

chief town of all mentioned or implied there. And in his Second Epistle, St. Peter speaks of his beloved brother Paul as having written to THEM, that is to the Jews of the Dispersion. But there is no Epistle of St. Paul to Jews, except it be the Epistle to the Hebrews. St. Peter, in fact, divides St. Paul's Epistles into two; "all his Epistles," and his Epistle to the Hebrews; which is the usual division. How, in the face of this, any one who believes the Bible can contend that the Epistle to the Hebrews is not St. Paul's, I do not understand. But if it be, then we have this interesting fact about the Church of Ephesus. It becomes the Metropolitan Church of the New Testament. It enjoys the privilege of letters from St. Paul, St. Peter, St. John,—for he wrote his gospel there, and the first Epistle is the companion letter to the gospel,—and last, not least, our Blessed Lord Himself treats the Church of Ephesus as the Metropolitan Church of the New Testament in His Epistles to Seven Churches. So much for the alleged primacy of Rome in this dispensation. Not Rome, but Ephesus, with its thoroughly representative body of Jews and Gentiles takes the lead.

The book of Revelation then was sent to the most thoroughly representative Church of the time when it was written.

I have only space now to state briefly how the part of the Apocalypse which directly describes the future, is to be divided.

First of all, there is the main division, between that part which leads up to the Lord's Millennial Kingdom, and that which belongs to the kingdom itself. The Millennial Kingdom obviously begins after the binding of Satan in chapter xx. The part that leads up to it is the part between the close of the Epistles to the seven Churches and the end of chapter xix. This is the difficult portion of the Book. And the key to it is this, Revelation iv. to xix. inclusive is what may be called THE GOSPEL OF THE SECOND ADVENT.

This portion of the Apocalypse is to our Lord's second coming, what the four gospels are to His first coming. The four gospels deal almost entirely with the three and a half years of His public ministry, including His death and resurrection. His sufferings occupy the largest space. Similarly the portion which I may call the gospel of the Second Advent in the Apocalypse, Rev. iv. to xix. inclusive, is occupied, not with three and a half years, but with *seven* years of the last great struggle between