. Philippians is addressed to those who have believed, and urges them to “work out” the salvation which is theirs. They are assured that as they do so, it is God’s good pleasure to “work in” all needed grace and strength.

For detail exposition, the reader should consult the articles in Volumes VI to XI on “The Hope and the Prize”, or the book, “The Testimony of the Lord’s Prisoner”.

#3. Colossians.
pp. 121, 122

- - - Illustration - - -
(BE-XXIV.121).

This epistle is a companion to the epistle to the Ephesians. It traverses the same ground so far as the revelation of the mystery is concerned, but lays more stress upon the Headship of Christ, and devotes its central member to a solemn note of warning: “Beware” (Col. ii. 8).

This note of warning speaks of three items, namely, philosophy, tradition and rudiments. We have accordingly adopted the triangular danger sign in this chart. Nailed to the post and “blotted out” will be seen those items enumerated in Col. ii. 14-17. While Colossians corresponds mainly with Ephesians, it also indicates the glorious encouragement the reader—like the reader of Philippians—has for pressing on to “perfection”. This we have indicated, using the desire of Paul (Col. i. 28), and the prayer of Epaphras (Col. iv. 12) to draw attention to the fact that our experimental “presentation”, through heading the warning and teaching of the apostle, is but our realization and standing upon the completeness that is already ours in Christ (Col. i. 22, ii. 10).

There are three hidden things in Colossians, and in the actual chart used at Bible meetings the centre of the triangle contained the word “Hope”, and two rectangular panels contained the words “Riches” and “Glory”. These panels were then removed, revealing underneath, three hidden things:--

- (1) The hidden mystery (Col. i. 26).
- (2) The hidden treasure of wisdom and knowledge (Col. ii. 3).
- (3) The life hid with Christ until glory (Col. iii. 3, 4).

We have been obliged to resort to the expedient of partly removing these panels—and trust the reader will understand.

The secret of Colossians is that the believer is so complete or “filled full” in Christ, that he has no room for either philosophy, tradition, rudiments, ordinances or observances, but finds that for all things “Christ is all and in all”.

#4. II Timothy.
pp. 181 - 183

- - - Illustration - - -
(BE-XXIV.181).

This last prison epistle corresponds with Philippians, for it speaks of the athlete (II Tim. ii. 5), the possibility of winning or losing a crown (II Tim. ii. 5, 12; iv. 7, 8), the finishing at a race course (II Tim. iv. 7).

Three “good” things are mentioned by the apostle:--

- (1) THE GOOD DEPOSIT (II Tim. i. 14, *see* I Tim. vi. 20 and II Tim. i. 12, ii. 2).
- (2) THE GOOD SOLDIER (II Tim. ii. 3) where endurance rather than fighting qualities are uppermost in the apostle’s mind.
- (3) THE GOOD FIGHT (II Tim. iv. 7). This too is not a “fight” in a military sense, but rather a “contest”, and is translated “race” in Heb. xii. 1.

There are four emphatic statements about the Word in this epistle.

(1) *Preach the Word* (II Tim. iv. 2).—Here the word “preach” means “to herald”—not to “evangelize”, and looks to the character of the times when men will not endure sound doctrine.

(2) *The inspiration of the Word* (II Tim. iii. 16).—The word scripture (*graphe*) means something which is written down, not something merely in the mind, or spoken by the mouth. The words “given by inspiration of God”, if translated literally, mean “God breathed”, and indicated that what is “written” in our Scriptures is what God *said*, thereby eliminating the interference of the mind and short-comings of the human instrument. As a speaker once summed up the passage: *It is a matter of dictation than of composition.*

(3) *The pattern (form) of sound words* (II Tim. i. 13).—The word “form” indicates a pattern from which others may work. The chart shows the planning of a pattern. One square is complete, and shows “the unit of repeat”. This unit is turned over and over and covers the whole surface, thereby making a balanced and harmonious pattern. Should anyone venture to place in one square a rose, in another a bird, in another a geometric pattern, we should get variety, but the pattern would vanish.

Paul’s life and doctrine have been given to us as “the unit of repeat”. Timothy, so far as grace was given him, continued the design. We are not all like Paul or Timothy.

Someone must spend the time to rule up the small squares: someone must draw down the pattern in outline; someone must spend their precious time simply filling in a “background”. There is a temptation to go off after something more “original” or spectacular, but commendation is only for those who obey and whose service has been according to plan. When the pattern is complete the ruled up squares will have vanished. Yet the Lord knows all about the quiet “humdrum”, and without it the pattern would not hold together nor be true and pleasing.

(4) *The right division of the Word* (II Tim. ii. 15).—This is fundamental to all study. Right division recognizes the difference between kingdom and church, the mystery and the gospel, also the many sub-divisions that clarify the vision.

Timothy’s Bible would have been the Greek Septuagint (he was a Galatian, and his father was a Greek). Consequently the word used by the apostle for “rightly dividing” would have been familiar to Timothy, for it comes in that well known verse, Prov. iii. 6: “In all thy ways acknowledge Him, and He shall *rightly divide* (direct) thy paths.”

The illustration of a sign post at the fork in the road is a scriptural representation of “right division” which can be appreciated by all.

Berean Charts.

#5. The Hope of Israel. pp. 8, 9

--- Illustration --- (BE-XXV.8).

This chart is designed to demonstrate the fact that one hope runs throughout the Acts of the Apostles, and that this hope is also that which is before the church ministered to by Paul during the same period.

The epistles of this period are seven. Some there are who do not believe that *Hebrews* was written by Paul. This is no place for the discussion of such a subject: We must be satisfied with the following suggestion:--

- (1) Use of certain phrases such as “under his feet”. Compare I Cor. xv. 27, 28 with Heb. ii. 8.
- (2) Peter’s statement that Paul wrote at least one epistle to the Circumcision (II Pet. iii. 15).
- (3) The “sign manual” in accordance with II Thess. iii. 17. This is peculiar to Paul’s epistles. The reader should test every epistle for this feature.

The three individual epistles are based upon one theme—“The just shall live by faith.” Romans stresses “righteousness”, “the just”. Galatians insists upon “faith”, while Hebrews, looking to “the things that accompany salvation”, stresses “shall live”. The correspondence of the double epistles is self evident.

As to the oneness of the hope. This is obviously true of the Acts it itself. In i. 6 and in xxviii. 20 there is but one hope, viz., “The hope of Israel”.

Upon examination this is found to be the case with regard to the church of the period. Romans, being the last epistle of the series and the most dogmatic, will determine the question once for all. Rom. xv. 12, 13 (“trust” is the same word as “hope”) reveals that the hope before the church was connected with Christ as the “root of Jesse”, who should “reign over the Gentiles”, the reference being to Isa. xi. and the great day of Israel’s restoration. Every reference to the hope of the church found in I and II Corinthians, I & II Thessalonians and Galatians is in perfect harmony with this crowning passage.

We therefore place the symbol of hope—the anchor, with its pendant epistles as links in a chain, in such a way that it shall coincide with the whole of the Acts of the Apostles, including its opening and closing references to “the hope of Israel”.

“The one hope” of the mystery finds no exposition in these early epistles of Paul. It was essential that “the mystery” itself should be revealed before its hope could be expressed.

#6. Three spheres of blessing---The adoption.
pp. 65 - 67

- - - I l l u s t r a t i o n - - -
(BE-XXV.65).

In this chart the subject of the three spheres of blessing is approached by way of the term “adoption”. *Sir William Ramsay*, in his “Historical Commentary on Galatians”, has made it clear that the word “adoption” indicates the appointing of the heir, and is tantamount to the privileges and prerogatives of the scriptural firstborn. If “adoption” is predicated of three distinct companies, then, the Scriptures being true and trustworthy, this threefold adoption demands three spheres just as surely as three firstborn sons are impossible to one father apart from three different wives.

Adoption is the exclusive possession of Israel according to Rom. ix. 4, yet adoption belongs to the seed of Abraham, whether Jew or Greek, according to Gal. iv. 5, and yet again, adoption is the predestined blessing of the church of the mystery according to Eph. i. 3-5.

This threefold adoption demands a threefold sphere. It will be found that there are parallels in the three spheres. First of all as to the spheres themselves.

The earth.—Psa. ii. 8 is all that could be included on the chart, but the reader can find scores of references to prove that there shall be a kingdom on earth.

The heavenly calling is referred to by name in Heb. iii. 1, and by referring to Heb. xi. 9, 10, 14-16 and xii. 22, together with Gal. iv. 26, we discover that this second sphere is the heavenly Jerusalem.

The superheavenlies is the English equivalent for that position where Christ sitteth at the right hand of God, defined as “far above all principality and power”, and “far above all heavens” (Eph. i. 3, 20, 21; ii. 6 and iv. 10).

Three features are repeated in each sphere:--

- (1) A FIRSTBORN'S POSITION.—Israel among nations (Exod. iv. 22). The Seed of Abraham in the heavenly city (Heb. xii. 23), and the Church of the Mystery as one with Christ (Col. i. 18 and Eph. iv. 13).
- (2) A CITIZENSHIP.—Psa. lxxxvii. is given as a specimen of the privilege of the earthly citizenship of Zion. Rev. xxi. 2 speaks of the citizenship of the second sphere, and Eph. ii. 19 & Phil. iii. 20 speak of the citizenship of the third sphere. In connexion with this third sphere, Eph. ii. 12 reminds us that those who are blessed in this highest of spheres had no part in the commonwealth (citizenship) of Israel.
- (3) AN EXALTED POSITION.—In each sphere, the one to whom pertains the adoption has other companies subservient to it. In the case of the nation of Israel, it is the Gentile nations who are to serve them and go up to Jerusalem three times a year. In the case of the heavenly calling it is angels that are subordinate, while in the third sphere angels are not mentioned, nothing less than principalities and powers are ranged beneath the church which is His body, the fullness of Him that filleth all in all.

**#7. From glory to glory.
pp. 137 - 139**

**- - - I l l u s t r a t i o n - - -
(BE-XXV.137).**

The theme of II Cor. iii. and iv. is the exceeding glory of the new covenant. In comparison with this covenant, the glory of the old is nullified. The chart suggests—by the two shaded forms—the tables of stone associated with the old covenant, and the fleshy tables of the heart that belong to the new covenant. Both covenants had their respective “glory”, but

“Even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious” (II Cor. iii. 10, 11).

After considering the balancing members, it becomes very clear that “from glory to glory” (II Cor. iii. 18) can mean nothing else than “from the typical glory of the old covenant, to the antitypical glory of the new covenant”. This we have suggested by the arrow at the base of the two covenant forms.

Much of the teaching of this passage is connected with the use of the word “veil”. Moses veiled his face so that Israel should not see the end of the glory that was transient. Israel wear a veil, not only over their heads when reading the law (as shown in the illustration), but over their hearts. The teaching of the passage is “veiled” to the ordinary reader by the translation “open face” in II Cor. iii. 18, where it should read “unveiled face”, as a direct contrast with the veiled face of Israel. Further, the word “hid” in II Cor. iv. 3 is the word “veiled”, and carries the teaching on to its conclusion.

The new translation of II Cor. iv. 3-6 given at the bottom of the chart reveals the awful truth that Satan fabricates a veil for the spiritual eye out of undispenational truth. Four times in II Cor. iii. it is stressed that the old covenant was “done away” (or “abolished”), and out of this, as the epistle to the Galatians reveals, the Evil One made a veil to hide the fullness of grace that is found in the person and work of Christ. Two faces are seen in contrast, the face of Moses, and the face of Jesus Christ.

We append the structure of the passage as a supplement to the chart.

II Cor. ii. 17 - iv. 6.

- A | ii. 17. | a | Not corrupt the Word of God.
 - b | Speak in the sight of God.
- B | iii. 1-16. THE FACE OF MOSES.—The passing glory.
 - C | iii. 17, 18. The unveiled face of the believer.—From glory to glory.
- A | iv. 1, 2. | a | Not handle deceitfully the Word of God.
 - b | Commend in the sight of God.
- C | iv. 3, 4. The veiled face of the unbeliever.—Glory hidden.
- B | iv. 5, 6. THE FACE OF JESUS CHRIST.—The glory of God.

#8. Where history ceases mystery begins.
pp. 209 - 211

- - - I l l u s t r a t i o n - - -
(BE-XXV.209).

In this chart we endeavour to demonstrate the principle that where HISTORY ceases (so far as Israel is concerned) some element of MYSTERY comes in. It might be the mysteries of the kingdom of heaven; it might be the mysteries of God's purpose in appointing Nebuchadnezzar; it might be the introduction of the present dispensation of the mystery, but the sequence is the same. Daniel is the O.T. Paul. He became the prisoner of the Lord for the Gentiles. In the LXX of the O.T. the Greek word *musterion* occurs for the first time in the book of Daniel, where it is translated "secret".

In the chart a series of downward steps is indicated by the passages referred to, commencing with the failure of Hezekiah, which introduces the prophecy concerning Babylon. The times of the Gentiles are coincident with the down-treading of Jerusalem, as Luke xxi. 24 will show. As Israel passed off the scene, the Gentile came into prominence.

The second illustration is taken from the first thirteen chapters of Matthew. The Messiah, Who must be the Son of David and Abraham, is revealed as having come in the person of Jesus Christ, *Emmanuel*, God with us. He also is attested by the witness of divinely equipped forerunner and a voice from heaven. By observing our Lord's words in Matt. xi. 20-24 we understand that one of the objects for which the miracles were wrought was the repentance of Israel. Their non-repentance leads to the threefold rejection of Matt. xii. 6, 41 and 42, where Christ is rejected in His offices of priest, prophet and king. Upon this non-repentance and rejection comes mystery in Matt. xiii. It is suggestive too, that in Matt. xii. 14-21, consequent upon the council of the Pharisees, we find the reference to the blessing of the Gentiles.

The third illustration is the chief purpose of the chart, to prove that the present dispensation of the mystery is consequent upon the rejection of Israel in Acts xxviii. The prophecy of Joel which underlies the teaching of the day of Pentecost is insistent upon repentance (Joel ii. 12-14). The restoration of Israel is set forth in the miracle of the lame man (Acts iii.), and the vision of the sheet that Peter saw (Acts x.) is an indication that Jewish exclusiveness is going.

The twofold ministry of the apostle Paul now comes to light (*see* Acts xx. 17-24 and Acts xxvi. 16-18), revealing that his second ministry would be accompanied with imprisonment, would be related to a second revelation from the Lord, and would be

directed particularly to the Gentiles. The last “signs and wonders” that fulfil the promise of Mark xvi. 17, 18 are recorded (Acts xxviii. 1-10), the last reference to the “hope of Israel” is made (Acts xxviii. 20), the last citation of Isa. vi. 10 is made and Israel become *Lo-ammi* (not My people, Hos. i. 9), the “salvation of God is sent unto the Gentiles”, and the dispensation of the mystery is made known.

The way in which Isa. vi. 10 is cited at great crises in Israel’s history is worthy of study.

BEREAN TN ATT HE W^{af} CHARTS

No 9.

The Gosfrel of "he Ki ng - Pries F.

A BIRTH

Born King of the Jews.

B BAPTISM

C THREEFOLD TEMPTATION OF KING

50 THE SON OF DAVID

®ii.!7 The VOICE

MMI6. Confession
by PETER
(an Israeli be)

"From thab Tme Forth
beTw"
iyii^

Sermon on Mount
Parables ofxiii.

Rules during Rejection
Mystery during Rejection

Su eihasl xvi.18. "Tnou hash said'.

Dividing line at Matthew xvi verse 20.

D. THE SON OF ABRAHAM

xvii.5 The VOICE „

xxvi i.54. Confession From

byCENTURION XVI. 21

(a Genbile)

that time forth
began"

tBParables of Absence Reckoning with servants'

S ProRhecyof Presence After Tribulation E

ill^ | Su einas~| xxvi.64 "Thou hash said". 1

C THREEFOLD AGONY OF PRIEST

BAPTISM

ABRESURRECTION Died

King of The Jews.

la this chart the great sections of Matthew's Gospel are set forth, the two great marks of time being illustrated by the two hour glasses. The words of the Lord in iv. 17 and xvi. 21 are identical in the Greek, "From that time forth began." The two divisions appear to belong to the twofold title of the Lord with which the Gospel opens: "Son of David and Son of Abraham." The Son of David, set forth in Solomon, speaks of the great King: the Son of Abraham, as set forth by Isaac, speaks of the offering made upon "one of the mountains of Moriah." The reader will notice that both sections open with the voice from heaven, saying: "This is My Beloved Son," and close with a confession. In the "David" section this confession concerning the Lord is from the lips of an Israelite—Peter, whereas the confession that closes the second or "Abraham" section is that of the Centurion—a Gentile. In the David or "King" section we find the Sermon on the Mount, and the parables of Matt. xiii. In the Abraham section, which pertains to the Priestly side of the work of Christ, we have parables that speak of His absence, and of the accountability of His servants. In this section comes the great prophecy of His second coming, viz., Matt. xxiv.

The threefold temptation and triumph of the King (Matt. iv.) is echoed by the threefold agony and triumph of the Priest (Matt. xxvi.).

It is rather difficult to say much about the words *su eipas*, as much depends upon the ability of the reader to appreciate the problems of deciphering early Greek MSS. Suffice it for the moment to say that the earliest Greek MSS. are full of contractions, such as our use of wd, cd, etc. Proper names and the names of God were also contracted. When the smaller Greek letters were adopted and words spaced as we know them now, a difference of opinion arose as to whether Matt. xvi. 18 should read *su eipas*, "Thou hast said," or whether it should be expanded into *su ei Petros*, "Thou art Peter." It will be observed that in Matt. xxvi. 64, in connection with the same subject as that of Matt. xvi., viz., the Person of Christ, we have the words again. No one of course ever dreamed of expanding *su eipas* to mean "Thou art Peter" in this place. More we cannot say now, than that our own opinion (for what it is worth) is that in both cases the Lord used the same formula, and that Peter's name was never mentioned.

i	Creadon 7 Days	Exod.xx.8-1	
ii	Pendecost 7 Weeks	ev.xxiii. 15.	} The Jubilee Fore-shadowed.
iii	Festal Year 7 Months	ev.xxiii. 24.	
iv	Sabbath Year 7 Years	ev.xxv. 2T	
v	Jubilee 7x7 Years	ev.xxv. 0	
vi	Prophecy 70x7 Years	3an.ix.2. ^z	
vii	Ages 7000 Years	Wv. xx.4 % ³	

Lev. xxv. 8-19.

Day of Atonement Trumpets

Prociat i m ii Dercv nriern veâr ...

Return to possessions & Family.

Last occurrence of Heb. word Jubile Tosh.vi. 13.

Jericho 7days 7hriests 7times Josh vi.3.4.

Acceptable year & Day of vengeance Isalxi.L2.

Luke iv,21. Mart vi. IT Kev. xxi.4

Prohhec.y	Church	Victory	Doctrine
Dan. ix.	Eph. L7.	Joshua vi	Gal. iv.5.
Israels ⁷		Rams'v'Honn TrumJieJ	 Siners
Jubilee.	AppBils Li b EargiSiess •	Sevetyaffles RoupfyZJericho J^Thoul-	JubWe ...
An End of Sin, 4	Eth-^ i.14.	JWh.vi.5. iThs IV. seven Ph hvmfie Victory i Con xv. Rev.X.7. Xi. 15.	Gal v^jl I COP VI.^20 Rom. viii. 2.. Proclaim Li berty Exod. XX2.
	& Redeemer BooKOP Ruth	Earth's Jubilee Rom. viii.21. Hallelujah Rev xiX.I-6.	 C-M-Y.J. ^5

While it may be too bold a statement that the idea of the Jubilee underlies the whole of the revelation of Scripture, one can safely say that the whole purpose of the ages appears to be constructed along the lines of the Jubilee. The present creation with its six days' work and seventh day rest conforms to this idea, and the ever widening series of sevens which are such a feature in Israel's typical feasts and prophecies but confirm the close association of the age purpose and the type of the Jubilee.

The Jubilee and its glorious anti-type at the end of the ages cannot be separated from the *atonement*, and in all the types there is present the alternative to "the acceptable year of the Lord," namely, "the day of vengeance of our God."

Not only does the Jubilee foreshadow the great purpose of the ages, but we find it colouring prophecy, doctrine, and hope. The prophecy of Dan. ix. is most obviously built upon the idea of the Jubilee, but instead of the period being one of 7X7 years, it is the longer period of 70x7 years.

The word translated "forgiveness" in Eph. i. 7 is the same as is used in the O.T. for the proclamation of "liberty." The second reference to redemption in Eph. i. looks to the day when every man shall return to his own possessions. The use of the title "Kinsman Redeemer" and the securing of the lost inheritance in the book of Ruth should also be taken into account.

Throughout Israel's history we meet with the blowing of trumpets. The overthrow of Jericho is intimately associated with the seven-times-seven, with the blowing of trumpets, with the scarlet thread, and with the execution of vengeance. Trumpets are associated with the second coming of the Lord, with the assumption of the kingdom, and with the resurrection.

It may not be granted to us all to attain to an earthly Jubilee, but we rejoice to know that not one of the redeemed of the Lord shall fail of that great anti-typical Jubilee, when "the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God."



w »uia lesramenr // mini me,

PROPHECY of ENOCH. Jude 14 RV link with Gen.i.2>

PATIENCE of JOB. Latterday on earth, xix.25". /

k PRAYERS of DAVID. The King.Psa.1i. I. lxxi i. /

WV1S10NS of ISAAH. Peace, xi.xxxiv. lxxiii.lxiv >

JWREAM of DANIEL Dominion. -ii.vii.ix. >

1W1S10NSof ZECH. Mtof Olives. ix.Xii.XiV. JO

% BURDEN of MAL Day of Lord. i ii. 24. i v. 5 6.

New Test-ament-

JwW Matt.xxiv.3.'End" Suntelèia. Exod.xxiii.16.^^

s there a N.T ref to Second Coming that is

^XMA not a fulfilment of or based on the O.T.?

ParouSia Gospels. Acts. Pet. Jas. John. Paul early min:

Apokaluhsis. Pet Pauls early .epistles, Revelation.

Epihaneia. Paus later ministry Col.iii.2Jim.7ih3

U O HOPE in'the TMEE SPHERES

H ® In Abbey. Manifested with Him in Glory

M In Stand Meeting at His descents Heaven.

STJUW. In Street Every eye shall see Him



Hope, in the Scriptures, whether it be the hope of Israel or the hope of the church, whether the church which is the Bride or the church which is the Body, is always focussed upon the Person of the Lord and His presence. For the realization of the hope of creation, of Israel, or of the Kingdom, the personal presence of the Lord on earth is necessary, and this is spoken of in the Scriptures as His "coming" (*parousia*) or His "revelation" (*apokalupsis*). There is a heavenly side to the kingdom purpose (Heb. iii. 1), and so we find the word *parousia* used not only in Matthew xxiv., but in I Thessalonians iv. The prison epistles do not speak of the Lord's coming, but of the church's manifestation with the Lord in glory at His appearing (*epiphaneia*).

The term used in Matthew xxiv. in the question concerning "The end of the world" is the Greek word *sunteleia*, a word that needed no translation to any Jew who kept the feasts, for it is the word used in the Septuagint version of Exodus xxiii. 16 for the "Feast of the Ingathering."

The Diagram represents the wedding of the King's Son at Westminster Abbey, and divides those who take part into three groups:

(1) Those who had the privilege of actually being in the Abbey itself. This corresponds with the hope of the mystery, the "manifestation with Him in glory," and suggests the place of privilege as "far above Principalities." This is the *epiphaneia*.

(2) Those who had the privilege of a seat in the grandstand immediately outside the Abbey might be likened to those who are partakers of the heavenly kingdom, who meet the Lord in the air, and

(3) Those who waited in the streets, where "every eye shall see," correspond with those who wait for the coming of the Lord Whose feet shall stand in that day upon the Mount of Olives.

Inspiration has watched over the use and distribution of the three words *parousia*, *apokalupsis*, and *epiphaneia*, and the student who accepts the facts of Scripture regarding these words will have a clear understanding as to the relation of the three phases of the Lord's return and the three spheres of blessing.

NOTE —For fuller treatment of the various phases of this subject our Booklet "That blessed hope" should be procured and circulated.



Identification macks of membership of
Church of the Dispensation of the Mystery

NAME	<i>Faithful</i>	EPH.i.1.
ADDRESS	<i>Where Christ sitteth.</i>	COL.in.1.
SEX	<i>Perfect Man.</i>	EPH.iv.13.
AGE	<i>Adult.</i>	EPH.iv.13.
OCCUPATION	<i>Keeper of Unity & Deposit</i>	WIU
CITIZEN	<i>Heaven</i>	PHILiii.20.
RELATION TO I	IRAEL <i>Aliens</i>	EPH.ii.12.
RANK	<i>Far above Princes.</i>	EPHJ.2L
SPHERE	<i>Heavenly Places.</i>	EPH.i.3.
DISPENSATION!	<i>The Mystery.</i>	EPH.iii.9.R.v.
EXPECTATION	<i>Manifestation in Slory.</i>	COL.iii.4
DENOMINATION	<i>Baptized Believers.</i>	EPH.iv.5.
ADD BELOW ANY FURTHER REMARKS		
<p>Berean Chart No: xii. GH.W. 35.</p> <p>"Be ready always to give an answer to every man that asteth you a reason of the ho/aethatisin you.</p>	<i>Eyes.</i>	EPHTI8.
	<i>Head and Members.</i>	EPH.ivJ5.16.
	<i>^4vicX. c^xX. Xii-tc-aZe?.</i>	COL. 111. 2.. PHIL. I. 9.
	<i>Circumcision.</i>	PHIL.iii.3. COL. II.JT.
	<i>Presentation.</i>	EPH. V.27- COL. (.22.
	<i>Equality</i>	EPH.i.140.
	<i>(yYTFix^auc^-y</i>	tPH. COL.I. !A?I7.

*Sealed by the Holy
I
Promissory Spirit.*



Berean Charts.

No. 12.

“ Writing maketh an exact man,” said Bacon, and while it is easy to assume a position if one is not compelled to give a detailed account of oneself, it is another matter when the inquisitor demands specific answers to his questions. These we should welcome, as the answering will but confirm what is true and expose what is false.

It is easy to make the sweeping assertion that every believer at the present time is a member of the Body of Christ, but it is disconcerting to be obliged to give chapter and verse for the assertions. We suggest that the reader should fill up for himself some such form as is suggested in the chart, not for the benefit of others, but for his own sake.

Identity is a matter of every-day confirmation. Three items (name, address, sex) are usually sufficient to separate the individual from the millions on the earth.

We can imagine some readers objecting to the name “ Faithful,” but examination of the Scriptures will reveal that no church is thus called except the church of the mystery. Others will look askance at the words “Baptized Believers” because it has been so long assumed that only baptism in water could be intended. This we cannot allow. Surely if a rite or ceremony can entitle to the name “ Baptised Believer” then the glorious union of the believer with the Lord in His death, burial, and resurrection—which is also called a “Baptism ”—entitles to the name, unless we are to assume that a ceremony or sign is greater than the thing signified.

If the words of Peter (t Pet. iii. 15) quoted on the chart have a message to us, as well as the Dispersion, then it seems imperative that some such self-examination be undertaken, if we are to give a *reason* for the hope that is in us. This examination may reveal weaknesses of apprehension which can be rectified, and gaps that can be filled, and if it enables any to get to know “ What is the hope of His calling ” then it will have accomplished that which is pleasing to the Lord, for it will bring about in its measure the answer to the prayer of Eph. i. 18.
