

authority for Christian missions, but their very *program*. Whether the reader accepts it as so designed or not, it is very remarkable that in this passage of Scripture there are indications, very marked, of a definite plan, and a plan which both agrees with the teachings of other Scripture, and which thus far *exactly corresponds with the facts*, and is indeed their only adequate explanation or solution. To this plan or program of missions, there appear to be three very conspicuous stages. To a student of the Greek, this is even more apparent than in the English :

ΠΡΩΤΟΝ, Ὁ Θεὸς ἐπεσκεψάτο λαβεῖν ἐξ ἐθνῶν ἄνθρωπον ἐπὶ τῷ ὀνόματι αὐτοῦ

METÀ TÁTTA, ἀναστρέψω,

καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτῶκυιαν

καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω

καὶ ἀνορθώσω αὐτήν,

ΟΠΩΣ ἈΝ, ἐκζητήσωσιν οἱ καταλοιποὶ τῶν ἀνθρώπων τὸν κύριον,

καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικεκλήται τὸ ὄνομα μου ἐπ' αὐτοὺς,

λέγει κύριος, ὁ ποίων τὰτα γνώστα ἀπ' αἰῶνος.

This cannot, perhaps, be presented in the English, so as to show equally well the poetic parallelism which pervades its structure, but it may be well to exhibit it as best we may :

“ Simeon hath declared how, at the
FIRST, God visited, to take out, from the nations,
A people for His name ;
AFTER THIS, I will return
And will build again the Tabernacle of David,
That which is fallen down,
And the ruins thereof I will build again,
And I will set it up ;
SO THAT, The residue of the Adamic race* might seek the Lord,
And all the nations upon whom is called My name,
SAITH THE LORD, He who doeth these things
Known from the age.”

Here it requires no ingenuity to find three marked steps or stages in God's plan for this world :

1. The work of this Gospel age, visiting the nations to gather out the ecclesia, a chosen people for His name.
2. The rebuilding of the fallen Tabernacle of David, out of its very ruins, and its restoration, like a fallen tent, to its upright position.
3. The way thus being opened for the residue of the Adamic race to seek after the Lord, a greater body of believers than ever before, will be gathered from the nations.

And if all this outgathering of a believing people ; this ultimate restoration of David's Tabernacle, with the reorganization and reconstruction of the Hebrew state, and the final embrace of the nations of the world in redemptive purpose—if all this seems not only inscrutable but incredible,

* Compare Amos 9 : 11, 12, where *Edom* should read *Adam*.