

there (ibid. page 8). On this point I cannot keep company with the doctor John was *already in spirit* when he heard the voice of the Lord. (chap. 1:10) Was he then in spirit before his anastasis? If Dr. Thomas' statement is correct he must have been, for he says "it (the voice) awoke him from the dust of death." But common sense teaches us it was nothing of the sort. As the beloved disciple his Lord reveals himself to him in all the glory which the Father had bestowed upon him, and it was more than he could bear. "He fell at his feet as dead." This sounds very unlike being raised from the dead in my mind. But he is comforted and strengthened to receive the mystery of the seven ecclesias "the things which are;" *i. e.* at the time referred to in the vision. In chap. iv the voice addresses him and invites him to "come up." We are not told that he saw the one who spoke to him on this occasion. On the contrary something more exalted he is privileged to behold, viz: the throne and glory of the Eternal, as well as the events which were to follow after, hence his exaltation. There is positively no foundation for the assertion Dr Thomas makes that on this occasion the voice invited him to ascend to the (political) heaven. and to inherit the kingdom established there. It is purely imaginary. At the time this takes place the Kingdom has *not* been established, the Son of God has not gone forth to war, nay, not a single seal has been broken. How then can it truthfully be said that John is invited to inherit the kingdom established in the political heaven? The

truth of the matter is, the word has been appealed to for support of pre-conceived notions, and consequently confusion manifests itself. I may possibly be asked what proof I have to offer in support of the statement that the kingdom has not been established, etc., at the period of time represented in chap. iv. I answer chap. v is sufficient proof of this. It is the throne of God John beholds, not the re-established throne of David, because in verse 13, the seer heard voices proclaim "Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for the ages of the ages." The Lamb is not sitting upon a throne at this epoch. And we hear nothing whatever of his reign until after the sound of the seventh trumpet, the first of which is not sounded until after the breaking of the seventh seal. *Then* we learn that the Kingdoms of this Kosmos has become the Kingdom of our Lord and of his Christ. But the Church of God—*i. e.* the body of Christ—has been presented before the throne of the Eternal prior to this.

(TO BE CONTINUED.)

The Tree of Life.

"And the Lord God said, Behold the man is become as one of us to know good and evil. And now *lest* he put forth his *hand*, and *take also* of the *tree of life*, and *eat*, and *live forever*; *therefore* the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man; and he