

An Alphabetical Analysis

Part 4

Terms and texts used in the study of

‘Dispensational Truth’

R to S

By

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Dispensational Truth
Just and the Justifier
The Prize of the High Calling
The Testimony of the Lord’s Prisoner
Parable, Miracle and Sign
The Form of Sound Words
This Prophecy
Life Through His Name

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Please ignore the article 'the' when using the Index,
i.e. 'THE SEED' appears simply as 'SEED', and so throughout.

A Subject Index to all 10 Parts of this Alphabetical Analysis has been
included at the end of each Part.

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A Subject Index
(to all 10 Parts of this Analysis)
will be found at the end of each Volume

INTRODUCTION TO THE 1st PRINTING

When the Alphabetical Analysis was first conceived, it was intended to deal with 'Terms and Texts used in the Study of Dispensational Truth' for that is the distinctive feature of our witness.

This Dispensational Series is comprised within five Parts.

Although the preparation of these five volumes in the midst of a crowded life was a colossal undertaking, we nevertheless felt sorry that while, in the dispensational series, we could deal with 'Rightly Dividing the Word of Truth', the 'Word of Truth' itself and its inspiration, lay outside the first five Parts of this Analysis.

In spite, therefore, of increasing years, we have been graciously enabled to prepare Parts 6 and 7, which are devoted to Doctrine.

But we were not permitted to write Finis, for Prophetic subjects began to claim our attention; accordingly Parts Eight and Nine have been prepared, which are devoted to Prophetic themes.

To round the whole witness off, a Tenth Part is in hand which will concentrate attention on the Practical and the Experimental issues involved.

We sincerely hope that these volumes will be of service to the reader who, while considering everything that has been put before him in all good faith, will nevertheless 'Search the Scriptures' to see if what is here advocated is 'so'.

1961

TO THE READER

A distinction has been made in the type used to indicate subsidiary headings from those which are of first importance.

Titles of main articles are printed in Helvetica bold type capitals, and are placed in the centre of the page, thus:

RESURRECTION

Titles of subsidiary articles are printed in Helvetica bold type small capitals, and are placed at the left -hand margin of the paragraph, thus:

Restoration

Cross References

Cross references to articles in Parts 1 to 3, and 5 to 10 of An Alphabetical Analysis, are indicated by superscript numbers. For example:

In Adam² refers to the article with that heading in Part 2 of An Alphabetical Analysis.

Millennium^{3,9} refers to the articles with that heading in Parts 3 and 9, respectively, of An Alphabetical Analysis.

If the reference is to another page in this book, the page number is printed in brackets after the title of the article. For example:

Romans (p. 126) refers to the article with that heading on page 126 of this book.

Structures

Where the meaning of a term can be illuminated by the structure of the section in which the term occurs, that structure is given, and as the scope of a passage is of first importance in the interpretation of any of its parts, these structures, which are not 'inventions' but 'discoveries' of what is actually present, should be used in every attempt to arrive at a true understanding of a term, phrase or word that is under review. Under the heading Interpretation², the uninitiated believer will receive an explanation and an illustration of this unique feature of Holy Scripture. In like manner, other exegetical apparatus such as Figures of Speech, and all such helps, are indicated under the same main heading.

Received Text (Textus Receptus)

This is the Greek New Testament from which the Authorized Version of the Bible was prepared. Comments in this Analysis are made with this version in mind.

Where there are textual variances between the Received Text and the Nestle Greek Text (or other critical texts) such variances are noted. The phrase 'in the Received Text' is printed in brackets next to the word or words in question.

RECONCILIATION

The following Greek words enter into the make-up of the word here considered: katallasso, apokatallasso, katallage, allasso and allos. The root word is allos, which means 'other', and indicates a change. Allasso is translated 'change' as follows:

Allasso --

- 'Change the customs' (Acts 6:14).
- 'Changed the glory' (Rom. 1:23).
- 'We shall all be changed' (1 Cor. 15:51,52).

As will be seen by the three examples given, the word indicates a change of a very radical kind. The change from law to grace was profound; the changing of the glory of God to the likeness of animals was a terrible departure; and the changing of the body at the resurrection, while most essential, is beyond our understanding.

Katallasso --

- 'Enemies ... reconciled ... being reconciled' (Rom. 5:10).
- 'Reconciled to her husband' (1 Cor. 7:11).
- 'God ... hath reconciled us' (2 Cor. 5:18).
- 'God was in Christ, reconciling' (2 Cor. 5:19).
- 'Be ye reconciled to God' (2 Cor. 5:20).

Katallage --

- 'The atonement' (Rom. 5:11).
- 'The reconciling of the world' (Rom. 11:15).
- 'The ministry of reconciliation'.
- 'The word of reconciliation' (2 Cor. 5:18,19).

Apokatallasso --

- 'Reconcile (the) both' (Eph. 2:16).
- 'Reconcile all things' (Col. 1:20).
- 'You ... hath He reconciled' (Col. 1:21).

The translation of katallage by 'atonement' in the A.V. is somewhat misleading today, as the word no longer means 'To make at one' as it did in Shakespeare's day. The fact that the A.V. uses the word 'reconcile' in the immediate context, shows that the translators must have chosen the word 'atonement' in Romans 5:11 with intention. They evidently felt it necessary to link the Old Testament typical offerings, that foreshadowed the true Atonement, with the one great antitypical Offering of Christ. We must accept the R.V. rendering, as being more in accord with modern usage, but we must avoid blaming the translators of the A.V. for the changes that time produces in language, for which, naturally, they cannot be held responsible. We should also be grateful that the A.V. rendering is a forceful reminder, that there can be no reconciliation that is not based upon the finished Work of Christ.

Generally speaking, the Hebrew word translated 'atonement', corresponds with the Greek word translated 'propitiation' in Romans 3:25. No man can be said to 'receive' the atonement in the modern sense of the word; he does

receive the at-one-ment, the result of the atoning sacrifice of Christ, which the reading of Romans 5:11 in the A.V. teaches.

Cremer's note on the two words katallasso and apokatallasso is suggestive:

'Apo, referring to the state to be left, and kata to the state to be sought after ... katallasso is the setting up of a relationship of peace not existing before; apokatallasso is the restoration of a relationship of peace which has been disturbed; cf. apokathistemi, apokatorthos'.

Exclusive to Paul

Of all the New Testament writers, it will be observed that the words katallasso, katallage and apokatallasso are used only by Paul, for to him was committed the message of grace that provided complete acceptance in Christ for the sinner and the ungodly. Moreover, to Paul was entrusted that stewardship towards the Gentiles which:

- (1) Dealt with their alienation from God, in Adam, apart from personal sins (Rom. 5:12).
- (2) Dealt with their alienation from God as Gentile nations (Rom. 1:18 and 11:15).
- (3) Dealt with their alienation from God by sins personally committed (2 Cor. 5).
- (4) Dealt with the alienation perpetuated by the distinctions of circumcision and uncircumcision, which was abolished in the new man of the Mystery (Eph. 2).
- (5) Dealt with the alienation of the whole Church of the One Body from its destined sphere in the heavenlies, far above principalities and powers (Col. 1).

Let us pass in review these five aspects of Reconciliation:

(1) Reconciliation as it deals with the Alienation of Man from God in Adam (Rom. 5:12)

This aspect of human need and Divine provision is scarcely touched upon in the Old Testament or in the Gospels. Paul is the only one who has anything to teach regarding Adam and his one great act of disobedience. This is the mystery of Romans 16:25 and this feature is discussed in the article entitled Romans (p. 126).

When we commence reading at Romans 5:12 we leave behind the question of 'sins' for the deeper question of 'sin'; we leave the disobedience to the law of Sinai for the one transgression of the garden of Eden. Moses and Abraham fade from view, and Adam is revealed as the channel of sin and death, and of its dominion. Here we are to learn the utter ruin of the creature as something deeper than the failure of the Gentile under the law of conscience, or of the Jew under the law of Moses. Here we shall plumb the depths of the depravity of our nature; here we shall come face to face with the dread fact that in our flesh dwelleth no good thing. This is a more terrible revelation than that of Romans 3:12. There, we read that there is none that doeth good; here we are to learn that, apart from deeds altogether, there is none that is good, or that has any hope or possibility, in himself, of pleasing God.

The cry of Romans 7:24 'O wretched man that I am! who shall deliver me from the body of this death?' will startle us, as though we heard the echo of our own heart's beat cry back to us. One great dominant theme runs through Romans 5:12 to 8:39, and this may be expressed in the language of Romans 8:2, 'For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death'. A study of this section will reveal what is the nature and effect of this law of sin and death, and what is the nature and effect of this law of the spirit of life. The one we shall see is derived from Adam, the first man, the other comes alone from Christ as the last Adam, the second Man. Both of these titles of Christ belong to Him in resurrection triumph, and lead up to the words, 'The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ' (1 Cor. 15:56,57).

Here, in this quotation of 1 Corinthians 15 is written an anticipation of Romans 5:12 to 8:39. Romans 5:12-21 shows that by one man sin entered into the world and death by sin -- 'The sting of death is sin'. Romans 6 to 8 proclaims that sin shall not have dominion over those who are not under the law, but under grace; that the law hath dominion over a man as long as he liveth, and that this dominion can be broken only by death and resurrection -- 'The strength of sin is the law'. Romans 7 ends in the cry for deliverance, which is answered, in Romans 8, by the law of the spirit of life in Christ Jesus, the spirit of sonship, the spirit whereby we cry, Abba, Father. It reveals the present intercession of Christ -- 'saved by His life' -- and ends with the triumphant words, 'more than conquerors', words which echo 1 Corinthians 15:57: 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ'.

The Deep Things of God

We enter, therefore, upon the study of Romans 5 in no unchastened spirit of curiosity. Too often the deep things revealed in Romans 5 have been abused by immature reasonings concerning election and predestination, all of which partake somewhat of the spirit of rebellion rather than humility. Here we are going to be told simple facts, not the underlying principles hidden in the heart of God. And yet, in His condescension, Romans 5:12 does open with a revelation of grace showing that all the true seed were included in Adam that they may be also included in Christ. (See the article In Adam2). This gracious purpose is found in the words of Romans 5:12 'Wherefore as' (dia touto hosper). Dia touto means 'because of this', 'on this account', and is translated 'wherefore' in Ephesians 1:15 and 6:13, where the connection with that which goes before is obvious.

The Ephesian saints were sealed until the redemption of the purchased possession, and had the earnest of their inheritance in the Spirit of promise. Because of this, Paul could pray that they might know what is the hope and the glory of this inheritance, and the power of present anticipation. So in Ephesians 6:13, the wrestling, being not with flesh and blood, but with spiritual wickednesses; the necessity for the whole armour of God is introduced by the words, 'because of this'. In Romans itself dia touto is found in 1:26; 13:6 and 15:9 translated 'for this cause', and in 4:16, 'therefore', where the reader will find that the full sense is given by rendering the words each time 'because of this'. Hosper, 'as', is translated 'like as' in Romans 6:4, and when read with Romans 5:12 brings into vivid contrast the two chief actors in the scene, Adam and Christ:

'As by one man sin entered into the world, and death by sin' (Rom. 5:12).

'We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life' (Rom. 6:4).

The theme introduced by 'as' in Romans 5:12 is continued in verses 19 and 21:

'For as by one man's disobedience' (Rom. 5:19).

'That as sin hath reigned unto death' (5:21).

We now return to Romans 5:12, and ask why this section is introduced by the word translated 'because of this', 'like as'. The answer is 'reconciliation' -- the last word of Romans 5:1-11. Enemies were reconciled by the death of Christ, and saved by His life 'because of this' reconciliation -- as Adam ... so Christ. Because one man's one sin could involve all who were in him in death; so one Man's one act of righteousness could involve all who are in Him in life. That is the simple issue. It is further developed to prove that the Work of Christ goes further, and deals with 'many offences' and in addition, 'much more'. Moreover, there is no act of faith in being involved in either Adam's one act, or Christ's one act, but there is 'the receiving' of the gift and the consequent 'reigning in life', but 'reigning' is something more than 'living'. All this we have yet to see.

The Argument Exhibited

Before we go further, however, it will be necessary to have Romans 5:12-21 before us, as without some guide we shall find the argument very involved. Moreover, it is vital to our peace and victory to see the teaching of this passage with some degree of clearness, and we shall not consider the space ill-used if we give the entire passage instead of the mere outline. It would further complicate this already complicated passage to depart from the A.V. here, or to insert any notes whatever: all this we reserve and subordinate to the one necessity -- a survey and large view of Romans 5:12-21 as a whole.

Romans 5:12-21

A 5:12-14. a 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

b For until the law sin was in the world: but sin is not imputed when there is no law.

c Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.

B 5:15. d But not as the offence, so also is the free gift.

e For if through the offence of one many be dead,

		f	Much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many.
B	5:16,17.	d	And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.
		e	For if by one man's offence death reigned by one;
		f	Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ.
A	5:18-21.	a	Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.
		b	Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
		c	That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord'.

It will be seen that verses 15-17 form a large parenthesis, the theme of verses 12-14 being resumed and restated in verses 18-21. Conybeare and Howson in a note to Romans 5:12 say:

'Much difficulty has been caused to interpreters here by the 'as' (hosper, which introduces the first member of the parallel) having no answering 'so' (houtos, nor anything equivalent to it) to introduce the second'.

The difficulty vanishes when we perceive by the structure, that the argument is restated in verses 18-21, where the needed 'even so', that is absent in verses 12-14, is found in its proper place. We shall make fewer exegetical errors, and practise a truer humility, if, as our guiding principle, we take the words of Psalm 119:128 'I esteem all Thy precepts concerning all things to be right; and I hate every false way', and criticize ourselves instead of criticizing the Scriptures.

The first item of teaching in Romans 5:12 is continued in the reference to Adam -- 'by one man'. The most casual perusal of the chapter can hardly fail to bring under notice the repetition of this feature, and a careful examination shows that in the ten verses 12-21, there are no less than twelve occurrences of this word 'one' in various connections:

'By one man sin entered into the world' (Rom. 5:12).
 'If through the offence of one many be dead' (5:15).
 'The gift by grace, which is by One Man, Jesus Christ' (5:15).
 'Not as it was by one that sinned' (5:16).
 'The judgment was by one to condemnation' (5:16).
 'For if by one man's offence death reigned by one' (5:17).
 'They which receive ... shall reign in life by One' (5:17).

'By the offence of one judgment came upon all men' (5:18).
'By the righteousness of One the free gift came upon all men' (5:18).
'As by one man's disobedience' (5:19).
'So by the obedience of One' (5:19).

Emphasis to the extent of twelve references to one subject in six verses can hardly be equalled in passages dealing with any other doctrine. What is there in chapters 5:12 to 8:39 to demand this forceful preparation? It is found in Romans 6, for there we shall learn that there is something deeper and fuller than substitution, and that is identification, a truth that is vital to this section of the epistle. Statements such as 'baptized into His death', 'planted together in the likeness of His death', 'our old man crucified with Him', 'if we be dead with Christ', which are found in chapter 6, require substantiation by something more intimate than substitution. Justification is related to the death of Christ 'for us', but 'newness of life', and freedom from 'the dominion of sin', are more strictly the result of identification 'with' Christ.

The Doctrine of Identification

This doctrine of identification, if it is to be something more than a legal fiction, must be shown to exist as a fact, and this is demonstrated by the Scriptural doctrine of the organic unity of the human race. Just as we find Genesis 1 essential to the teaching of Ephesians and Colossians, so shall we find the literal facts of the creation of man vital to the teaching of Romans 5:12 to 8:39. The essential oneness of the race with Adam is the insistent note of Romans 5:12-21. It reappears in Romans 6 in the reference to the 'old man'; we have it in Romans 7:14 in the confession 'sold under sin', and it is plainly visible in Romans 8:19-21 in the references to the groaning creation and its subjection to vanity. Eve was created in such a way that she should share this essential oneness of the race with Adam. The careful genealogies of Genesis 5 and 10 are vital to this truth. Looked at from this stand-point our very salvation depends upon the veracity of the genealogies of Matthew 1 and Luke 3, and Paul found this truth important enough to include in his address to the Athenians -- 'He hath made of one (blood) all nations of men'.

From time to time the theory is revived that the account of the creation of man in Genesis 1 does not refer to the same man as does Genesis 2. Let us consider this teaching. The reference to the 'image of God' in Genesis 9 is an allusion to Genesis 1. In Genesis 5 there is an explicit statement establishing the identity of the Adam of Genesis 1 with the Adam of Genesis 2.

'This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam, in the day when they were created' (Gen. 5:1,2).

This is a direct reference to Genesis 1. The passage proceeds:

'And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth' (Gen. 5:3).

This is a positive reference to the Adam of Genesis 2 and 3, and the teaching that has recently been revived that there are two Adams in view here must be repudiated.

The organic unity of the race with the first man Adam being established, we must next ascertain whether Christ, as the Second Man and the Last Adam, has a vital and real union with the race. If we find it to be so, identification becomes a glorious fact. Underlying this doctrine lies the Hebrew conception of the Kinsman-Redeemer, which makes it imperative that Christ should have been made partaker of flesh and blood. This truth is set forth most clearly in Hebrews 2:14,15 :

'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage'.

The Seed

Christ, to fulfil His great mission, must come as the Seed of the woman, the Seed of Abraham, the Seed of David, the Son of man and the Son of God. The 'kingdom' purpose required that His genealogy should go back to David and to Abraham (Matt. 1:1), but the gospel committed to Paul necessitated that He should have a lineage that went back to Adam (Luke 3). The virgin birth of Christ made it possible for Him to be related to man, without partaking of the awful entail that came upon the race in Adam.

The doctrine of Romans 5 is impossible apart from the organic unity of the human race, the headship of Adam, and the new Headship of Christ. This doctrine we express in the one word 'identification'. What this identification carries with it we learn in chapters 6 and 7; here we are but learning the basic fact.

Closely associated with this unity and headship, is the Scriptural revelation that there are two seeds in the earth. This is seen in Genesis 4, for 1 John 3:12 says, 'Cain, who was of that wicked one'. Physical connection with Adam does not constitute participation in his headship or prove inclusion in his seed; a truth set forth in Israel:

'They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed' (Rom. 9:6-8).

Cain, Ishmael and Esau were 'children of the flesh', but that does not constitute them the true seed. The true seed are the children of promise, they are 'in Isaac' if true Israelites, and 'in Christ' in the wider application of the figure. The Lord had dealings with men who were literal descendants of Abraham, yet He denied that they were the true seed:

'We be Abraham's seed ... I know that ye are Abraham's seed ... Abraham is our father ... If ye were Abraham's children, ye would do the works of Abraham ... ye do the deeds of your father ... ye are of your father the Devil' (John 8:33-44).

There are men therefore who, though 'of Adam', are not 'in Adam': such was Cain. (See In Adam²). For all 'in Adam' Christ became Kinsman-Redeemer. We shall find in Romans 5 that the interchange in the use of 'all' and 'many'

is because at one time the whole of the true seed are in view by themselves, 'all', and, at another, the whole of the physical descendants of Adam, when the true seed are differentiated and spoken of as 'the many'. There are, moreover, differences observable among the true seed. Just as one star differs from another in glory, so we shall find that, when it is a question of receiving and reigning, 'many' is used, but when it is a matter of justification unto life, 'all' is the word employed.

All In, But Not All Of, Adam

When once we see that 'all in Adam' does not include all that are 'of Adam', every text of Scripture can be accepted at its full value. We do not become Universalists and spoil the insistent teaching of Scripture concerning the Kinsman-Redeemer. We have no need to alter the wording of 1 Corinthians 15:22. All 'in Adam' and all 'in Christ' are coextensive. Only by closing our eyes to the divine principle of Romans 9:6,7 can we assert that 'all Israel' of Romans 11 is as universal as physical descent. If the objection is put forward that Romans 9:6,7 refers to an election, we have only to read on in Romans 11:28 to find that 'all Israel' is an election, too. The same is true of all 'in Adam'. As a whole they are an election, a seed of 'promise', while at the same time different destinies and callings await them by that 'election within an election' of which we have spoken elsewhere.

When we examine Romans 5:12 to 8:39, it is evident that we are pursuing a very different phase of truth from that which occupies Romans 1:1 to 5:11. In the opening section the words 'faith' and 'believe' occur thirty-five times, whereas there is but one reference to them in the whole inner section 5:12 to 8:39, and that in quite a different sense from the doctrinal use of the earlier chapters. 'We believe that we shall also live with Him' (Rom. 6:8). This is because we are dealing with headship, representation and identification. Adam's sin and death cover us with all their hopeless misery, whether we 'believe' it or not, and Christ is the new Head of all the true seed, quite irrespective of our faith. Faith lays hold of added blessings; it has to do with sins committed, not the one sin of Adam, and with reigning in life. But of all this we shall see more presently.

Some find a place of blessing in the millennial kingdom, corresponding to those who 'reign in life'. Some are not raised from the dead until the thousand years are finished, yet it is evident from Revelation 20 that some of these have their names in the book of life, even though they have missed the reign. Personal overcoming is connected with reigning, whether in Revelation 20 or in Romans 6 to 8, and we need to distinguish things that differ if we are fully to understand the great work of the Lord. (See Millennial Studies9).

Let us not allow doctrine belonging to other aspects of our need, to intrude into Romans 5. There, we are prepared to learn the truth concerning the 'one man', whether of Adam and his legacy of sin and death, or of Christ and His blessed legacy of righteousness and life. Let us be glad and rejoice that 'because of this' -- the great principle of reconciliation -- God shut up all the seed in Adam's guilt, that He might just as surely shut them all up to Christ's righteousness.

(2) Reconciliation, and the Reconciliation of the Gentiles as such (Rom. 1:18; 11:15)

One aspect of reconciliation takes us back to the days of Abraham. Up to Genesis 11 no one nation was more favoured than another, but in the days of Nimrod and Babel it appears that the nations gave up God by plunging into idolatry, and that therefore God gave up the nations, leaving them to walk in darkness. This is not only taught in Romans 1:18-32, but in Acts 17:30, where the apostle speaks of a period when the nations walked in darkness and ignorance, while Israel had light and law. In Genesis 12 we have the call of Abram, and the promise that of him the Lord would make a great nation. While this had ultimate blessing in view, it operated for a time in restricting the purpose of God to Israelitish channels, and as Israel came into prominence and favour the Gentile nations lapsed more and more into ignorance.

Just as the giving up of the nations coincided with the taking up of Israel, so in its turn, the reconciling of the nations is made known as Israel fall into ignorance, and are set aside: 'For if the casting away of them (Israel) be the reconciling of the world, what shall the receiving of them (Israel) be, but life from the dead?' (Rom. 11:15). This is the reconciliation viewed nationally.

(3) The Reconciliation of the Gentiles Viewed as Sinners

'So that, if any one be in Christ, there is a new creation; old things have passed away; behold, it has become new! Yet all things are of that God Who is reconciling us to Himself through Christ, and is giving us the ministry of the reconciliation (same word as "atonement" in Rom. 5:11); how that God was in Christ, reconciling the world unto Himself, not reckoning their offences to them, and placing in us the word of reconciliation. On behalf of Christ, therefore, are we ambassadors for Christ, as if God were beseeching through us, we pray on behalf of Christ, Be ye reconciled to God. For Him Who knew no sin, on behalf of us He made (to be) sin, in order that we might become (the) righteousness of God in Him' (2 Cor. 5:17-21).

These words are a great depth: they must either be studied with some measure of fulness, or left as they stand. For our present purpose they speak for themselves, and the parallels with Romans that suggest themselves will be sufficient comment.

(4) Full Reconciliation Pertains to the Mystery

The word apokatallasso is reserved for the revelation of the Mystery. Ephesians 3 establishes the complete and full agreement between every member of the Body of Christ, by totally destroying all fleshly distinctions, and creating one new man in Christ. This church is reconciled to God in One Body, complete and perfect. Colossians 1 brings reconciliation to its goal, by the final adjustment of the church of the One Body in the new creation, with its heavenly associates -- the principalities, powers, and invisible yet mighty dwellers in the super-heavenlies, which are specified in Colossians 1:16.

If Romans 5 speaks of boasting in the hope of the glory of God, Colossians 1 overwhelms us with it. There, as in Romans 5, aliens and enemies are fully reconciled. The 'access' of Romans 5 is filled out to the full in Ephesians 2:18; 3:12. The 'grace wherein we stand' of Romans 5 is eclipsed by the 'meetness for the inheritance of the saints in light', and the presentation of the reconciled believer 'holy, and blameless, and irreproachable, in His presence' is a marvellous expansion of the believer's

perfect standing in Christ. The hope of glory of Romans 5 finds its echo in 'Christ ... the hope of glory', in Colossians 1:27. Just as tribulations are closely associated with access and reconciliation in Romans 5, so we find them in Colossians 1:24. 'I now rejoice in my sufferings for you, and am filling up the remainder of the tribulations of Christ in my flesh, on behalf of His body, which is the church'.

Paul's apostleship to the Gentiles is first of all indicated in Galatians 1 and 2, and 2 Corinthians 11 and 12.

The stress upon Abraham and the Gentile in Galatians and Romans shows that reconciliation in progress. A great preparation for its acceptance is made in 1 Corinthians, followed by its proclamation in 2 Corinthians, and it underlies the whole of the teaching in the epistle to the Romans, which we summarize as follows:

Romans and Reconciliation

(1) Reconciliation and the Nations.

Romans 1:18-32 shows the Gentiles' utter need. Romans 3:29,30 shows the levelling effect of the gospel, and Romans 11:15 the reconciliation in its dispensational character.

(2) Reconciliation and the Law.

The presence of the law, and its connection with the old covenant and works of the flesh, emphasized fleshly distinctions as between circumcision and uncircumcision, and barred reconciliation (3:10-20; 4:15; 5:20; 7:7).

(3) Reconciliation and Practice.

The acceptance of the Gentiles by God is seen in Romans 15:16, and, in turn, their acceptance by believing Hebrews is prayed for in Romans 15:30,32. All were to be received as Christ had received them, so that with 'one mouth' both Jewish and Gentile believers might glorify God (15:6,7).

(4) Reconciliation and the Secret.

The secret of Romans 16 does not refer to Ephesians 3, but to the inner teaching of Romans 5:12 to 8:39. The relationship of Adam to the race provides a type of the relationship of Christ to the race, and leads on as a direct result of the reconciliation of Romans 5:10,11, 'we have now received the reconciliation'; 'being reconciled, we shall be saved by His life'.

Reconciliation operates now, as a basis, it is not a goal in itself. Reconciliation is to be received, to be enjoyed, and the Ambassador beseeches us to be reconciled to God. The reconciliation of the world came into operation when the national privileges and distinctions of Israel were passing away, but it must not be confused with the resulting blessings that have come in its train. There is 'much more' than reconciliation.

If we have received this reconciliation, we have entered into peace with God. No sin is reckoned against us. We have become the righteousness of God in Christ; before us is the hope of glory, and for our present and

continuous salvation He Who died for us now lives for us. The argument of Romans 5:10 is echoed in 8:31,32:

'For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life' (5:10).

'What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' (8:31,32).

The fact that the Gentile nations stand in need of reconciliation presupposes that in some part of their history they were alienated from or given up by God. This is definitely stated to be the case in Romans 1.

The Gentiles Given Up

We now approach the solemn fact towards which all that has been written since verse 18 of Romans 1 has been leading, viz., the giving-up of the Gentile nations by God: 'Wherefore God also gave them up' (verse 24). The word paradidomai, 'to give up', occurs in verses 24, 26 and 28. At this point it seems advisable to take notice of the structure of the passage that we may see the setting of this threefold giving-up.

Romans 1:19 to 2:1

A	1:19-22.	a	Known of God.
		b	Inexcusable.
B	1:23-31.	c	Changed the glory.
		d	Given up to uncleanness.
		c	Changed the truth.
		d	Given up to infamous passions.
		c	Changed natural use.
		d	Given up to reprobate mind.
A	1:32 to 2:1.	a	Knowing the judgment of God.
		b	Inexcusable.

This threefold giving up indicates the dispensational position of the Gentiles, from the dispersion at Babel and the call of Abraham, until the ministry of the reconciliation committed to Paul, when Israel began to pass off the scene. The Gentiles were aliens from the commonwealth of Israel, and strangers from the covenants of promise throughout the dispensation of the Law under Moses, throughout the kingdom under David, throughout the proclamation of the gospel of the kingdom during the earthly ministry of the Lord Jesus, and throughout a part of the period covered by the Acts of the Apostles. To this period Paul referred when he said to the Athenians: 'At the time of this ignorance God winked', but indicated that a change had come, by adding, 'but now commandeth all men everywhere to repent' (Acts 17:30). That the reconciliation of the world was closely associated with the setting aside of Israel may be seen by reading Romans 11:15. Referring to the structure we observe that not only is there a threefold giving up, but also that this giving-up is preceded by a threefold change:

- (1) They changed the glory of the incorruptible God for the likeness of corruptible man, etc.
- (2) They exchanged the truth of God for the lie.
- (3) They exchanged a natural use for that which was against nature.

There is a slight alteration in the words translated 'change' in these verses in the A.V. We have attempted to indicate the difference by using 'change' and 'exchange'. First they changed the glory of God without actually giving up God altogether, but this soon led to the next step, for they exchanged the truth of God for the lie, and then worshipped and served the creature more than the Creator. It is not possible for God to take second place. 'Ye cannot serve God and Mammon'.

Into the third item we cannot go. The defiling character of idolatry may be gathered from its annals, and we do not feel that any good purpose would be served by elaborating this revolting subject here. At the same time we know only too well that human nature is not a whit better today than when it openly practised the sins condemned in Romans 1. We need faithfully to warn the rising generation, speaking very tenderly and lovingly, yet nevertheless plainly; for Babylonianism in all its forms is rising like a flood (1 Tim. 4:1-5; 2 Tim. 3:1-8), and the book of the Revelation reveals the evils of Romans 1 in a superlative degree. We need not go so far into the future as the book of the Revelation however, for 2 Timothy 3:1-8 uses many of the words of Romans 1 to describe the perilous times at the close of this present dispensation. The sequence of the apostasy and its relation to the development of the mystery of iniquity, otherwise called 'the lie', and the mystery of godliness, otherwise called 'the truth', can be traced through Paul's epistles. Taking the statements of Romans 1 we find them worked out in the other epistles.

(1)	'As God'. 'The creature more the Creator'.	'The man of sin ... as God' than (2Thess. 2:3,4).
(2)	'The lie'. 'The truth'.	'They received not the love of the truth ... they ... believe the lie' (2:10,11).
(3)	'Given up to an undiscerning mind'.	'God shall send them strong delusion' (2:11).
(4)	'Pleasure in them that do them'.	'Had pleasure in unrighteousness' (2:12).
(5)	'Neither were thankful'.	'God hath created to be received with thanksgiving of them which believe and know the truth' (1 Tim. 4:3).

A comparison of the list of sins in Romans 1 with that of 2 Timothy 3:1-7 shows how completely the parallel is recorded. The reader may supply further parallels by studying the intervening epistles.

The Lie

We must draw attention before closing this article to the fact that the A.V. is not strong enough in its translation of Romans 1:25. It is 'the lie'. Of this lie Satan is the father (John 8:44), and the Babylonian delusion at the time of the man of sin is the climax (2 Thess. 2:10,11; Rev. 13:5; 21:27; 22:15, cf. The Companion Bible). This lie could not dominate the mind of man without some corresponding defection having entered into that mind at the same time. We have seen that as man robbed God of His glory, he robbed himself of his highest and best. As he degraded God to the level of a creature, so he degraded himself. The explanation is given in verse 28 of Romans 1. In this verse there is a play upon the words dokimazo ('to try or prove'), and adokimos ('disapproved'):

'And as they did not approve to be holding God in acknowledgment, God gave them up unto a disapproved mind, to do that which is not becoming'.

Vaughan, with a certain amount of liberty with the English, expresses it thus: 'As they refused ... God gave them to a refuse mind'. The glory of God is the last item of importance in the ethics and culture of material philosophy, but it is the sheet anchor of all the teaching of Scripture. God knows why He placed the ten commandments in the order in which we have them in the Word. They are in the true sequence. Idolatry is 'the lie' in essence; murder and adultery are but 'the lie' in practice. The fear of the Lord is the beginning of wisdom. 'There is no fear of God before their eyes' (Psa. 36:1) is the climax of the dreadful list of Romans 3:10-18.

Thus far we have traced the failure of the Gentiles. The apostle's object is to demonstrate the universal need of the righteousness revealed in the gospel. Consequently he has to show the parallel condition of Israel with the Gentiles before he can proceed with the opening up of the truth. Meanwhile, it would be good for us all to heed Ephesians 2:11-13.

(3) Reconciliation, for Individual Sins (2 Cor. 5)

This aspect is summed up for us in 2 Corinthians 5:18,19.

- (1) 'Who hath reconciled us to Himself by Jesus Christ'.
- (2) 'God was in Christ reconciling a world (lit.) unto Himself'.
- (3) 'Not imputing their trespasses unto them'.

Reconciliation is a basis. Reconciliation is an accomplished fact. Reconciliation is not a word which can be projected into the future, as though one could Scripturally speak of the 'ultimate' reconciliation of the universe. Reconciliation being the basis, we are prepared to find that salvation is 'much more'. 'Much more, being reconciled, we shall be saved by His life' (Rom. 5:10). The death of Christ was for all, without reference to faith, knowledge and capacity to know. Reconciliation has been effected. Salvation, however, in the epistle to the Romans is not on the same level, but 'the gospel ... is the power of God unto salvation, to every one that believeth', and, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved'.

Reconciliation has made justification a possibility; reconciliation is not a future goal but a basis upon which God squarely rests the gospel committed to Paul.

(4) Reconciliation, as it Deals with the Alienation of the Gentile from the Commonwealth of Israel

Romans 11 must, however, be considered before we close this article, for there we find the apostle's words, 'reconciling a world', explained. Here again the whole passage demands more elaboration than it is possible at the moment to give it. We will just point out that which bears most directly upon our subject, leaving the wider context (which, however, is absolutely essential) for further study. Romans 11 speaks of things from a purely dispensational stand-point. The Jew, as a nation, is being set aside, a remnant retain the continuance of the root and fatness of the olive tree, but some of the branches have been broken off, and the wild branches, the Gentiles, have been grafted in. The apostle repudiates the notion that the Jew has stumbled in order that (hina) he might fall; the blessing of the Gentile rather is in view. Note the way in which the apostle speaks of Israel's fall and their fulness, their rejection and their reception (Rom. 11:12,15):

'Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?'

'For if the casting away of them be the Reconciling of the World, what shall the receiving of them be, but life from the dead?'

Here is Paul's inspired explanation of the term already noted in 2 Corinthians 5:19. The world, indicating, according to Romans 11:12, the Gentiles particularly, has been reconciled. No longer is there a nation on earth whose priesthood, laws, and exclusiveness keep the nations at a distance. No longer is Christ limited to the Messianic prophecies and hopes of Israel. He is declared to be the Son of God with power by the spirit of holiness, by the resurrection from the dead.

The apostle gives some further statements bearing upon the reconciliation in Romans 15 which it is important to notice. Those who have studied the structure of the epistle to the Romans are aware that a new section, a dispensational section, commences with Romans 15:8. We must not forget, however, that this section is connected with the preceding verses. The true reading of verse 8 is not 'now I say', but 'for I say'. What is the connection? The question that runs through chapter 14 to 15:7 is the one of 'reception'. The chapter opens with the words, 'Him that is weak in the faith receive ye'. It then discusses the difference between weak faith and strong faith, between the one who eateth all things and the one who eateth only herbs, between the one who regards a day and the one who does not regard a day. The section closes with the words:

'That ye may with one mind and one mouth (i.e. in place of the "disputations" between the Judaistic and Gentile parties) glorify God ... wherefore receive ye one another, as Christ also received us to the glory of God' (Rom. 15:6,7).

It is then that the apostle says:

'For I say that Jesus Christ was a minister of the circumcision ... and that the Gentiles might glorify God for His mercy' (Rom. 15:8,9).

The words 'glorify God' in verse 6, as a result of the unity there established between Jew and Gentiles, are linked with their recurrence in

verse 9, as a result of the extension of the blessings (primarily sent to Israel) to the Gentiles. Two ministries are in view here:

- (1) Jesus Christ -- a 'minister of the circumcision' (Rom. 15:8).
- (2) Paul -- the 'minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable (cf. 12:1 and 14:18, the very case in point), being sanctified by the Holy Spirit' (15:16).

The fact of this reconciliation is taken so much as a matter of course, that the question as to whether Gentile worship and ministry might not be acceptable to God never enters into our minds. Indeed, today, many have gone to the other extreme, and deny any future blessing to Israel. It is only because the world has been reconciled to God by the death of His Son that the gospel can go forth to the Gentiles at all. Blessed as this is, we have not reached the height of grace. Still further and fuller blessings were to be made known. If the estrangement of Israel could thus be blessed to Gentiles, we may well believe that the setting aside of Israel at Acts 28 might be the basis of still richer grace.

The Enmity that Called Forth 'The Decrees' of Acts 15

The alienation, enmity and corresponding reconciliation relating to 'the both', i.e. the Jewish believer and the Gentile believer during the Acts period, is symbolized by the Middle Wall, and manifested in the decrees of Acts 15. As space is limited, the reader is referred for a fuller exposition of Ephesians 2, to the article on Middle Wall3).

(5) Reconciliation, as Between the Redeemed who Constitute the Church of the One Body, and the Heavenly Principalities and Powers, who are already in Heavenly Places

The parallel that exists between the teaching of Ephesians and Colossians, if recognized, will forbid the sudden application of this dispensational reconciliation to the entire universe at some future time, as is done by those who teach Universal Reconciliation.

The study of the reconciliation, as taught in Colossians 1:15-22, must be conducted with due regard to the limits of the epistle. If the epistle be written to an elect company of believers by a specially appointed apostle who claims an exclusive ministry, and if that ministry be defined as pertaining to the Church of the Body, and to the dispensation of the Mystery (a ministry that fills up the Word of God, and bridges the gulf which commenced at Acts 28), then we must accept these restrictions, and so interpret any detail of the epistle that it shall not transgress the spirit or the letter of these terms.

We therefore feel sure that the reader will desire a study of the context before dealing with the actual verses which contain these last references to the reconciliation.

We have seen by our study of Ephesians 2 (see Ephesians1; Middle Wall3) that the reconciliation, the apokatalasso, the new word of the Mystery epistles, is a step beyond the katallasso of the earlier epistles, but must not be considered merely as a continuation, or fruition; it is quite distinct. The reconciliation of Ephesians 2 was effected between 'the both', making 'the both one', 'creating of the two, one new man', 'reconciling the

both in one body to God'. The setting aside of the unbelieving majority of Israel (blindness in part) had been overruled to the blessing of the Gentiles, 'the reconciling of a world'; the argument of the context of that passage would lead us to expect that, possibly, the complete setting aside of Israel would be overruled to produce a greater blessing. This is what actually took place. The world, though reconciled to God by the death of His Son, as a whole did not receive the reconciliation. The distance which had been maintained ever since the threefold 'giving up' and the threefold 'change' of Romans 1:18-32 ('change' being cognate with 'reconcile') was no longer perpetuated. God had 'opened the door of faith to the Gentiles' (Acts 14:27) by the reconciliation (katallasso), but comparatively few 'received' it.

Ephesians 2 presents a deeper and fuller truth. Full and complete reconciliation has been effected with regard to the internal composition of the church of the One Body. The two opposing elements, the Circumcision and the Uncircumcision, the Jew and the Gentile, aggravated by the distinctions in the flesh and the ordinances of revealed religion, have been completely obliterated by a new creation. The two are made one, one new man, One Body, and as such are fully reconciled to God.

Colossians 1 takes us a step further, and gives the final word. Not only is it essential to the purpose of God that the unity of the One Body should be for ever secured; not only is it necessary to that end that its component parts should be fully reconciled, it became also a necessity that the place and sphere of its ultimate glory should contain no possibility of enmity or disunity. The sphere of the One Body is 'in the heavenlies'. Its association with principalities shows that it will be administrative. Now just as the One Body was fully reconciled as to its component parts (Eph. 2), so must it be with regard to its environment (Col. 1).

Before dealing with the verses in Colossians 1 which treat of the reconciliation, it will be necessary to see what the epistle is about, or at least the opening section of it. In 1:4 we read, 'Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints', and we find that the words are an introduction to a prayer, which has among its prominent petitions many things which are parallel to a similarly introduced prayer in Ephesians.

The many points in common between these two epistles are sufficiently numerous and specific to provide a safeguard to interpretation, and to prevent us from interpreting Colossians in such a way as to run counter to the teaching of Ephesians. As we are writing for those who love the Word, we are sure the following list of parallels will be acceptable.

We shall find that some of the passages which form the context of the reconciliation in Colossians 1 are to a large extent repetitions and expansions of the truth already given in Ephesians. This being the case, it will be exceedingly unwise to attempt an exposition of Colossians 1 without allowing this inspired commentary a prominent place. We have not given every parallel (they are too numerous), but we have given those which appear to be most relevant, quoting some (author's translations), and giving references only to others, according as they are nearer or more remote from the subject in hand.

Ephesians	Colossians
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'After I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers' (1:15,16).	'We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye
	have to all the saints' (1:3,4).
'That the God of our Lord Jesus Christ, the Father of glory, give unto you the spirit of wisdom and revelation in the knowledge of Him' (1:17). 'I ... beseech you that ye walk worthy of the calling' (4:1).	'We ... do not cease to pray for may you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord' (1:9,10).
'That ye may know Who (masc.) is the hope of His calling, and Who (masc.) the riches of the glory of His inheritance in the saints' (1:18).	'To Whom God would make known Who (masc.) is the riches of the glory of this Mystery among the Gentiles; which is Christ among you, the hope of
	the glory' (1:27; see also 1:5,23).
	'The inheritance of the saints in light' (1:12).
'Far above all principality, and authority, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come' (1:21).	'For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or authorities; all
	things were created by Him, and for Him; and He is before all things ... Who is the Beginning, the First-Born from the dead; that in all things He might have the pre-eminence' (1:16-18).

Ephesians	Colossians
<p>'And hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body' (1:22,23).</p> <p>'The fulness of Him that filleth all in all' (1:23).</p> <p>'That ye might be filled with all the fulness of God' (3:19).</p>	<p>'And He is the Head of the body, the church' (1:18).</p> <p>'The Head of all principality and authority' (2:10).</p> <p>'For it was well pleasing that in Him should all fulness dwell' (1:19).</p> <p>'For in Him dwelleth all the fulness of the Godhead bodily, and ye are filled to the full in Him' (2:9,10).</p>
<p>'And you ... who were dead in trespasses and sins' (2:1).</p> <p>'Even when we were dead in trespasses, hath quickened us together with Christ' (2:5).</p> <p>'The prince of the authority of the air' (2:2).</p> <p>'That in the dispensation of the fulness of the seasons He might gather together under one Head all things in Christ, both which are in heaven, and which are on earth; even in Him: In Whom also we have obtained an inheritance' (1:10,11).</p> <p>'For He is our peace, Who hath made the both one, and hath broken down the middle wall of partition: the enmity, in His flesh having abolished, the law of commandments in ordinances ... by the cross, having slain the enmity thereby' (2:14-16).</p> <p>'And what is the exceeding greatness of His power to usward who believe, according to the inworking of His mighty power, which He inwrought in Christ, when He raised Him from among the dead' (1:19,20).</p>	<p>'And you, being dead in your trespasses, and the uncircumcision of your flesh, hath He quickened together with Him' (2:13).</p> <p>'Who hath delivered us from the authority of darkness' (1:13).</p> <p>'By Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled' (1:20,21).</p> <p>'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and authorities, He made a show of them openly' (2:14,15).</p> <p>'Ye are risen with Him through the faith of the inworking of God, Who hath raised Him from among the dead' (2:12).</p>
Ephesians	Colossians
<p>'Since ye have heard of the dispensation of the grace of God</p>	<p>'His body ... which is the church, whereof I am made a minister,</p>

which is given me to you-ward. How that by revelation He made known unto me the Mystery ... whereof I was made a minister ... and to make all see what is the dispensation of the Mystery, manifest which from the ages hath been hid in God, Who created all things ... in order that now unto principalities and authorities in the heavenlies might be known by the church the manifold wisdom of God' (3:2,3,7,9,10).	according to the dispensation of God which is given to me for you, to fulfil the Word of God, even the Mystery which hath been hid from the ages and from the generations, but now is made to His saints' (1:24-26). 'For by Him were all things created ... all things were created by Him' (1:16).
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To save space we give a further set of parallels in references only. These, however, should be consulted:

Ephesians	Colossians
4:1	1:10
4:8	2:15
4:16	2:19
4:3	3:14
5:18,19	3:16
4:20-32	3:8-15
5:22 to 6:9	3:19 to 4:1

Arising out of these parallels comes the conviction that Colossians is dealing with the same theme as Ephesians, and that we must be careful so to interpret the passages in Colossians as to avoid conflict with the teaching of similar verses in Ephesians, and not to go beyond its 'elective' scope.

Summarizing, we find (1) that reconciliation is essential to the ministry of Paul if he was to evangelize the nations; (2) that the lesser word *katallasso* is confined to the period covered by the Acts, while the fuller word *apokatalasso* is used exclusively in those Epistles which have as their theme the dispensation of the Mystery and the One Body, from which mankind, considered universally, is quite absent; (3) that the term has no reference to the Ages either past or future, but is Dispensational in character; (4) that the setting aside of the unbelieving Jews was the occasion for bringing the estranged nations near, and that the complete setting aside of Israel was made the occasion for a perfect reconciliation, to be effected between believers of either Jewish or Gentile origin, who believed the truth committed to Paul as the prisoner of the Lord for the Gentiles, and that, moreover, perfect reconciliation had been effected among those glorious beings with whom, yet far above whom, the Church as the fulness was to receive its glorious inheritance. The lesser reconciliation is based upon the death of God's Son. The fuller reconciliation is connected with the blood of His cross. Reconciliation is a basis, not a goal.

For a fuller treatment of Colossians 1, the article Colossians1 should be consulted. For a fuller exposition of Romans 9 to 11, the article Romans (p. 126) should be consulted. In those articles the structures are set out,

which present to the reader the scope of each passage. (Near the end of the article on Interpretation², structures are explained). As a concluding note, let us consider the fact that it is Paul, not Peter, James or John, who claims to have received 'the ministry of reconciliation'.

Second Epistle to Corinthians

Reconciliation Proclaimed

The space at our disposal will not allow us to review the whole of this epistle, nor to enter into the questions that have been raised with regard to its composition. We must leave untouched the revelations of the apostle's own heart and sympathetic nature, and focus our attention upon the two great features contained in the words, 'the ministry of the reconciliation'.

Ministry (diakonia) runs through this epistle as part of its structure. Speaking of the new covenant as contrasted with the old, he speaks of one as 'the ministration of death' (3:7), and 'the ministration of condemnation' (3:9); and of the other in strong contrast as 'the ministration of the spirit' (3:8) and 'the ministration of righteousness' (3:9). God had made the apostle and his associates 'able ministers of the new covenant' (3:6).

Closely connected with the ministry of the New Covenant is that of the reconciliation, which is referred to in chapter 5. We observe in 1 Corinthians 16:1 that the collection for the saints at Jerusalem had the reconciliation as its basis, and here in this second epistle the word diakonia is used of this service (8:4; 9:1,12,13). The last reference (9:12,13) contains a statement which is luminous in the light of the reconciliation:

'For the ministry of this service not only supplieth the want of the saints, but also aboundeth through the many thanksgivings to God, for they, through the proof of this ministry, are glorifying God for your avowed subjection to the gospel of Christ' (Author's translation).

At the end of this article we give the structure of the epistle as a whole for the benefit of any who desire to carry these studies further. Here we consider one member only.

The apostle's Ministry

2 Corinthians 2:17 to 7:4

A	2:17 to 4:7.	The ministry of the new covenant 'No need of commendation'.
B	4:8 to 5:11.	Resurrection power in great tribulation.
A	5:12 to 7:3.	The ministry of the reconciliation 'Commendation of sufferings'.
B	7:4.	Exceeding joyful in tribulation.

It is not accidental that the subject of ministry is alternated with the apostle's experiences, for these experiences emphasize the utter failure

of the flesh and the necessity for the resurrection, and so complement the doctrine. In the first chapter this experience meets us:

'For we do not wish you to be ignorant, brethren, as to our tribulation which happened to us in Asia, that exceedingly beyond power were we weighed down, so that we despaired even of life. But we ourselves have the sentence of death within ourselves, that we might rest our confidence not upon ourselves, but upon God who raiseth the dead' (1:8,9 author's translation).

This same twofold experience is found expressed in connection with the apostle's ministry:

'But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us ... always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body ... in our mortal flesh' (4:7,10,11).

'Approving (commending) ourselves as the ministers of God ... as dying, and, behold, we live' (6:4-9).

To the last chapter this twofold experience follows us, for there we read:

'... since ye seek a proof of Christ speaking in me, (Who unto you is not weak, but is mighty in you. For even He was crucified through weakness, yet He lives by the power of God; and though we also are weak in Him, yet we shall live with Him, through the power of God unto you), examine yourselves' (13:3-5 author's translation).

Paul had ceased to know Christ after the flesh. In Galatians Paul had left it crucified with its 'affections and desires' (Gal. 5:24); in 2 Corinthians it is repudiated in all its forms, 'fleshly wisdom' (1:12), and 'fleshly weapons' (10:4). He set aside a knowledge of Christ after the flesh as entirely incompatible with his ministry. The Corinthians were urged to cleanse themselves 'from all filthiness of the flesh and spirit' (7:1). Paul repudiated the charge that he 'walked according to the flesh' (10:2), or 'warred according to it' (10:3). As a 'fool' he makes his boast in the flesh (11:18) and lest he should be exalted above measure he received a 'stake in the flesh' (12:7).

We must now turn our attention to the section of the epistle that deals with the ministry of the reconciliation wherein fleshly distinctions are set aside. The references to the old covenant in chapter 3 left Israel with the veil over their hearts, parallel to the blindness that is spoken of in Romans 11. The law was used by Satan to blind the eyes to the fulness of grace in the reconciliation:

'If our gospel be veiled, it is veiled by those (things) which are destroyed (i.e. chapter 3), by which (things) the god of this age blinded, etc.' (2 Cor. 4:3,4 author's translation).

This is the background for the reconciliation of the Gentile. Let us see the setting of the subject before going further.

The Ministry of Reconciliation

2 Corinthians 5:12 to 7:4

A	5:12.	Not commending ourselves.
B	5:13,14.	Love of Christ constrains.
C	5:15.	Life to self contrary to resurrection.
D	5:16-18.	Reconciliation.
		Effect upon fleshly distinctions.
E	5:18 to 6:3.	The ministry of the reconciliation. Received. Exercised. Not received in vain. No offence. Not blamed.
A	6:4-10.	Commending ourselves.
B	6:11.	Our heart enlarged.
C	6:12.	Straitened in selves contrary to reconciliation.
D	6:14 to 7:1.	The promises. Effect upon fleshly connections.
E	7:2-4.	The ministries. Receive us. Unblameable.

It is interesting to note that the 'promises' (D 6:14 to 7:1) correspond with the reconciliation. These promises, 'I will dwell among them, and walk among them, and I will be their God', look forward to Revelation 21:1-7. There, when all things are made new, the Tabernacle of God will be with men (no longer with Israel), and He will dwell with them, and they shall be His people. The 'old things' and the 'new' and the 'new creation' of 2 Corinthians 5 are therefore quite in line with this thought. Israel were blind to this truth. The god of this age had blinded the minds of them that believed not, 'lest the light of the gospel of the glory of Christ, Who is the Image of God, should shine unto them' (2 Cor. 4:4).

Here, once again, as in 1 Corinthians 15 and Colossians 1, Christ as the Image of God is connected with the reconciliation. We found in 1 Corinthians 15 the statement, 'In Adam all die'. In 2 Corinthians 5:14 the other side of the truth is presented, 'we thus judge, that if One died for all, then all died'. Scripture makes it abundantly clear that there is a 'justification of life' for all in the death of Christ. The act of Christ in Romans 5, 1 Corinthians 15 and 2 Corinthians 5 is viewed as that of the representative and head of the race. If it can be said, 'He died for all', it will follow that 'all died'. A further statement is made in 2 Corinthians 5:19 which shows the vast consequences of this great work of reconciliation:

'God was in Christ, reconciling the world to Himself, not counting to them their trespasses' (Author's translation).

We find the apostle as an ambassador in 5:20:

'As if God were beseeching through us, we entreat on behalf of Christ, be ye reconciled to God' (Author's translation).

This is the other phase of the truth that makes a complete presentation. Adam's one offence, involving all, is taken away. No longer is there a barrier between man and God, but, as Romans 5 shows, the reconciliation made by Christ must be 'received' (Rom. 5:11-17), and further, salvation is spoken of as being 'much more', and connected with 'His life'.

Christ stands at the head of a new creation. 'If any man be in Christ, he is a new creature'. The world is reconciled, but the world is not a new creation. Those who receive the reconciliation become such, and are a kind of firstfruits of the harvest yet to be. For this the apostle laboured and suffered; suffered as few ever have suffered. His 'commendation' (margin) is given in 2 Corinthians 6:4-10. The great defence of his apostleship which occupies chapters 11 and 12 was forced upon him by those who traduced the minister in order to belittle the ministry. The narrow limits of Judaistic Christianity could not hold the glorious message which ignored national distinctions and went back to the common father of all, Adam. Christ is seen also, not merely as David's greater Son, or Israel's Messiah, but the Son of Abraham in blessing for the Gentiles, and the Image of God as the Head of the race.

We conclude this brief account of a wondrous passage with the structure of the epistle as a whole, in order that, if brief, our survey may not be without some approach to completeness.

2 Corinthians

The epistle as a whole

A	1:1,2.	Introduction. Salutation.
B	a	1:3-11. Thanksgiving for comfort in affliction.
	b	1:12. The apostle's manner of life.
C	1:13 to 2:13.	Subject of writing. Visit. Vindication. No rest in spirit. Macedonia.
B	a	2:14-16. Thanksgiving for triumph in affliction.
	b	2:17 to 7:4. The apostle's ministry.
C	7:5 to 13:10.	Subject of writing. Visit. Vindication. No rest in flesh. Macedonia.
A	13:11-14.	Conclusion. Benediction.

Reign. References to the hope that the believer will share in the reign of Christ, or attain unto a crown, or sit upon a throne, come under the heading of Prize³, which should be consulted.

If the reader has seen the suggestion that the word 'government' should be substituted for 'kingdom', it is hoped that the article entitled Kingdom² will be consulted, together with those dealing with the Millennium^{3,9}.

Remnant. The Hebrew and Greek words which are translated 'remnant' that have a bearing upon Dispensational Truth, are the Hebrew words shear and its derivatives, and sarid, and the Greek leipo and its derivatives. These words are translated 'left', and the primary idea is a residue, the portion left after trial or sifting. The two words shear and sarid differ in that the former looks at the 'remnant' as a company that ensures or pledges ultimate establishment whereas sarid looks at the same company as one which has wondrously escaped destruction. The purpose and place of a 'remnant' may be gathered from the way in which it is spoken of by the prophet Isaiah. In the first chapter, Israel are spoken of as a sinful nation, so corrupt that no treatment seems of any avail, and in verse 9 the prophet says:

'Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah' (Isa. 1:9).

The word here is the Hebrew sarid, derived according to Gesenius from a word that means to flee, or escape, and is found in Joshua 10:20. It is this same word that we find in Joel 2:32, a passage that was partly fulfilled at Pentecost, and quoted by Peter in Acts 2. This association of the remnant with Pentecost illuminates the basic intention of the Prophets -- for Pentecost was a 'first-fruits' harvest, an early anticipation of the greater ingathering at the end of the age. This anticipatory character of the remnant is found in Romans 9 to 11, to which we will turn presently. The other word shear is found both as a verb and a noun in Isaiah, 'He that is left in Zion' (Isa. 4:3), being its first occurrence. The prophet not only saw visions, but his children bore prophetic names. One, 'Shear-jashub' (Isa. 7:3) means 'The remnant shall return', a sign and a promise that will be as surely fulfilled as was the greater sign and greater prophecy of the same chapter, namely, that of 'Immanuel' (Isa. 7:14).

The subject matter of Isaiah 7 to 12 falls into three sections:

- (1) The Virgin's Son. Immanuel (Isa. 7:1 to 9:7).
- (2) The Remnant Shall Return (Isa. 9:8 to 10:34).
- (3) The Root and Offspring of David (Isa. 11 and 12).

For our present purpose, we must pass by a great deal of detail, but we believe the accompanying structures will be of service in drawing attention to the outstanding features of each section.

In the first of these sections (Isa. 7:1 to 9:7) we are struck by the recurrence of the children who are said to be given for 'signs', and with the importance of the typical meaning of their names.

Shear-Jashub -- 'The remnant shall return' (Isa. 7:3).

Immanuel -- 'God with us' (7:14).

Maher-Shalal-Hash-Baz -- 'Haste, spoil, speed, prey' (8:1-4).

In addition we have the words of the prophet concerning himself and his children:

'Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in mount Zion' (Isa. 8:18).

And then finally, in chapter 9, we have the glorious prophecy that sums up all these signs:

'For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace' (Isa. 9:6).

Intertwined with these wonderful signs, we have references to the political atmosphere of the times, driving the people, because of unbelief,

into confederacies, and so bringing upon them the invasion of the Assyrian, which occupies the centre of the book (Isa. 36 to 39).

Isaiah 7:1 to 9:7 Immanuel

A	7:1-9.	a	7:1,2.	Confederacy.	Syria with Ephraim.
		b	7:3.	shear-jashub.	The sign.
		c	7:4-9.		Threat of invasion.
A	7:10 to 8:8.	b	7:10-17.	immanuel.	The sign.
		c	7:18-25.		Threat of invasion.
		b	8:1-3.	maher-shalal-hash-baz.	The sign.
		c	8:4-8.		Threat of invasion.
A	8:9 to 9:7.	a	8:9-12.	Confederacy.	Both houses of Israel.
		c	8:13-17.		Sanctuary from gin and snare.
		b	8:18.	the children given for signs.	
		a	8:19-22.	Confederacy.	Wizards. Dead.
		c	9:6,7.	Child. Son.	Fulfilling all signs.

Shear-Jashub, the name of the child, is actually translated 'the remnant shall return' in Isaiah 10:21:

'And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though Thy people Israel be as the sand of the sea, yet a remnant of them shall return' (Isa. 10:20-22).

This remnant find their goal in the future millennial kingdom:

'And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left' (Isa. 11:11).

'And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt' (Isa. 11:16).

Turning now to the New Testament, leipo means primarily 'to lack', and in its occurrences in the New Testament it is translated 'lack', 'want', and 'be destitute'. Loipos which is translated 'remnant' four times (Matt. 22:6; Rev. 11:13; 12:17 and 19:21) has no bearing on the subject before us, the word meaning simply 'the rest' as in Matthew 22:6, 'the remnant took his servants'.

Leimma is found in Romans 11:5, 'There is a remnant according to the election of grace'. Kataleimma is found in Romans 9:27 'A remnant shall be saved', and kataloipos in Acts 15:17, 'The residue of men'. The two passages of the New Testament that refer to the remnant of Israel are Acts 2 and Romans 9 to 11. The reader may look for the word 'remnant' in Acts 2, and

not finding it may think this reference an error. It will be observed that Peter quotes Joel 2:28-32 down to the words 'whosoever shall call on the name of the Lord shall be saved'; the second half of the verse however is not quoted, which reads:

'For in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call' (Joel 2:32).

Peter seems to have reserved any reference to this remnant until he saw some sign of repentance, and then he said:

'For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call' (Acts 2:39).

We have exhibited the structure of Acts 2 in the article entitled Pentecost³ and shown that what happened on that day was a foreshadowing, a pledge of a future and greater ingathering. Something of this same teaching will be found in the dispensational section of Romans, namely Romans 9 to 11. The structure which is given in fuller detail in the article on Romans (p. 126), has the two references to the remnant in correspondence as follows:

B	9:6-29.	The Remnant saved. Mercy on some. Corrective as to 'all Israel' (9:6).
B	11:11-32.	All Israel saved. Mercy on them all. Corrective as to the Remnant (11:1-5).

Paul quotes from the prophet Isaiah (Isa. 1:9 and 10:22,23); in his application of the truth in Romans 9:27-29. In Romans 11:5 he says 'Even so then at this present time also there is a remnant according to the election of grace', and in verse 7 he contrasts 'the election' with the 'rest' who were blinded. It appears from the argument of 1 Kings 19, and the apostle's deduction, that God has never left Himself without a 'remnant'. Elijah felt that he was left alone, but it was revealed to him, that God had reserved unto Himself seven thousand men who had not bowed a knee to the image of Baal. At the time of the Flood, when all that lived had been destroyed, we read 'And Noah only remained alive, and they that were with him in the ark' (Gen. 7:23). The word 'remained' is shaar, the word that gives us 'remnant'. At the time of the captivity, Ezra could pray 'For we remain yet escaped, as it is this day' (Ezra 9:15), and Nehemiah inquired concerning the Jews that had escaped, and 'the remnant that are left' (Neh. 1:2,3). Yet by means of the feeble few, the continuity of the purpose was preserved. In the days of Athaliah, the faithfulness of the Lord to His word hung on a slender thread, the life of the babe, rescued by Jehosheba, and hidden for six years (2 Kings 11:1-3). Six, the number of man, marks the hidden waiting period, the period of the remnant; seven, the number of the Lord, indicates the day of triumph and manifestation (verse 4).

When we turn from the Scriptures to church history, we leave the solid ground of inspired truth for the shifting sands of human speculation -- yet from time to time evidence comes to hand that in the darkened periods of the church's history, a little remnant has held the truth and stood firm. So may it be until the day dawn, and may the things written in this Analysis be blessed to enlighten and encourage those who stand fast in the days of evil that are fast gathering around us, a remnant indeed according to the election of grace.

Repentance. This word, and the verbal form 'repent' is used to translate two Hebrew words, nacham and its derivatives, and shub; and the Greek words metamelomai and metanoeo and their derivatives. Nacham which is familiar to English readers in the name of the prophet Nahum, and which can be discerned in the name Noah, primarily means 'to sigh'. It will therefore cover a gamut of human feelings. It means (1) to mourn (2) to grieve (3) to regret (4) to be comforted. The feeling of regret, gives the meaning 'repent'. Shub means to turn, or return, and it will be recognized in the name of Isaiah's son Shear-Jashub 'The remnant shall return', and when they do return, they will indeed repent! Shub is only translated 'repent' three times, namely in 1 Kings 8:47; Ezekiel 14:6 and 18:30. The two Greek words differ in that metamelomai which is a compound of melei 'to care, or be concerned', means 'an after care, to rue, regret; to have pain of mind, rather than change of mind; and change of purpose, rather than change of heart', whereas metanoeo means 'to perceive afterwards, an after mind'. 'This change is always for the better, and denotes a change of moral thought and reflection' (Dr. E. W. Bullinger, Lexicon). Plato used the word metanoeo in its primitive sense, saying:

'These things are indeed possible to those who understand them before, but to those who understand them afterwards irremediable'.

Repentance as it applies to Dispensational Truth can be considered under three headings:

- | | | |
|-----|--------------------------|--------|
| (1) | As used of God, | p. 40. |
| (2) | As used of Israel, | p. 43. |
| (3) | As used of the Gentiles, | p. 54. |

(1) As used of God.

References in the Old Testament speak of God 'repenting'.

Gen. 6:6 'It repented the Lord that He had made man'.
 Gen. 6:7 'It repenteth Me that I have made them'.
 Exod. 32:12,14 'Repent of this evil against Thy people. The Lord repented of the evil which He thought to do unto His people'.
 Jud. 2:18 'It repented the Lord because of their groanings'.
 1 Sam. 15:11 'It repenteth Me that I have set up Saul'.
 1 Sam. 15:35 'The Lord repented that He had made Saul king over Israel'.
 Psa. 90:13 'Return, O Lord, how long? and let it repent Thee concerning Thy servants'.
 Psa. 106:45 'He ... repented according to the multitude of His mercies'.

(Further references are Deut. 32:36; Psa. 135:14; Jer. 18:8,10; 26:3,13,19; 42:10; Joel 2:13,14; Amos 7:3,6; Jon. 3:9,10; 4:2; Hos. 13:14). To these must be added those passages which declare that the Lord will not repent.

Num. 23:19 'God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?'
 1 Sam. 15:29 'The Strength of Israel will not lie nor repent: for He is not a man, that He should repent'.
 Psa. 110:4 'The Lord hath sworn, and will not repent'.
 Ezek. 24:14 'Neither will I spare, neither will I repent'.

Zech. 8:14 'The Lord of Hosts, and I repented not'.

Nine only of these references speak of the repentance of man, the remainder refer to God.

The God of theology does not altogether coincide with the God of revelation:

'We cannot but believe, that, both in His essence, in His knowledge, and in His will and purposes, He must of necessity be unchangeable. To suppose Him otherwise, is to suppose Him an imperfect being ... the sovereign perfection of the Deity, therefore, is an invincible bar against all mutability' (Charnock).

We note the words 'He must of necessity be unchangeable'. Necessity is greater and stronger evidently than God Himself! From all eternity His own immutable decrees bind Him in fetters more fixed and relentless than fate. Is this the God of the Bible? As we show in the article Predestination³, many Calvinists were 'Necessitarians'. See for example Toplady's discourse on Necessity in his book The Doctrine of Absolute Predestination.

'Allied to the attitude of immutability, is the liberty of God, which enables us to conceive of His unchangeableness in the noblest and most worthy manner, as the result of His will and infinite moral excellence, and not as the consequence of a blind and physical necessity. He doeth whatsoever pleaseth Him' (Watson).

When God made man He introduced the word 'if' into the scheme of things. 'If' man obeyed he would live, 'if' he disobeyed he would die. The passages that speak of God 'repenting' are explained by many as a figure of speech called anthropopatheia, a figure that attributes human passions, members and feelings, to God. Yet to explain over thirty solemn utterances of Scripture by simply saying 'repentance is attributed to God', is to leave the matter in doubt and confusion. Even though God has not 'eyes' shall we deny that He 'sees'? or shall we not rather believe that He sees more clearly and deeply than any human vision can emulate. Must it not be always 'more' with Him, than 'less'? When we read 'It grieved Him at His heart that He had made man' -- shall we say, that because God has no 'heart' this revealing passage can teach us nothing?

The words of 1 Samuel 15:11 and 29 are often quoted as proof texts that God cannot repent, but a reading of the chapter will show that it points in the opposite direction. God had declared that He repented that He had set up Saul to be king (1 Sam. 15:11), and immediately following this statement, we find Saul himself coming to Samuel, palliating his disobedience. Upon being told that the Lord had rejected him from being king, he attempted to move Samuel to reverse the Divine judgment, upon which Samuel said:

'The Lord hath rent the kingdom of Israel from thee this day ... He is not a man, that He should repent' (1 Sam. 15:28,29).

Samuel emphasized the fact that the Lord would not 'repent of His repentance', but that Saul's rejection was irrevocable.

Jonah's expostulation with the Lord, links the repentance of the Lord with His mercy, saying:

'I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil' (Jonah 4:2).

The Lord did not reprove Jonah for introducing the word 'repentance', He rather takes it up and enlarges upon it:

'Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow ... and should not I spare Nineveh?' (Jonah 4:10,11).

(2) As used of Israel.

Without preparation, one would feel sure that in Joel 2 we read of the repentance of Israel. We do in deed, but not in word. The actual word 'repent' is used of the Lord and not of Israel. What we do read is:

'Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful ... and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him?' (Joel 2:12-14).

We find no call to repentance to Israel until we come to the New Testament. There, the call of John the Baptist (Matt. 3:2) and the call of the Lord (Matt. 4:17) is because 'the kingdom of heaven is at hand'. It is evident that one of the purposes for which the miracles had been wrought was to bring about this repentance (Matt. 11:21; 12:41). On the day of Pentecost, Peter called upon Israel to repent (Acts 2:38), and assured them that upon their repentance the Saviour would return, and the promises made to the fathers be fulfilled (Acts 3:19-26). John the Baptist baptized with water 'unto repentance' (Matt. 3:11), and Peter declared that the Lord Jesus Christ had been exalted as Prince and Saviour for to give repentance to Israel, and forgiveness of sins (Acts 5:31).

In Romans 2, it is the Jew who is accused as 'Not knowing that the goodness of God leadeth thee to repentance' and the passage speaks of their 'impenitent heart' (Rom. 2:4,5). The references to repentance in the epistle to the Hebrews seem to call for special attention.

Heb. 7:21 Metamelomai 'The Lord sware and will not repent'.

6:1 Metanoia 'Repentance from dead works'.

6:4-6 'It is impossible ... to renew them again unto repentance'.

12:17 'He found no place of repentance'.

The Melchisedec priesthood is safeguarded by the positive swearing of an oath, and the negative promise of non-repentance. Here the word 'repentance' means, 'a change of purpose rather than a change of heart'. This purpose of God concerning His Son is irrevocable. This is an echo of the exceedingly strong statement of Hebrews 6:17-19. It is sufficient for God to speak. A simple promise made by God is enough to command our fullest faith. Yet, so does He condescend, that in this recognition of Abraham's trust, the Lord goes beyond this, and 'swears by Himself'. The intention was to manifest the unchangeability of His counsel. In the expression, 'two immutable things', the word 'things' is:

'Pragma, an "act or deed" such as we make and deliver, when we convey anything from one another' (Owen).

Are we to understand by these two immutable things:

- (1) The Promise of God originally given, and,
- (2) The oath super-added afterwards?

We do not think such an answer fully meets the case. If we read on to the end of the chapter we find the Melchisedec priesthood of Christ is resumed from chapter 5. This priesthood is connected with 'hope' (Heb. 6:18-20). In chapter 7 Abraham is seen together with Melchisedec, where the greatness of Melchisedec is established, and then by an easy transition the superiority of the Melchisedec priesthood to that of Levi is shown. This is followed by a reference to a 'better hope', and the fact that unlike the Levitical priesthood Christ was made a priest with an oath:

'For those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord Swore and will not repent (cf. the immutable counsel and the oath, 6:17), Thou art a Priest for ever (the age) after the order of Melchisedec' (Heb. 7:21).

This close connection of the two oaths, the one with Abraham, the other with Christ, together with the double reference to hope and to Melchisedec, is too plainly the part of a design to be ignored. There is yet further testimony. The words of 6:17 'confirmed it by an oath' are given in the margin as 'interposed Himself by an oath'. The word in the original is *mesiteuo*, 'to mediate'. *Mesites* occurs in Hebrews 8:6; 9:15; 12:24, and is consistently rendered 'mediator'. 1 Timothy 2:5 tells us that there is but 'One Mediator between God and men, the Man Christ Jesus'. We understand therefore the passage to convey this thought. When God first gave Abraham the promise that he should be the father of many nations, there was not made known to him at the time the fact that the promise was secured in Christ. Nevertheless, even at the beginning, Abraham's faith went out to God Who quickeneth the dead, and the deadness both of Abraham and Sarah is set forth as a picture of resurrection. So then in Romans 4:16 the promise is of faith:

'that it might be by grace; to the end the promise might be sure to all the seed'.

Hebrews 11 shows that not only the birth of Isaac, but the offering of Isaac, are both closely connected with the resurrection:

'Accounting that God was able to raise him up, even from the dead; from whence he did also in a parable receive him back' (Heb. 11:19 R.V.).

It was, we believe, on Mount Moriah, in his anticipatory fellowship with the great gift of God, that Abraham rejoiced to see the day of Christ, calling the name of that place Jehovah-Jireh. Then it was that the oath was uttered, then it was that the purpose of God was seen secured in Christ as the priest after the order of Melchisedec. The reference in Hebrews 6:1 to repentance from dead works, calls for a word of explanation. Whatever view we may entertain as to what constitutes 'the principles of the doctrine of Christ', one thing is certain and beyond controversy -- that Hebrews 6:1 bids us Leave Them:

'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection' (Heb. 6:1).

Whatever view we may entertain as to these 'principles', this verse not only says 'leave them', but sets over against them 'perfection'.

'Therefore Leaving ... let us Go On'. Yet again, whatever place in the doctrine of Christ we may give

'Repentance from dead works, faith toward God, the doctrine of baptisms, the laying on of hands, the resurrection of the dead, and aionian judgment',

the same verse says 'not laying again the foundation'. Leaving for the moment the question of the exactness of this translation, we feel that no system of sound exegesis can ignore the obvious relation established in this verse, between the commands 'Leave ... go on ... not lay again'. 'Leave' is echoed by 'not lay again', and by parity of reasoning and structural correspondence, 'the principles of the doctrine of Christ' are echoed by the six items of doctrine mentioned in verses 1 and 2. It must strike the ordinary reader as somewhat strange to be urged by Scripture itself to leave 'the principles' of the doctrine of Christ, and therefore it becomes us patiently to search the Scriptures to find the mind of God on the subject.

Casting our eye back to chapter 5:12, we find that these Hebrews who for the time ought to have been teachers were so dull of hearing that they needed to be taught again certain 'principles' or the beginning of the oracles of God. The word 'principles' in Hebrews 6:1 is the same word. The word 'doctrine' is the ordinary *logos*, very like *logion* ('oracles') in verse 12. So that the theme of Hebrews 5:12 is resumed in 6:1, 'Therefore leaving the word of the beginning of the Christ, let us go on unto perfection'. Let us return to Hebrews 5. These believers who needed re-instruction in the rudiments were 'babes', who are set in direct contrast with 'full grown' or 'perfect' (*teleios*); this is parallel with the thought of Hebrews 6:1 which says, 'let us go on unto *teliotēs*'. We are not told to forsake principles, but leave rudiments, babyhood, beginnings.

'Not Laying Again a Foundation'. -- Most of our readers know that we translate the words 'before the foundation of the world' by 'before the overthrow of the world'. In Part 1, in the last few pages of the article entitled Ephesians, evidence is given of the usage of *kataballo* and *katabole* in the LXX and the New Testament and the new rendering appears abundantly justified. The word 'laying' in Hebrews 6:1 is *kataballomenoi*; and has been translated by Erhard, among others, 'not demolishing'. Bloomfield's note here is:

"Not demolishing" is forbidden by the *usus loquendi*, for I cannot find a single example of the Middle form in the sense "to demolish", but only in the sense of *jacere* "to lay down", whether in a literal or a figurative sense'.

While therefore leaving the new translation of Ephesians 1:4 unimpaired, we must allow this Middle form of the verb its meaning as in the A.V. 'not laying again'. Hebrews 6:1 however differs from the references that speak of a period, either 'Before' or 'From' the foundation of the world, for not one of these references employs the actual word 'foundation', Greek *themelion*, whereas Hebrews 6:1 does. Further, when the writer of

Hebrews wanted to speak of laying a foundation, as he does in chapter 1:10, he avoids the verb kataballo and uses the verb themelioo. It will be recognized, therefore, by the careful student, that the wording and interpretation of Hebrews 6:1 leaves the interpretation of kataboles kosmou (Eph. 1:4) to be decided on its merits. Following the word 'baptisms' in verse 2 are the words 'of instruction' in the original which is somewhat peculiar. We might have felt that didache could as well be prefixed to repentance or faith. There must, therefore, be some reason not quite visible on the surface, and it appears to be this. Before a believer could be accepted for baptism and the laying on of hands, he must have already accepted these four words of the beginning of Christ:

- (1) Repentance from dead works.
- (2) Faith toward God.
- (3) Resurrection of the dead.
- (4) Aionian judgment.

Repentance from Dead Works.-- Repentance is a foundation truth. In 1 Thessalonians 1:9 it is suggested in the words, 'how ye turned to God from idols'. It is manifest that it is not to be contemplated that this act of turning or repentance was to be repeated. Turning from idols and repentance from dead works alike, were marks of a great and vital change. To need a repetition would indicate a most serious lapse.

The references in Hebrews 6 to the impossibility of renewing again unto repentance, likewise demand careful study, especially as some, through failure to recognize the dispensational setting of this passage, have entertained most harmful ideas concerning the falling away of the believer. It is impossible to be too keenly sensitive to the serious nature of the failure dealt with in this chapter. To be 'dull of hearing', to remain 'a babe', to be satisfied with the 'milk' of the word, and to make no advance, may seem bad but not serious. The inspired apostle takes another view. To remain a babe is really to go back, and this may be the beginning of apostasy. Let us see how the Scriptures speak of those who failed to go on unto perfection:

'It is impossible ... to renew them again unto repentance; if they should fall away, having crucified again to themselves the Son of God, and put Him to an open shame' (Heb. 6:4-6 author's translation).

'If we should voluntarily sin after having received the full knowledge of the truth, there remaineth no more a sacrifice for sins ... having trampled under foot the Son of God' (Heb. 10:26-29 author's translation).

We must distinguish between the fact that many, if not all, saints after conversion lapse into sin of one sort or another, and the falling away intended here. It is the teaching of the Scriptures that if a man be overtaken in a fault, the spiritual ones of the church must restore him in a spirit of meekness, considering themselves lest they also should be tempted (Gal. 6:1). The exhortations to the seven churches of Revelation 2 and 3, are further illustrations of the same truth. It is evident that here in the epistle to the Hebrews something more serious is involved:

'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost (holy spirit), and have tasted the good word of God, and the powers of

the world to come (coming age), if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame' (Heb. 6:4-6).

We must first of all seek to understand the nature of these blessings so that we may the better understand the nature of the falling away from them.

- (1) They were once enlightened (photizo). In chapter 10 this word occurs again, and the context is so helpful that we must draw attention to it. To save space we will not quote fully:

'Not forsaking the assembling of ourselves together ... for if we sin wilfully after receiving the full knowledge of the truth ... no more sacrifice ... fearful expectation of judgment ... consume the adversaries ... trampled the Son of God ... but remember the former days, in which having been enlightened ye endured a great contest of sufferings ... cast not away your confidence, which has great recompense of reward ... If any man draw back ... we are not of them who draw back unto perdition; but of them that believe unto the acquiring of the soul' (Heb. 10:25-39).

This is a valuable commentary, setting Hebrews 6 in its true light and preventing us from making erroneous applications of its solemn teaching. Some who do not realize the setting of Hebrews 6 have sought to minimize the force of the word 'enlighten' so that it only means an external, but not a real and inward illumination. If this be proved, then of course we are dealing merely with professors and the problem is ended. But Hebrews 10:32 wherein is the only other occurrence of the word photizo in Hebrews, does not allow of such an interpretation. These enlightened ones were believers, not empty professors.

- (2) They had tasted of the heavenly gift; they were made partakers of holy spirit. These two statements explain one another. They moreover look back to the laying on of hands which usually was instrumental in the bestowal of this gift. It will be remembered that when 'Simon saw through the laying on of the apostles' hands the holy spirit was given, he offered them money', and that Peter said, 'Thy money perish with thee, because thou hast thought that The Gift of God may be purchased with money'.
- (3) They had tasted the good Word of God, and the powers of the coming age. The promise of restoration from Babylon is thus called in Jeremiah 29:10:

'After seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place'.

The miraculous gifts of the 'Acts' were foretastes of the age to come. It will be seen that a great place is occupied in this book by the Holy Spirit and His gifts. This we find is likewise true of the epistle to the Hebrews. There, as we find in chapter 10, the punishment that followed the violation of the law of Moses is small, when compared with that which shall follow the despising of the Holy Spirit's witness of Christ:

'How shall we escape, if we neglect ... which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and distributions of holy spirit, according to His own will? For unto the angels hath He not subjected the world to come, whereof we speak' (2:3-5).

One quotation from Hebrews 10 we now include, as bearing upon the strong emphasis placed by the Holy Spirit here, 'and hath done despite unto the Spirit of grace' (Heb. 10:29).

This falling away, which occupies so large a place in Hebrews, is variously referred to as 'letting slip', 'neglecting', 'hardening hearts as in the provocation', 'lest any fall after the same example of unbelief', 'forsaking the assembling of ourselves together', 'sinning wilfully after full knowledge', 'drawing back unto perdition'. The falling away was after enlightenment and partaking of holy spirit, and herein lies the extreme danger. This aspect of teaching in Hebrews is but the application to the Hebrews of the teaching of the Lord given in Matthew 12:31,32:

'All sin and blasphemy shall be forgiven to men, but blasphemy of the Spirit shall Not Be Forgiven. And whoever may speak a word against the Son of man, it shall be forgiven him; but whoever may speak against the Holy Spirit, it will in no wise be forgiven him, neither in this age, nor in the coming one' (Author's translation).

Here is the sore punishment awaiting those who after having the confirmation of the Holy Spirit sent down from heaven, and after having embraced the witness and become partakers of the Spirit's gifts, fall away. They echo the fatal words of Numbers 14: 'Let us make a captain, and let us return into Egypt'. The more one penetrates into the structure and atmosphere of Hebrews, the more marked the gracious distinctions of the dispensation of the Mystery become. Let us try the things that differ and approve those things that are more excellent, at the same time learning from these other records the essential need for growth in grace.

The last reference, namely Hebrews 12:17, cannot be understood apart from the one in Hebrews 6 just considered, even as Hebrews 7 must be understood in the light of Hebrews 12.

The structure of the epistle puts chapter 6 into correspondence with chapter 12 thus:

B	3-6.	Let us come boldly. Example of unbelief. on to Perfect v. Babes. perfection No renewal unto repentance. Senses exercised. Crucify afresh the Son.
B	10:19 to 12:25.	Let us draw near. Examples of faith. back to Sons v. Firstborn. perdition Found no place for repentance. Discipline exercised. Trode under foot the Son.

Hebrews 12:5-24 is distributed under two headings, Sons, 5-14; Firstborn sons, 15-24. The first section deals with the common experience of all children, the second is concerned with birthright, and the fact that some like Esau may be tempted to exchange their birthright for a mess of pottage. We are at the moment chiefly concerned with the firstborn. Here is the structure:

Hebrews 12:15-25

A	12:15.	a	Looking diligently. b Lest any man fall back.	
B	12:16,17.		The birthright bartered (prototokia).	
	C	12:18-21.	Ye are not come. Seven 'ands'.	Sinai.
	C	12:22-24.	But ye are come. Seven 'ands'.	Sion.
B	12:23,24.		The birthright enjoyed (prototokos).	
A	12:25.	a	See. b That ye refuse not.	

The section opens with a warning, 'Looking diligently lest any man fail of the grace of God'. It does not say 'fall from the grace of God', but 'fail of the grace of God'. Hustereo, 'to come short', occurs in Hebrews 4:1, and that passage partially explains what we are considering here; 'Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it'. The context speaks of Israel's forty years' wandering in the wilderness, and their failure, though redeemed, to 'go on unto perfection'. We are not dealing with sonship, but with birthright; not salvation, but possession; not deliverance from Egypt, but entry into Canaan. The warning is threefold:

- (1) Lest any fail (come short) of the grace of God.
- (2) Lest any root of bitterness spring up.
- (3) Lest there be any fornicator or profane person as Esau.

What is this root of bitterness? The apostle is quoting from Deuteronomy 29 and a reference to that passage will show his meaning clearly. Moses is addressing the people of Israel before his death, at the close of forty years' wandering in the wilderness, and in verse 18 says:

'Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood'.

Here is the 'root of bitterness', a heart that turns away from God, or, in the language of Hebrews 3:12:

'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God'.

The words of Amos 6:12 seem to have some reflection upon the 'peaceable fruit of righteousness' and the 'root of bitterness': 'Ye have turned judgment into gall, and the fruit of righteousness into hemlock'. The effect of this root of bitterness is 'trouble' and 'defilement'. A reference to John 18:28 will show the nature of the defilement -- something that was profane, something from which a Jew would shrink.

We have next to learn in what sense Esau was a fornicator, and what bearing it has upon the teaching of this passage. There are two outstanding events in Esau's history that are recorded against him. One is the selling of his birthright for a mess of pottage, the other his marriage with women outside the covenant:

'And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?' (Gen. 27:46).

The word 'fornication' is not to be taken literally, but is rather explained by the apostle to refer to 'a profane person'. Now this word profane (bebelos) is made up of the particle be, denoting privation, and belos, a threshold of a temple; hence one who was debarred from entry into a holy place. In the same way the Latin word profanus means one who stands pro fano, at a distance from a temple; hence, too, our English word 'fane', a church. Esau had no appreciation of either his birthright or the holy nature of the covenant of God. He becomes a warning to the Hebrews who were being tempted to cast away the precious and enduring substance of their heavenly birthright, for the mess of pottage of present ease.

Hebrews 12:17 is a complete explanation of the difficult passage in Hebrews 6. There, the exhortation is to go on unto perfection. 'But', says the apostle, 'it is impossible for those who were once enlightened ... if they shall fall away, to renew them again unto repentance'. So, of Esau it is written, 'For ye know how that afterward ... he found no place of repentance, though he sought it carefully with tears'. Esau and his example stand out in the closing portion of Hebrews, as the children of Israel in the wilderness stand out in the opening section (chapters 3 and 4). The warning is for these Hebrews who, like their fathers and like Esau, were in danger of drawing back, turning aside, losing the heavenly for the sake of the earthly. The expression 'No place' is found once more in Hebrews 8:7.

(3) As used of Gentiles.

Paul indicated the great dispensational change that had come, when he said to the Athenians:

'And the times of this ignorance God winked at; But Now commandeth All Men Everywhere to repent' (Acts 17:30).

He summed up his first ministry by saying:

'Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ' (Acts 20:21).

'That they should repent and turn to God, and do works meet for repentance' (Acts 26:20).

The one outstanding reference to repentance in Paul's prison ministry is 2 Timothy 2:25, where deliverance from the bondage of error is connected with repentance unto the acknowledging of the truth.

It will be seen from these notes that 'repentance' is a word of dispensational significance, both in the Old and New Testaments. To endeavour to expound every phase would be to give the term disproportionate space, but we believe the reader who uses this analysis as it is intended to be used, will find considerable profit by pursuing the suggestions here given.

Restoration. The Hebrew word translated 'restore' is shub, a word which we find translated a few times 'repent'. See article on Repentance (p. 39).

The passages of dispensational importance are:

Isa. 1:26 'I will restore thy judges as at the first'.

Isa. 49:6 'It is a light thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel'.

Jer. 27:22 'They shall be carried to Babylon ... I will bring them up, and restore them to this place'.

The Greek word is apokathistemi, and as it occurs only eight times we give the concordance:

Matt. 12:13 'It was restored whole, like as the other' (Mark 3:5; Luke 6:10).

Mark 8:25 'He was restored, and saw every man'.

Matt. 17:11 'Elias truly shall first come, and restore all things' (Mark 9:12).

Acts 1:6 'Wilt Thou at this time restore again the kingdom to Israel?'

Heb. 13:19 'That I may be restored to you the sooner'.

Closely related to these references to the restoration of the kingdom, are the words restoration and refreshing that occur in Acts 3:

Acts 3:21 apokatastasis until the times of restoration of all things. (R.V.).

Acts 3:19 anapsuxis when the times of refreshing shall come.

The subject subdivides under the following headings:

- (1) The problem of John the Baptist and Elijah.
- (2) The question of Acts 1:6 and its validity.
- (3) The theme of Act 3:19-26.

(1) John the Baptist and Elijah

The solution of the problem of John the Baptist and Elijah, contains a principle that is of great dispensational importance. When questioned, John said that he was not Elijah, yet Christ in answer to the disciples' question said that he was. As there can be no contradiction between one part of inspired truth and another, there must be something beneath the surface that, when brought to light, will not only bring these two statements into line, but will also shed light on other apparent contradictions and provide us with a principle of interpretation.

The last of the prophets, Malachi, anticipated the dual ministry of the two forerunners of the Messiah, John the Baptist and Elijah. (The name Malachi means 'My messenger').

'Behold, I will send My messenger, and he shall prepare the way before Me' (Mal. 3:1).

'The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee ... John did baptize in the wilderness' (Mark 1:1-4).

'John ... sent two of his disciples ... Jesus began to say ... concerning John ... this is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee' (Matt. 11:2-10).

With these passages before us, we cannot avoid seeing that in Malachi 3:1, John the Baptist is in view, yet when we read on, we are conscious of the conflicting fact that verse 2 introduces a very different atmosphere from that of the four Gospels and John's day. Let us notice the language:

'But who may abide the day of His coming? and who shall stand when He appeareth? ... He shall purify the sons of Levi ... then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years' (Mal. 3:2-4).

This passage most surely speaks of the Second Coming of Christ, yet it is closely associated with John the Baptist. In Malachi 4:1,2 we read:

'For, behold, the day cometh, that shall burn as an oven; and all the proud ... shall be stubble ... but unto you that fear My name shall the Sun of righteousness arise with healing in His wings'.

Here there is close association with another messenger and forerunner, namely, Elijah:

'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children ... lest I come and smite the earth with a curse' (Mal. 4:5,6).

What, then, is the connection between these two personages and the two comings? Turning to the New Testament we shall find that the two messengers are intimately related. When the birth of John the Baptist was announced to his father Zacharias, the angel said of John, 'Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the

spirit and power of Elijah' (Luke 1:16,17). When John was asked by the priests and Levites, 'Art thou Elijah?' he said, 'I am not' (John 1:21).

The Lord, however, when He had vindicated John the Baptist, as we have already seen in Matthew 11, spoke of the kingdom of heaven suffering violence and opposition. Then alluding to John, He says, 'And if ye will receive it, this is Elijah, which was for to come' (Matt. 11:14). That this was a cryptic or parabolic utterance seems certain by the added words, 'He that hath ears to hear, let him hear' (verse 15).

When the Lord descended from the mount of Transfiguration, the disciples raised the question of Elijah's coming:

'Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things' (Matt. 17:10,11).

Here is a plain answer, endorsing the belief that Elijah himself must come before the restoration of all things can take place. But the Lord then proceeds to bring the spirit of the passage to bear upon the time then present, continuing:

'But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that He spake unto them of John the Baptist' (Matt. 17:12,13).

While there were, therefore, at the first coming of the Lord, provisional arrangements sufficient to remove all idea that the non-repentance of Israel was predestined, and for which they were without responsibility, He Who knew all things in a manner we cannot even imagine, knew that the Messiah would be rejected. John the Baptist was not Elijah, but he came in the spirit and power of Elijah. Except in a typical, anticipatory fashion the kingdom was not set up. The great work of redemption was accomplished, but the real coming and restoration of the kingdom await the day of days toward which all the prophets point.

(2) Acts 1:6 and Its Validity

Those who teach that the church began at Pentecost, often question the validity of the appointment of Matthias, and teach that it was Jewish prejudice that prompted the question of Acts 1:6. But what are the facts? The Lord had spoken to the apostles about the baptism of the Spirit that they should receive 'not many days hence' (Acts 1:5), and the next verse records their question which we are considering:

'When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?' (Acts 1:6).

It is essential to keep in mind that during a period of forty days, the apostles had received intense instruction as to the Old Testament passages that spoke of Christ and His kingdom. Among these, the following from Isaiah would make plain the connection between the outpouring of the Spirit, and the restoration of Israel:

'Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest ... My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places' (Isa. 32:15-18).

A number of like passages would occur to any well-taught reader of the Old Testament, such as the apostles were, and until the reader is in possession of at least some of these passages, he cannot be competent to judge the matter of the rightness of the question in Acts 1:6. Coupled with this, let us remember that He Who opened up the Scriptures during those forty days, at the same time 'opened their understanding'. In the face of such a comprehensive statement, is it possible to maintain that prejudice and ignorance prompted the question of Acts 1:6? Further light upon the hope of this Acts period is found in the verses that follow Acts 1:6, and to the consideration of this testimony we now address ourselves:

'And He said unto them, It is not for you to know the times or the seasons, which the Father appointed by His own power (authority)' (Acts 1:7).

One of the most natural things to do, whenever the Second Coming of Christ is before the mind, is to conjecture whether it is possible to forecast the date of His advent. While this may be natural, it is unscriptural, and consequently wrong. The servant who concluded that the Lord's coming was delayed, began to smite his fellowservants and to drink with the drunken. The salutary attitude in view of the Lord's return is, surely, to carry out His injunction and 'occupy' till He comes, remembering that 'Blessed is that servant, whom His Lord when He cometh shall find so doing' (Matt. 24:46).

Every now and again some one will arise who forecasts the date of the Lord's return, and some will always be found who will, as a consequence, dispose of their business, and wait the expected day. It strikes the outside observer as strange that in such circumstances a business should be sold: why should it not be given away? Of what use would the proceeds be in that day? Again, if the nature of one's business should be such that, being assured of the nearness of the Lord's return, one would leave it, surely that is sufficient reason for leaving it now, irrespective of 'times and seasons'. The Lord's own instruction to His servant in view of His coming is not 'Give up your work' but 'Carry on', 'Occupy'.

There are a number of passages that warn the believer against attempting the computation of the date of the Second Coming:

'But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only' (Matt. 24:36).

'Ye know not what hour your Lord doth come' (Matt. 24:42).

'In such an hour as ye think not the Son of man cometh' (Matt. 24:44).

'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh' (Matt. 25:13).

'But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night' (1 Thess. 5:1,2).

The fact is, that since the setting aside of Israel in Acts 28, prophetic times are in abeyance, and we are living in a parenthetical period during which the prophetic clock has been stopped. The last recorded

utterance of Christ on earth is in Acts 1: 7 and 8, where His words give assurance that, whatever the answer may be to their question concerning the time of Israel's restoration, all was well, for all was in their Father's hands. Their part was to witness faithfully, even though 'Israel be not gathered'. Their enduement included a witness to 'the end of the earth'. What the Lord did not say to the disciples in so many words is very vividly brought before the mind by the event that immediately followed:

'And having said these things, as they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly towards heaven as He went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven' (Acts 1:9-11).

Further questioning concerning the hope of Israel is thus referred to the Second Coming. The words, 'shall so come in like manner', would make the apostles realize, not only that the restoration of the kingdom to Israel would take place when Daniel 7 was fulfilled:

'I saw ... One like the Son of man came with the clouds of heaven ... and there was given Him dominion' (Dan. 7:13,14),

but that the angel's statement also had Zechariah 14:4 in view:

'And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east' (Zech. 14:4).
'Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey' (Acts 1:12).

(3) The Theme of Acts 3:19-26 is Closely Linked with Acts 1

(i) In both the 'restoration' is in view:

'Lord, wilt Thou at this time restore again the kingdom to Israel?' (Acts 1:6).

'The times of restitution (restoration R.V.) of all things, which God hath spoken by the mouth of all His holy prophets since the world began' (Acts 3:21).

(ii) In both there is the possibility that Israel would not be restored immediately:

'It is not for you to know the times or the seasons' (Acts 1:7).

'Repent ye therefore, and be converted, that your sins may be blotted out' (Acts 3:19).

(iii) In both the Second Coming of the Lord is prominent:

'This same Jesus ... shall so come in like manner as ye have seen Him go into heaven' (Acts 1:11).

'He shall send Jesus Christ ... Whom the heaven must receive until the times of restitution' (Acts 3:20,21).

(iv) In both there is the hint that the Gentile may be blessed as a result of Israel's attitude:

'Ye shall be witnesses unto Me both in Jerusalem ... and unto the uttermost part of the earth' (Acts 1:8).

'Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities' (Acts 3:26).

That the Gentile, if not specifically mentioned here, is nevertheless in mind, may be seen by reference to Acts 13:

'It was necessary that the word of God should First have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles ... unto the ends of the earth' (Acts 13:46,47).

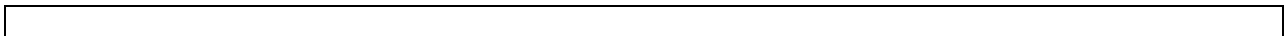
The more the opening chapters of the Acts are scrutinized, the less is warrant found for the introduction there of the Body. All is intimately bound up with the hope of Israel's restoration. When we say 'all', we mean every item that is brought forward, such as the forty days' exposition of the Old Testament Scriptures (Acts 1:3); the association of the baptism of John with Pentecost (1:4,5); the extension of the witness to the ends of the earth (1:8), and the Coming of Christ to the Mount of Olives (1:11,12). All these have a bearing upon the restoration of Israel; not one can be made to speak of the church, without dislocation. With the return of the disciples to Jerusalem and their meeting together in prayer with the women, Mary, and the Lord's brethren, the introduction to the Acts finishes, leaving the way open for the examination of the new story of Acts itself, which commences at 1:15.

In view of its prominence in the opening chapters of the Acts, and its close bearing upon many points of doctrine and practice found both in the Acts and in the epistles of the period, it will be of service if we give the matter of Israel's restoration further consideration. The very use of the word 'restore', presupposes loss, forfeiture, cessation or lapse, and the history of Israel clearly shows that the covenants and promises that were made with them and the fathers were withdrawn, or postponed, because of the faithlessness of the people.

Three great causes of Israel's rejection are indicated in the Scriptures, namely, (1) idolatry; (2) rejection of Christ; (3) antagonism to the preaching of the Gospel. Other intermediate causes will be found, but these are the most prominent. The message concerning restoration in Acts 3:21 flows out of the dispensational miracle of the healing of the lame man. Perhaps it is not quite right to single out the healing of the lame man and call it a 'dispensational miracle', for the miracles performed by the Lord and His apostles in almost every case foreshadow things to come, as for example, the judgment of blindness that fell upon Elymas (Acts 13:11). Nevertheless, while all miracles are called 'the powers of the age to come' (Heb. 6:5), this initial miracle of the Acts, in a special way follows on the day of Pentecost and illuminates its prophetic character.

We must first discover the general disposition of subject-matter, so that we may realize what are the salient features of the narrative.

Peter's miracle of healing (Acts 3:1 to 4:22)
The miracle of restoration



A	3:1-11.	The miracle. Its performance.
B	a	3:12-16. Explanation. 'The Name'.
	b	3:17-24. Prophetic application.
B	a	3:25 to 4:10. Explanation. 'The Name'.
	b	4:11,12. Prophetic application.
A	4:13-22.	The miracle. Its acknowledgement.

While each of these members has its own structure, we will not set out the opening and closing sections in detail, as they are fairly obvious, and the explanatory teaching is developed in the central members. If we will but pay attention to the way in which this explanation has been written, a number of items will fall naturally into place, and we shall be able to concentrate on the dispensational foreshadowing which this miracle represents.

The miracle of restoration

Explanation and prophetic application		
B	a	D 13. The God of our fathers
3:12-24		Abraham Isaac Jacob.
	E	13. Glorified His Son Jesus.
	F	14,15. Denial, detention and death of Christ.
	G	15. Witnesses to resurrection.
	H	16. The Power of the Name.
	I	16. Perfect soundness before all.
	b	J 17,18. Fulfilment. Mouth of prophets.
		Suffering.
		K 19-21. Repent; refreshing; restitution.
		J 21. Fulfilment. Mouth of prophets.
		K 22-24. Hear ... if not ... destroyed.
B	a	D 25. The God of our fathers Abraham.
3:25 to	E	26. Raised up His Son Jesus.
4:12	F	4:3-7. Detention and opposition to apostles.
	G	2. Witness to resurrection.
	H	8-10. The power of the Name.
	I	10. Whole before all.
	b	J 11. The rejected Stone becomes Head.
		K 12. Neither the healing in any other.
		J 12. None other name under heaven.
		K 12. Whereby saved (healing of nation).

There is an insistence in this record on the fact that the Lord's name, in the power of which the lame man was healed, is 'Jesus Christ of Nazareth'. The choice of this name out of the many borne by the Lord, is as inspired as any other part of Scripture, and has a definite bearing on the teaching of the passage. Most readers will know that the title never occurs in the epistles written to the church. Five times in the Acts we meet the title 'Jesus of Nazareth', but on the two occasions when it is used by Peter in connection with this miracle, it is 'Jesus Christ of Nazareth'. This is important, because it stresses the Messiahship of the rejected One, the acknowledgment of which is closely connected with the prophetic interpretation of the miracle. John, who was with Peter in the working of this miracle, has told us that Pilate wrote a title and put it on the cross:

'And the writing was, Jesus of Nazareth the King of the Jews' (John 19:19).

And he is careful to remind us, before the story of the crucifixion is ended, of the prophecy, 'They shall look on Him Whom they pierced' (John 19:37). When this takes place, Zechariah tells us that Israel's restoration will follow; and this same Jesus of Nazareth, so long despised, shall once more stand upon the Mount of Olives and accomplish all the purposes of grace that are awaiting Israel's repentance (Zech. 12 to 14).

The changed attitude towards 'Jesus of Nazareth' which brings about the healing of the nation is seen in Isaiah:

'He is despised and rejected of men; a man of sorrows, and acquainted with grief: and He hid as it were His face from us (margin); He was despised, and we esteemed Him not' (53:3).

This is the Jewish estimate of 'Jesus of Nazareth', but immediately following, the prophet reveals to us the surprise which will be expressed by Israel when they look upon Him Whom they have pierced:

'Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But (and here note the dawning revelation of truth), He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed' (Isa. 53:4,5).

This passage must be read aloud to be appreciated. The stress must be put upon the pronouns 'He' and 'Our'. Israel rejected Jesus of Nazareth and esteemed Him stricken and smitten of God. But when at last they repent and believe, they will acknowledge that it was for their sins, not His own, that He died, and they will then gladly give Him the title which Peter uses in Acts three and four -- 'Jesus the Messiah of Nazareth' (Acts 3:6; 4:10).

Peter's words in Acts 3:19-26 are a direct prophetic exposition of the meaning of this miracle. He urges repentance, with a view to the times of refreshing and restoration that will be brought in by the return of the Lord from heaven. This Coming of Christ, and the blessings that will flow from it, are in perfect harmony with the testimony of Moses and all the prophets (Acts 3:22-24), and with the covenant made with Abraham and his seed (3:25,26). It is impossible to read the church into this passage, especially when we read the concluding words:

'Ye are the children of the prophets ... Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities'.

The point of Peter's explanation lies in the word translated 'salvation' (Acts 4:12). We read that the lame man had been more than forty years a cripple, which makes us think at once of Israel in their unbelief. The words 'perfect soundness' (Acts 3:16) refer back to Israel's condition as described in Isaiah 1:6, where the LXX uses the same word, 'no soundness'. The word 'whole' in Acts 4:9, 'By what means he is made whole', is *sesostai*, from *sozo* 'to save'. The word 'salvation' in Acts 4:12 is *he soteria*, literally 'the healing', 'Neither is there salvation in any other'.

This, then, is Peter's explanation. The lame man who had been healed, and who was seen walking and leaping and praising God (Acts 3:8), was a picture of the millennial day when 'the lame man shall leap as an hart, and the tongue of the dumb shall sing' (Isa. 35:6). Bringing the healed man forward, Peter says, in effect:

'Look at this man. He has been healed by the name of Jesus Christ of Nazareth, and stands before you as a prophetic anticipation of Israel's restoration; neither is there The Healing (that is, the healing and restoration of Israel) in any other. None but this despised and rejected Messiah can ever avail'.

Alas, Israel did not repent. The next outstanding typical miracle is that of a Jew stricken with blindness, while a Gentile believes (Acts 13). The type is fulfilled in Acts 28, when blindness falls upon the whole nation, and 'the salvation of God is sent unto the Gentiles' (28:28).

The restoration of the kingdom to Israel, is the key thought of the first section of the Acts, the Gentile coming in only when it began to be evident that the necessary repentance of Israel would not be forthcoming. Pentecost is bound up with this restoration, and is a pledge that one day it will come. (See articles entitled Kingdom2; Pentecost3; Remnant, p. 35, for further details).

RESURRECTION

The historic fact of the resurrection of Jesus Christ is a matter of evidence, and the doctrinal consequences of this stupendous miracle belong to another department of truth, this analysis being particularly concerned with Dispensational Truth. (See An Alphabetical Analysis, parts 6 and 7, Doctrinal Truth). Historic fact, gospel truth, and dispensational differences are however so intermingled that they will present themselves for examination at every turn. Apart from the actual record of the resurrection given in the four gospels, no one passage is of such outstanding importance as 1 Corinthians 15. Let us therefore give this chapter our consideration.

The structure of 1 Corinthians 15 as a whole

A	15:1-11.	The evidence and evangelistic importance of the resurrection of Christ.
A	15:12-34.	The fact of the resurrection of Christ and of man.
A	15:35-58.	The manner of the resurrection.

Resurrection dominates the chapter, some phase of it being present throughout the whole discourse. The opening section is concerned with the gospel and its connection with the resurrection of Christ. Let us therefore consider 1 Corinthians 15:1-11 a little in detail.

1 Corinthians 15:1-11

The evidence and the evangel			
A	15:1,2.	The gospel -- 'I preached'	'Ye received'.
B	15:3.	The gospel no human invention	

		'I delivered unto you that which I received'.		
C	15:3,4. Evidence of Scripture	a	Christ died.	
		b	He was buried.	
		c	He rose again.	
C	15:5-8. Evidence of eye-witnesses.	a	Seen of Cephas.	
		b	Then of the twelve.	
		c	Seen of 500 brethren.	
		a	Seen of James.	
		b	Then of all the apostles.	
		c	Seen of me also.	
B	15:9,10. Paul's apostleship no self-appointment	'Yet not I but the grace of God'.		
A	15:11.	'I or they'	'So we preach'	'So ye believed'.

This clears the ground for the great controversy. All the apostles preached Christ risen. The Corinthians believed it as a vital part of the gospel of their salvation, and many eyewitnesses were still living who attested the fact; this converging evidence the apostle brings to bear upon the doubts of the Corinthians regarding the fact and then the doctrine of the resurrection of the dead.

We are now ready for the fuller structure of 1 Corinthians 15:12-34. First of all it is important to realize that after the introductory words of verses 1-11 which we have briefly considered, the remainder of the chapter is one whole. Let us see this first:

1 Corinthians 15:12-58

A	15:12.	The fact of resurrection. 'How?'.		
B	15:13-33.	Adam and Christ. Death destroyed. 'When?'.		
	C	15:34. Exhortation. 'Awake'.		
A	15:35.	The manner of resurrection. 'How?'. 'With what?'.		
B	15:36-57.	The first and last Adam. Death swallowed up 'When?'.		
	C	15:58. Exhortation. 'Be stedfast'.		

It will be recognized that the pair of members denominated B, B contains the great theme of the passage, and the doctrine is crystallized in the name Adam. We shall see this more clearly as we proceed, but it is important to realize the unity of the theme at the beginning of the study. We can now go back to the first half of this section and give it closer attention.

1 Corinthians 15:13-33

A	15:13-18.	The fact of resurrection and its relation to doctrine.		
B	15:19.	The fact of resurrection and the present life.		
	C	15:20-28. The fact of resurrection and the purpose of the ages from the Second Coming to the end of the Mediatorial Kingdom.		
B	15:29-32.	The fact of resurrection and the present life.		
A	15:32,33.	The fact of resurrection and its relation to practice.		

It will be seen that, just as in the preceding section, the apostle's first emphasis is upon the historic fact, and not upon the doctrine that is based upon it. If Christ indeed rose from the dead, then, whatever varieties of opinion may be held, that fact remains and necessitates the fulfilment of the great plan of redemption. By comparing the corresponding members of the structure set out above, it will be seen that the apostle brings the fact of resurrection to bear upon doctrine and practice, the trials and experiences of this present life, and the great reconciliation towards which the purpose of the ages slowly but surely moves. Let us examine each section. First we have the bearing of the resurrection upon doctrine.

1 Corinthians 15:13-18

a	15:13.	If no resurrection.
	b	15:13. Christ not raised.
	c	15:14. If Christ not raised.
	d	15:14,15. Preaching and faith vain. False witness.
a	15:16.	If no resurrection.
	b	15:16. Christ not raised.
	c	15:17. If Christ not raised.
	d	15:17,18. Faith vain yet in sins.
		Sleepers in Christ perished.

The section 13-34 is introduced by the question of verse 12:

'Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?'

We have here an argumentum ex absurdo. The apostle had established upon indubitable evidence and the testimony of Scripture that 'Christ rose again the third day'. How, therefore, could anyone say, 'There is no resurrection of the dead', for if resurrection is proved to have taken place once it may take place again.

'If the species be conceded, how is it that some among you deny the genus?' (Alford in loco).

Verse 13 takes up the other position and shows its disastrous results:

'But if there be no resurrection of the dead, then is Christ not risen'.

If it be absurd and unphilosophical to give credence to the idea that there shall be a resurrection of the dead, it renders also faith in the resurrection of Christ absurd and vain too. Pursuing this aspect, the apostle with relentless logic shows that they who deny the doctrine of the resurrection deny the whole scheme of salvation. The apostles' preaching would be vain. The word literally means 'empty'. Their proclamation would be like sounding brass or tinkling cymbals. So also their faith was vain who had put their trust in the Christ they had preached. Then for a moment the apostle pauses to consider the position in which this denial placed the apostles themselves -- men who had hazarded their lives for the truth they believed -- men who had all to lose and nothing to gain in this life by their testimony -- these must be branded as false witnesses of God, if Christ rose

not from the dead, for they declared that God had raised Him from the dead as the very basis of their evangel.

Notice further the way in which the impersonal doctrine of the resurrection, is used interchangeably with the historical fact of the resurrection of Christ. He does not say, 'Whom He raised not up, if so be that Christ rose not', but 'Whom He raised not up, if so be that the dead rise not', and that this is the thought, verses 16,17 show:

'For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins'.

Surely the apostle perceives, and would have us see, that Christ took no empty title when He called Himself 'The Son of man'. His resurrection is the pledge, not merely of the resurrection of some, but of 'the dead'. We shall see that this thought is embodied here when we come to the central passages which speak of Adam. The apostle's final exposure is given in verse 18:

'Then they also which are fallen asleep in Christ are perished'.

Words could not more strongly plead for the absolute necessity of the resurrection. The apostle had no place in his teaching for 'a never dying soul'; immortality was a part of his gospel, but it did not pertain to the human soul by nature, it was found only in Christ. This gift of immortality however, has not yet been given to any believer. Further on in this chapter he shows that this mortal puts on immortality at the time of resurrection. With one sweep the apostle disposes of the idea of a conscious intermediate state, or that at death the believer passes straight away to heaven or to paradise. If there be no resurrection, and if Christ be not raised, there is not even a state of hopeless despair or unclothed waiting, but all will have perished. John 3:16, so often quoted and so little studied, places perishing as an alternative to everlasting life. In 1 Thessalonians 4, when the apostle would comfort the mourners, he does not adopt the language of our hymn books or of poets, and say to the sorrowing ones that their departed friends were then with the Lord, and therefore they should rejoice; what he does say is, that when the Lord comes all will be raised and reunited, 'Wherefore comfort one another with these words'. If we do not feel that our all hinges upon the fact of Christ's resurrection and our own, then we have not the same faith as the apostle who penned 1 Corinthians 15:18.

One verse only now intervenes between this long argument and the triumphant assertion of positive truth. That verse just pauses to reflect upon the hopeless state of the Christian in this life:

'If in this life only we have hope in Christ, we are of all men most miserable' (15:19).

Comment upon such a statement is unnecessary. All who have sought to live godly in Christ Jesus have realized that it involves in some degree loss in this life, and a forfeiture of some of its advantages.

The apostle now opens up the great spiritual fulfilment of Israel's feasts. The great type which supplies the theme of this chapter is that of Israel's Feast of the Firstfruits. Let us see its setting:

1 Corinthians 15:20-23

a	15:20.	Now is Christ risen.	1st Coming
b	15:20.	Type Firstfruits.	
c	15:21.	By man came death.	
d	15:21.	By man came resurrection.	The Seed
c	15:22.	In Adam all die.	
d	15:22.	In Christ all made alive.	
b	15:23.	Christ the firstfruits.	2nd Coming
a	15:23.	They that are Christ's.	

The Risen Christ is called 'The Firstfruits'. This fact begins and ends the section. Every statement found within these two bounds must be related to the Scriptural concept of a Firstfruits. Those who fell asleep, are said to have fallen asleep 'In Christ'. Is that a Scriptural way of speaking of the unsaved? Will the unsaved be those who are Christ's at His coming? Would a sheaf of early ripened Wheat be a firstfruits of a mixed harvest of both wheat and tares? 'If the firstfruit be holy, the lump is also holy'. That is true when spoken of an elect people as were Israel, but is it not a contradiction to speak of all men universally as though they were or could be an 'election'? The harvest of which Christ was the Firstfruits was to incorruption, to glory, to immortality. (See Adam1; in Adam2; Seed, p. 238).

From gospel and faith, the apostle now goes further back to the connection which Christ's resurrection has with the whole seed as viewed in Adam, showing that Christ must be raised from the dead for the accomplishment of the gracious purposes of God. This is indicated by the firstfruits. There are eight occurrences of the word aparache 'firstfruits', in the New Testament. Eight is the dominical number, the octave, the new start, the resurrection. The eight references are as follows:

'Because creation itself shall be delivered from the bondage of corruption ... ourselves also (groan) which have the firstfruits of the spirit' (Rom. 8:21-23 author's translation).

'What shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy' (Rom. 11:15,16).

'Salute my wellbeloved EpAEnetus, who is the firstfruits of Achaia unto Christ' (Rom. 16:5).

'But now is Christ risen from the dead, and become the firstfruits of them that slept'. 'Christ the firstfruits' (1 Cor. 15:20,23).

'Ye know the house of Stephanas, that it is the firstfruits of Achaia' (1 Cor. 16:15).

'That we should be a kind of firstfruits of His creatures' (Jas. 1:18).
'The firstfruits unto God and to the Lamb' (Rev. 14:4).

It will be seen that the reference in Romans 8 links the type to the deliverance of creation from the bondage into which it was subjected by Adam's sin. James too speaks of a firstfruits, 'His creatures'. Romans 11 uses the word of the remnant of Israel. Now what common bond is there that

will bring these passages together? There is one word, the key word of the period under review, reconciliation. This is implied in Romans 8 and expressed in Romans 11:15. Immediately following the word reconciliation (A.V. atonement) in Romans 5, we read, 'Wherefore, as by one man sin entered into the world, and death by sin'. This is implied in 1 Corinthians 15 by the connection which we have noticed between firstfruits and Adam, in the other passages.

There is no actual reference to this type of the firstfruits in the epistles of the Mystery. The resurrection of Christ in the sphere of the Mystery goes back further still and places the title 'Firstborn from the dead' in line with 'Firstborn of all creation'. Leviticus 23:10,11 must be considered in order to see the type in its original setting:

'Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it'.

There is undoubted prophecy in this type of the resurrection of Christ. The first day after the passover Sabbath was the actual day upon which Christ rose from the dead. (See Passover Week7). The apostle does not detail the outworking of this great type beyond that which immediately applies to the believers of the period, whose hope was the parousia of the Lord. The resurrection and the hope of the One Body as revealed in the Prison Epistles, written after Acts 28, find no mention here. Neither is there anything said of 'the rest of the dead' that 'lived not again till the thousand years were finished'. Paul is not teaching here the reconciliation, or expounding the great purpose of the ages; he is rather correcting the error of the Corinthians on the one subject of the resurrection, and brings this great type to bear upon them, in order to reveal the tremendous issues that rest upon that fundamental doctrine.

The 'coming' of Christ here is the parousia. This word means His personal presence, and is found in the Papyri in reference to the coming of a king (Teblunis Papyri No. 11,657).

'We now may say that the best interpretation of the primitive Christian hope of the parousia is the old advent text, Behold thy king cometh unto thee' (Deissman, Light from Ancient East, page 372).

Its first occurrence is Matthew 24:3. It comes again in Matthew 24:27,37,39; also in 1 Thessalonians 2:19; 3:13; 4:15; 5:23; 2 Thessalonians 2:1,8; James 5:7,8; 2 Peter 1:16; 3:4; 1 John 2:28. It is associated with the time when the earth will be like it was in the days of Noah; with great signs in the heavens; with the man of sin and the temple; with the period immediately after the Great Tribulation. The word parousia is never used by Paul in his later epistles for the hope of the church of the One Body. It is limited to the period covered by the Gospels and the Acts, and is associated with the people of Israel, and with the day of the Lord.

The death brought in by Adam is removed by Christ in the case of some believers at His Coming, in the case of others, after the Millennium. He is the Firstfruits. The Corinthians are now taken one step further in the endeavour to impress upon them the fundamental importance of the

resurrection. The very goal of the ages is impossible without it. This is shown in the verses that follow:

1 Corinthians 15:24-28

A	15:24.	The end.
B	a	15:24. when He delivers up the kingdom.
	b	15:24. when He abolishes all rule.
	c	15:25. For He must reign.
	d	15:25. Till all enemies under foot.
	d	15:26. The last enemy; death abolished.
	c	15:27. For He hath put all things under His feet.
	b	15:27. when The one exception.
	a	15:28. when The Son Himself subjected.
A	15:28.	That God may be all in all.

There is no word for 'cometh' in the original of verse 24. It simply reads 'Then the end'. Some understand the words to mean 'Then the end rank', but we can find no justification for such a rendering. Cremer, in his note on *telos* says, that this word does not primarily denote the end, termination, with reference to time, but the goal reached, the completion or conclusion at which anything arrives, either as issues or ending; or as a result, acme, consummation, e.g., *polemon telos*, 'victory' (literally, 'the end of war', end, not measuring time but object); *telos andros*, 'the full age of man' (not the end of man -- death), also of the 'ripening of seed'. In Luke 1:33 and Mark 3:26 the idea of termination seems uppermost. The idea of issue, end, conclusion, is seen in Matthew 26:58, 'To see the end'; James 5:11, 'Ye have seen the end of the Lord'; 1 Peter 4:17, 'What shall the end be of them that obey not the gospel?'

The idea of a goal reached is seen in Romans 6:21, 'The end of those things is death'; Philippians 3:19, 'Whose end is destruction'. So also 2 Corinthians 11:15; Hebrews 6:8. When the apostle wrote the words of 1 Corinthians 15:24 'Then the end', what goal had he in view? What is the object of resurrection? Does it not take man back into the place intended for him in the Divine purpose, for which sin and death had for a while rendered him unfit? The goal, this end in view, is contained in the words of 1 Corinthians 15:28, 'That God may be all in all'. Although 'the end' is mentioned immediately after the resurrection of those that are Christ's at His parousia, it is not attained without a reign of righteousness and a rule of iron. The uninterrupted statement at the end is as follows:

'Then the end, when He shall have delivered up the kingdom to God, even the Father ... with the object that God may be all in all' (1 Cor. 15:24-28).

The reader is aware, however, that the end is not attained in this unbroken sequence. The first 'When' is conditional upon the second, 'When He shall have abolished all rule and all authority and power'. This will not be effected by one grand miraculous stroke, but by the reign of Christ as King, 'For He must reign till He hath put all enemies under His feet'. He reigns 'till'; His reign has one supreme 'end', and that end cannot be reached while one unsubdued enemy exists. All this, be it noted, is long after the Millennium. (See *Millennial Studies*9).

In this category comes death, the last enemy of mortal man. 'Even death, the last enemy, shall be abolished'. This is included in the Divine purpose, 'For He hath put all things under His feet'. The resurrection therefore is absolutely essential to the fulfilment of the great purpose of God.

But it may be asked, Can such an expression as 'destroyed' or 'abolished' speak of resurrection? Take the statement of 2 Timothy 1:10:

'But now is made manifest by the manifestation of our Saviour Jesus Christ, Who abolished (katargeo) death, and illuminated life and incorruptibility through the gospel'.

This refers to the Lord Himself in the first instance. He abolished death when He arose from the dead. Not only did He abolish death, but He commenced that destruction of all rule and power which He will carry through when He sits upon the throne of His glory:

'That through death He might destroy (katargeo) him that had the power of death, that is, the devil' (Heb. 2:14).

Other passages illustrating the meaning of katargeo ('put down', 'destroyed' 1 Cor. 15:24-26) are Romans 6:6; 1 Corinthians 2:6; 1 Corinthians 13:11; 2 Corinthians 3:7; Ephesians 2:15; 2 Thessalonians 2:8. When we read 'all rule and all authority and power', we may be inclined to make too wide a sweep, but the corrective of verse 26 enables us to see that we are dealing with enemies. There are two distinct actions, and two distinct classes in view in these verses. The enemies are 'abolished', but others are 'subdued'.

This word 'subdued' (hupotasso) is a cognate of tagma, 'order', 'rank', of verse 23, and looks to the perfect order and alignment that will characterize the kingdom of Christ. It is used of Christ Himself in the words, 'Then shall the Son also Himself be subject unto Him ... that God may be all in all' and He will not be put down as an enemy. The first occurrence of the word is beautiful in its suggestiveness. That One, of Whom it was prophesied that 'all things should be subjected beneath His feet', did not presume to act out of harmony with the Father's will for Him during His boyhood, for:

'He ... came to Nazareth (with His parents), and was subject unto them' (Luke 2:51).

In Romans 8:7 the two words 'enmity' and 'subjection' are seen to be irreconcilable:

'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be'.

The word 'subject' involves the idea of a 'willing surrender'. All must come down in that day. Some by being 'abolished' or 'destroyed', others by a willing surrender like unto that of the Son of God Himself. In Romans 8:20 it is revealed that the creation has become involuntarily subjected to vanity, and this cries aloud for that willing submission of all things to the true goal of all creation, Christ. The word is used in Philippians 3:21, where the transforming of the body of humiliation is said to be according to the self-same energy whereby He is able to subject all things unto Himself.

Surely this cannot include the power that destroys -- it is foreign to the thought. Destruction or subjection is the idea of 1 Corinthians 15.

While this chapter is mainly concerned with the human phase of the great purpose of God, as expressed in the words 'in Adam', nevertheless the reference to 'all rule and all authority and power' goes beyond the sphere of Adam. Before the Son delivers up the kingdom, all rule, authority and power will be abolished (arche, exousia, dunamis). These are the principalities and powers of Colossians 1:16 and Ephesians 1:21. They are linked with death in the closing verses of Romans 8, over which the believer is more than conqueror. Ephesians 6 reveals that the church of the One Body has principalities and powers among its spiritual enemies, and Colossians 1:16-20 shows that some principalities and powers will be reconciled. Once again we are forced to see that the reign of Christ before 'the end' is reached, will be a process of discrimination. Some will be 'destroyed', others will be 'reconciled', and when all enemies have been abolished and all the redeemed and unfallen brought into perfect line with the great Archetype of all (subjection carries with it the idea of perfect order and harmony), then 'the end' is reached and God will be all in all.

There is a tendency on the part of some expositors to wander outside the passage and introduce subjects which are quite foreign to the intention of the apostle. This is so with regard to the word 'death'. What 'death' is intended in verse 26? The subject is introduced in verse 21 definitely and exclusively. There can be no doubt as to what is intended:

'By man came death ... as in Adam all die' (1 Cor. 15:21,22). 'Death is swallowed up in victory' (15:54).

Its sting is removed (verse 55), which sting is sin (verse 56). Death, here, refers to that which came into the world, as a consequence of Adam's transgression.

By comparing the two balancing portions of this chapter together, we shall get further and fuller light upon the whole subject. The two portions are balanced in the structure (p. 69):

15:13-33.	Adam and Christ	Death destroyed	'When?'
15:36-57.	The first and last Adam	Death swallowed up	'When?'
(1)	The differences of every one's 'order' are amplified (15:23 with 15:37-44).		
(2)	The nature and relation of Adam is explained (15:21,22,28 with 15:45,47,49).		
(3)	The nature and relation of Christ is explained (15:20-22,28 with 15:45,47,49).		
(4)	The meaning of the destruction of death is given (15:26 with 15:54).		
(5)	The time periods are illuminated (15:24 with 15:54).		

These amplifications by the apostle of his own words are worth more than libraries of other men's thoughts, and give us inspired explanations, which to see, is to come under an obligation to accept and hold against all theories. Let us briefly notice these Divine amplifications in the order in which they occur.

(1) Every Man in His Own Order (15:23); Amplification (15:37-44)

In the first passage only one order of the redeemed is indicated, viz.: 'They that are Christ's at His coming'. The amplifying verses 37-44 keep within these bounds, and do not add other orders, but rather shew the variety of ranks that will be found among the redeemed at that time. This explanation arises out of the answer to the question of verse 35, 'But some will say, How are the dead raised up? and with what body do they come?' The apostle's answer is short and pointed. 'Thou fool!' The question 'How?' is not always a question of faith or unto edifying. The Lord has nowhere revealed 'how' the resurrection will take place; He has revealed the fact for our hope and our faith. The apostle, for answer, calls the questioner's attention to a phenomenon of the physical world:

'That which thou sowest is not quickened (made alive, as verse 22), except it die; and that which thou sowest, thou sowest not that body that shall be, but bare (naked) grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body' (15:36-38).

There is much food for thought here. Many Christians wonder how it is possible for the individual dead body to be raised, and ask many questions to which no answer is available. One might put to them a question in this form. A certain man 3,000 years ago died, and was buried. Five hundred years later, the elements that composed the first man's body became the body of another man. He also died, and each five hundred years the same elements became the body of another man. At the resurrection whose body would it be, for all these men had it? The answer would be, 'Ye do err, not knowing the Scriptures, nor the power of God'. First of all, Scripture does not speak of the resurrection of the body, but of the resurrection of the dead. The body that is given by God at the resurrection will be in accord with the believer's rank. 'There are heavenly bodies, and earthly bodies'. These words do not refer to the 'heavenly bodies' of astronomy, but to the resurrection bodies of believers. In resurrection there will be some raised to sit at the right hand of God far above all; some will walk the streets of the New Jerusalem; some will inherit the earth, and for each sphere of blessing an appropriate body will be given. 'How' God preserves the identity and individuality of each soul is not explained, possibly the explanation would not have been intelligible to us even if it had been given. Then as to the differing 'ranks':

'There is one glory of the sun, and another glory of the moon, and another glory of the stars: for star differeth from star in glory. So also is the Resurrection of the Dead' (15:41,42),

that is, each is raised with a different body, and the glory of one raised believer will differ from another, 'every man in his own rank'. The contrasts between the body which we have 'in Adam' and that which God will give 'in Christ' are given:

Corruption	contrasted with incorruption
Dishonour	contrasted with glory
Weakness	contrasted with power
A natural body	contrasted with a spiritual body.

The 'sowing' here in each of the four instances must not be translated as of the death and burial of a believer. When seed is sown it must be alive, or nothing will come of it. If living seed be sown, it dies, and lives again.

That is the teaching here. The 'sowing' is our birth into the life of the Adamic race, the 'raising' is our new birth into the life of Christ (see In Adam2).

Following this statement the apostle says, 'There is a natural body, there is also a spiritual body'. This is a revelation. The conception which is formed of the life after death by the religions of men is that of disembodied spirits or souls, but the resurrection necessitates a body. The word 'natural' is *psuchikos* and occurs in 1 Corinthians 2:14. James 3:15 translates it 'sensual'. The word 'spiritual' (*pneumatikos*) is contrasted with the natural in 1 Corinthians 2:13-15; and with 'carnal' (*sarkikos*) in 1 Corinthians 3:1-3. The English language does not contain a word that allows us to see the contrast clearly. If we could use the expression 'soul-ical' we should the better see the intention. 'There is a soul-ical body, there is also a spirit-ual body'. Now the soul-ical body is 'flesh and blood'. Such cannot inherit the kingdom of God (see verse 50); and the fact that the verse continues 'neither does corruption inherit incorruption' is confirmatory of the interpretation of verse 42 given above.

This reference to the soul-ical body which we now possess and the spiritual body which we shall possess in that day, introduces the next amplification, viz.:

'And so it is written, The first man Adam was made a living soul (*psuche*, see *psuchikos*); the last Adam was made a quickening (life-giving) spirit' (*pneuma*, see *pneumatikos*) (15:45).

(2) The Nature and Relation of Adam to the Race (15:21,22); Amplification (15:45,47 and 49)

Here it is clear that the two bodies, the natural flesh and blood body (with its corruption, dishonour and weakness), and the spiritual body (with its incorruption, glory and power), are directly associated with Adam and Christ. Adam was made a living soul. Many theologians have sought to show from Genesis 2:7 that by this statement man is differentiated from all else in creation, and is possessed of an 'immortal' soul, which is often further confounded with the spiritual part of man. When we know that the word translated 'soul' has already come in Genesis as follows, 'Let the waters bring forth abundantly the moving creature that hath life' (1:20), a 'creature' (1:21,24); and 'life' (1:30), we see that the word 'soul' does not confer upon man any special dignity. Leviticus 17:11 says, 'The life (soul) of the flesh is in the blood'. Here we have the three words of 1 Corinthians 15:45-50 together. If this Scriptural fact does not seem sufficient we shall find further teaching in the nature of Adam by reading 1 Corinthians 15:46,47:

'Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second Man is the Lord from heaven'.

Adam, therefore, when created was not 'spiritual', he was a natural man quite apart from sin. Christ is the spiritual head of mankind, not Adam. Adam's nature is closely connected with his relation to the race:

'As is the earthy, such are they also that are earthy ... we have borne the image of the earthy' (15:48,49).

**(3) The Nature and Relation of Christ (15:20-22,28);
Amplification (15:45,47,49)**

This is not fully revealed in the chapter, but only so far as the subject necessitates. It has already been put in those pregnant words, 'For as in Adam all die, even so in Christ shall all be made alive'. Here, these words are rounded out a little more. Christ is a life-giving spirit in contrast with Adam who was of the earth, earthy. Then, as to His relationship, Christ is the last Adam, and the second Man. Here are the two great heads of mankind. The earthy passes on the earthy image; the heavenly, the heavenly image. This image refers to the body; the earthly image being the natural body, the heavenly image the spiritual body.

All this necessitates the statement 'flesh and blood cannot inherit the kingdom of God'. If we collect together all that is said of Adam and Christ in 1 Corinthians 15 and Romans 5, we shall realize somewhat the fulness of this theme. We should also realize that although the word reconciliation is not mentioned in 1 Corinthians 15, it is latent in the subject.

**(4) The Abolition or Destruction of Death Receives its Interpretation Here
(15:26); Amplification (15:54)**

If verse 26 stood alone it would not be easy to decide whether resurrection was intended or whether the casting of death into the lake of fire was in view. We are left without doubt by verses 54-57:

'So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ'.

Death, the last enemy, is abolished by being swallowed up in victory. That victory is given to the believer through the Lord Jesus Christ. It can be nothing else than the resurrection of the redeemed. The lake of fire cannot be intended here. The second death is not the result of Adam's sin. It is foreign to the subject of 1 Corinthians 15.

(5) The Time Periods also Receive Explanation (15:24); Amplification (15:54)

The end will be attained 'when He shall deliver up the kingdom to God, even the Father', and this is not done until all enemies are abolished, and all the redeemed are placed in their proper rank under Christ. The Millennial Kingdom will be the final trial of delegated authority. The abolishing of death is timed for us in 1 Corinthians 15:54 by the words, 'When ... then'. Isaiah 25:8 contains the verse quoted in 1 Corinthians 15:54 :

'Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously' (Isa. 24:23).

'And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the

vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it' (Isa. 25:6-8). (See also Isa. 26:1 and 27:1).

What is true in the Millennium, 'in this mountain' and for 'His people', will be universal when 'the end' comes.

A further note of time given in 1 Corinthians 15:52 is, 'At the last trump'. In Revelation 11, at the sounding of the seventh trumpet, 'the kingdoms of this world become the kingdoms of our Lord and of His Christ'. Immediately follow references to the 'great power' and a 'reign', the 'time of the dead', and the 'destruction of them that destroy the earth'. These Scriptures therefore place the period in view as being before the second death.

Perhaps a word will be expected upon that difficult verse, 1 Corinthians 15:29:

'Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?'

We do not for one moment believe that the passage teaches baptism for the dead, by proxy, although this strange rite is practised by 'The Church of the Latter Day Saints', commonly known as 'Mormons'. We quote from a report in the Arizona Republican Phoenix, 23rd November, 1921:

'Up to and including the year 1920 there have been 3,220,196 baptisms performed by proxy in the temples ... and since the world has so wonderfully helped us out in genealogical research, placing in our hands so munificently the records of our fathers, the year 1921 bids fair to double the number of 1920. Genealogy, and its handmaid, temple service, contemplates tracing the family line back to Adam, and administering the ordinance of baptism ... '.

The strange idea contained in these words, and the enormous energy and patience expended upon the '5,500 volumes of genealogy' in the Library at Utah, are swept aside by the one majestic statement, 'As in Adam all die, even so in Christ shall all be made alive'.

The meaning of verse 29 appears to be this. It enlarges on the words of verse 19, 'If in this life only we have hope in Christ, we are of all men most miserable'. If so what is the good of being baptized? It is merely a baptism into death if the dead rise not. Baptism, however, is not only 'into His death' but:

'We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection' (Rom. 6:4,5).

The apostle follows the question, 'Why are they then baptized for the dead?' by another which illuminates his meaning, 'And why stand we in jeopardy every hour? ... I die daily' (1 Cor. 15:30,31).

The grand conclusion with its spiritual exhortation must not be omitted in this summary:

'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord' (15:58).

The connection between the resurrection and reconciliation is shown to be vital. It takes us out of the sphere of Adam to place us into the sphere of Christ. While we are all alike included in each category, different ranks are to be found in the resurrection. Further, some will be abolished as enemies before the kingdom is delivered up to the Father.

Two Greek words are employed in connection with resurrection that must be kept distinct, otherwise gross error will result. The words are anastasis and its cognate words exanastasis and anistemi, and egeiro and its cognate egersis. Anastasis is derived from the verb anistemi, a compound of words meaning 'up' and 'stand'. While anistemi is used of resurrection, as in Matthew 20:19 (in the Received Text) 'the third day He shall rise again', its primary meaning is seen in such passages as Acts 1:15 'Peter stood up in the midst'. Anastasis occurs forty-two times, and is never used of any other event or movement than the literal resurrection of the dead, except in Luke 2:34. Of these occurrences there are sixteen in the Gospels, eleven in the Acts, and eleven in Paul's epistles. This latter set we will give in concordant form:

Rom. 1:4 By the resurrection from the dead
Rom. 6:5 In the likeness of His resurrection
1 Cor. 15:12 There is no resurrection of the dead
1 Cor. 15:13 If there be no resurrection of the dead
1 Cor. 15:21,42 So also the resurrection of the dead
Phil. 3:10 The power of His resurrection
2 Tim. 2:18 The resurrection is past already
Heb. 6:2 Of the resurrection of the dead
Heb. 11:35 Their dead raised to life again
Heb. 11:35 Might obtain a better resurrection.

It is important to note that anastasis does not occur in Ephesians. Yet someone may interpose, Does not Ephesians 2:6 say 'He hath raised us up together'? The answer is, that if anastasis had been used in this passage, every member of the One Body would be literally raised from the dead and be no longer here in the flesh and on the earth. The word employed is sunegeiro, and another important feature of this subject is that we never read the word sunanastasis anywhere. Egeiro occurs over one hundred and thirty times. While we cannot entirely dispense with the word 'raise' when translating egeiro, we should ever keep before the mind two distinct figures of speech. Anistemi means 'to stand up', egeiro means 'to wake up', and so the two words 'raise' and 'rouse' present a fairly true picture. Egeiro is used of awaking in Matthew 8:25; Romans 13:11 and Ephesians 5:14.

Matt. 8:24,25 'He was asleep, and His disciples came to Him, and awoke Him'.

Rom. 13:11 'Knowing the time, that now it is high time to awake out of sleep'.

By this we must not assume that egeiro is not used of literal resurrection -- it is, over and over again, but the fact remains that whereas egeiro is used together with sun, when speaking of the identification of the

believer with the Lord, anistemi is never so used. Resurrection is conceived of in two stages. Death is likened to sleep, and normally a person first awakes and then arises, so the believer has already been awakened and is preparing for the literal arising in that day. The fact that the word gregoreo 'watch' (Mark 14:37; 1 Thess. 5:6) is a derivative of egeiro, but emphasizes the need to distinguish between 'rousing' and 'raising'. Anastasis refers to the dead in resurrection, egeiro to the waking and stirring of the soul beforehand. The renewing of the mind has commenced (Eph. 4:23; 2 Cor. 4:16).

The 'out-resurrection' exanastasis (Phil. 3:11) has been discussed in the article entitled The Prize³, which should be considered here. There remains one other passage to be examined, a passage concerning which great care is needed. It is the passage in 2 Timothy 2, where Paul speaks of some who say that the resurrection is past already, and overthrow the faith of some. This grievous error has recently been revived by one who previously taught the truth.

In this epistle the apostle is concerned rather with the outcome of teaching than giving doctrinal teaching himself. In his earlier epistles Paul had laid a good foundation of truth, but in this epistle he is concerned about godliness, and the practical outworking of doctrine. In the context of 2 Timothy 2:15 we have a number of figures: a canker (17); a foundation (19); a seal (19); a great house (20); and vessels (20). The structure of the section before us, is as follows:

B	16.	Exhortation.	Shun.	Increase ungodliness.	
C d	17,18.	Teachers and doctrine.	A canker.		
e	19-.	God's Foundation	Sure.		error
e	-19.	God's Foundation	Seal.		and
d	20,21.	Teachers and doctrine.			truth
		Great house and vessels.			
B	22,23.	Exhortation	Flee.	Avoid.	Gender strifes.

The teaching which Timothy was instructed to 'shun' is likened to a 'canker', and is revealed to be a distortion of the doctrine of the resurrection. Any teaching that could be thus described, and which touched so vital a doctrine, must be the concern of all who love the Word, who have any responsibility with regard to the preaching and teaching of that Word, and who desire above all things to be 'approved unto God'. The word 'canker' is the Greek gaggraina (pronounced gangraina). This word is found in our language as gangrene, which is defined as:

'A necrosis of part of the body, extending over some considerable area in a visible mass'.

Hippocrates, who was born 460 b.c., speaks of gangrene with definition and evident observation, and Luke the physician would not be ignorant of the character of this dreadful affliction. The apostle puts his finger upon the most awful characteristic of gangrene saying 'It eats'. This is the word that gives us 'pasture' in John 10:9. It is evident that the apostle views with extreme alarm the specific doctrine he is about to expose, and in the interest of truth he even goes so far as to put into black and white the actual names of those who taught this error, HymenAEus and Philetus. These two names will be found in correspondence with two others, Jannes and Jambres, the magicians at the court of Pharaoh in the days of Moses, when the

structure of 2 Timothy as a whole is consulted. This comparison but intensifies the seriousness of the subject. A doctrine that 'eats like a gangrene' and is in any sense allied with such characters as Jannes and Jambres, must be evil, however it be presented and in whatever connection it may stand. What is this baneful doctrine that merits such censure from the apostle?

'Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some' (2 Tim. 2:18).

'The resurrection'. Omitting the epistle to the Hebrews and confining ourselves to the epistles of Paul to the churches or to individuals, we observe that this word anastasis, occurs eight times in Paul's writings, as follows:

Anastasis

A	Rom. 1:4.	The resurrection from the dead.	
B	Rom. 6:5.	In the likeness of His resurrection.	
C	1 Cor. 15:12,13.	a	There is no resurrection of the dead?
			If there be no resurrection of the dead.
	1 Cor. 15:21,42.	b	Also the resurrection of the dead. So also is the resurrection of the dead.
B	Phil. 3:10.	The Power of His resurrection.	
A	2 Tim. 2:18.	The resurrection is past already.	

The doctrine of the resurrection seems to have been attacked or distorted from earliest times. Keeping within the bounds of the New Testament we find that the Sadducees 'say that there is no resurrection' (Matt. 22:23); that the Athenian philosophers 'when they heard of the resurrection of the dead ... mocked' (Acts 17:32); and the questions that are dealt with in 1 Corinthians 15, reveal how much speculation there was in the Church itself regarding the great subject. The apostle says that Hymenæus and Philetus had 'erred' regarding the doctrine of the resurrection. The word used by the apostle to indicate the character of this error is *astochéo* and is found only in the epistles to Timothy:

'From which some having swerved have turned aside unto vain jangling' (1 Tim. 1:6).

'Which some professing have erred concerning the faith' (1 Tim. 6:21).

The background of these three occurrences of *astochéo* is similar. Timothy is exhorted to charge them that they teach 'no other doctrine' (1 Tim. 1:3), and warns against 'fables and endless genealogies' which militate against 'a dispensation of God' (1 Tim. 1:4 revised text). Those in view in 1 Timothy 1 'swerved' from the doctrine of pure grace to the desire to become teachers of the law, making it very evident that they had entirely missed the peculiar character of the truth as taught by Paul. The sixth chapter strikes a similar note. There are those who 'teach otherwise', who know nothing, but dote about questions and strifes of words. In particular these teachers having been taken up with 'the oppositions of science' (1 Tim. 6:20), the 'antitheses of gnosis' (the speculation that in after years developed into gnosticism), had erred concerning the faith. A similar context is found when

examining 2 Timothy 2:18. There, in contrast with exercising the principle of 'Right Division', these erring teachers were becoming entangled with 'profane and vain babblings'. It does not say that these men denied, either the resurrection of Christ, or the resurrection of the believer; they taught that 'the resurrection is past already'. Now, if this be affirmed of the Lord Jesus Christ it is but stating a blessed fact.

'Now is Christ risen from the dead, and become the firstfruits of them that slept' (1 Cor. 15:20).

The evil doctrine therefore, condemned as a 'gangrene' by the apostle, can refer only to the believer. The erroneous teaching was that the resurrection of the believer was past already. If this were confined to the spiritual entry by faith into the glorious relationship which every member of the Church has with its risen Head, it would be stating truth. When Christ was raised from the dead, the members of His Body were potentially raised too.

'And hath raised us up together, and made us sit together in heavenly places in Christ Jesus' (Eph. 2:6).

It would be no gangrenous doctrine that insisted upon the glorious teaching of Ephesians 2:6. There is therefore but one aspect of the subject left, and that is the personal, individual resurrection of the believer himself, not 'by faith', not spiritually and potentially 'in Christ Jesus', but literally. The apostle had expressed his desire 'to depart' and to be with Christ (Phil. 1:23), he had revealed how intense was his desire to attain unto 'the out-resurrection out from the dead' (Phil. 3:11). This had been taken up in a wrong sense by some, whose minds had already become disposed to such an idea; by the incipient gnostic teaching already afoot; and they taught that for the believer 'the resurrection had taken place already'. Now Philippians 3:20,21 is sufficient to correct this false teaching. The same chapter that speaks of the 'out-resurrection' and the same epistle that tells us of Paul's desire to depart and to be with Christ, says:

'Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change this body of our humiliation that it may be fashioned like unto the body of His glory' (Phil. 3:20,21).

There is no possible room here for a resurrection that has taken place already. 'This body' cannot be spiritualized away, and while Philippians 3:21 stands written, any doctrine that approximates to 'sudden death, sudden glory' for any child of God -- even for one who had 'attained' to the heights of Philippians 3:10,11, is precluded. Our life is hid with Christ in God. Not until Christ Who is 'our life' is manifested, can that life become active in His redeemed people. There are quite a number of the Lord's people who believe the truth of the Mystery and who have been led to rejoice in its distinctive calling, who have nevertheless embraced the doctrine that at death the believer passes straight into the presence of the Lord. For them the resurrection is past already, for they teach that the fact that Christ their Head having been raised from the dead, covers literally every member of His Body, so that they need not await the literal resurrection of the dead as others do.

The fact that the apostle in his last epistle so uncompromisingly condemns such a doctrine, should cause any who have entertained such an idea to reconsider, or as the same chapter says 'repent unto the acknowledging of the truth'. These false teachers did not say that the resurrection of Christ Himself was past already, for that is a glorious truth. They taught that the resurrection of the believing member of the Body of Christ had taken place already, and instead of such teaching being the glorious crown upon the whole of the apostle's doctrine, it is likened to a gangrene, it overturns the faith, while its teachers are said to have 'erred', 'swerved' or 'missed their way', and are placed in structural correspondence with the emissaries of the devil, Jannes and Jambres of days gone by. We have therefore no option in the matter. However we may respect our brethren, and may regard their contribution to the ministry, there is nothing left for us, if we would remain obedient and approved unto God, but sadly yet certainly, to 'shun' their teaching.

Paul, in view of his martyrdom, would most certainly have given some personal word here if he had looked forward to passing from his prison to the presence of his Lord. What he does say points in quite another direction, for he looks forward to 'that day' in common with all those that love 'His appearing' (2 Tim. 4:8).

REVELATION

Before any comment is made or any individual feature examined, let us see the structure of the book as a whole, for that settles its scope. (See overleaf).

This survey presents to the eye the whole book, and demonstrates at a glance the fact that the central member 'C' is indeed not only central in position, but is the pivot or platform of the whole. The seven-fold division of visions is of great importance, the whole series being found in pairs, that which takes place upon the earth being the result of that which has taken place in heaven, which is not only a structural feature, but the revelation of a principle. It will be observed that the seven assemblies are brought into direct line with the new Jerusalem, and that little company of overcomers is the underlying theme of the book.

Much of the failure to understand the Scriptures arises from the fact that we approach its pages thinking that we have to explain the Bible, instead of realizing that the Bible has been written to explain things to us. Further, we approach the various books of the Bible as though they had no connection with the rest of Scriptures, and thereby not

Revelation

A	1.	Introduction. The angel testifying. Behold He cometh. The Son of man. John falls at the feet of Christ. Seven stars.
	B	2 & 3. The Overcomers. New Jerusalem. Paradise. Great White Throne. Time of tribulation. Not hurt of the Second death.
C1 a	4 & 5.	In heaven -- The throne, the book, the Lamb, living ones, all creation.
	b	6:1 to 7:8. On earth -- The six seals. The 144,000 of the children of Israel.

C2 a 7:9 to 8:6. In heaven -- The great multitude and the seventh seal.	
	b 8:7 to 11:14. On earth -- The sounding of the six trumpets.
C3 a 11:15-19. In heaven--The sounding of the seventh trumpet.The kingdom.	
b 11:19. On earth -- The earthquake etc.	
C4 a 12:1-12.In heaven -- The woman, man-child, dragon.	
	b 12:13 to 13:18. On earth -- The dragon, the beast, and the false prophet.
C5 a 14:1-5.In heaven -- The Lamb and 144,000.	
b 14:6-20. On earth -- The six angels.	
C6 a 15.	In heaven -- The seven angels with vials.
b 16:1 to 18:24. On earth -- The seven vials.	
C7 a 19:1-16.In heaven -- The marriage of the Lamb.	
b 19:17 to 20:15. On earth -- Millennial reign.	
B 21 to 22:5.	The new heavens and earth. The New Jerusalem. No more sorrow nor death. The tree of life. The Overcomers inheriting these things.
A 22:6-21.	Conclusion. John falls at angel's feet. The Bright and Morning Star. Angel testifying. Surely I come quickly.

only fail to perceive the beautiful design running through the entire Word, but miss a valuable key to its interpretation. In approaching the book of the Revelation, it is of the utmost importance to notice its place in the canon of Scripture, and the relation which it holds to the remainder of the inspired Word. The simplest and at the same time the most obvious relation is the connection of this last book with the first, viz. Genesis.

Genesis tells us of the creation, the Serpent's deception, the loss of Paradise, the forfeiture of the right to the tree of life, the entrance of sin, death, and the curse. Revelation tells us of the new creation, the end of the Serpent's deception, the restoration of Paradise, the right to the tree of life, and the blessed fact that there shall be 'no more death' and 'no more curse'. Genesis 3 contains in a brief statement the great prophecy concerning the Seed of the woman, and the seed of the Serpent. Revelation shows us in fuller detail the final and complete fulfilment of this basic prophecy.

Coming to the New Testament we find in the opening book, the Gospel of Matthew, a striking and obvious connection between this Gospel of the Kingdom, and the Revelation. Matthew presents us with the coming of the 'Son of man' in lowliness, finally showing us His rejection by Israel as their King, His head crowned with thorns, and the Gentile successor to Nebuchadnezzar's dominion preferred to the King of God's appointment.

The Revelation has an answer to this, just as it has an answer to all that was said in Genesis. In the Revelation the Lord is seen coming again, still as the Son of man, this time in great glory; this time crowned with many crowns; this time to enter into His place as heaven's appointed King to rule with a rod of iron, to overthrow the final blasphemous culmination of Gentile dominion, and to usher in that perfect kingdom concerning which all the prophets had spoken.

In studying the teaching of the New Testament books, a great deal can be gathered from the way in which they use the Old Testament Scriptures. When we find that Matthew refers to the Old Testament Scriptures more than ninety times, and that the epistle to the Hebrews contains in its short compass 102 Old Testament references, we are at once impressed with the fact that these books contain some line of teaching which has a real relationship with the purpose and people of Old Testament times. When we consider the Prison Epistles, and note how very few quotations they contain of the Old Testament, we are at once in possession of that which helps us to see that these epistles are not a continuation of the teaching of the Old Testament, but they are a revelation of something new, even as they themselves claim (see Ephesians 3).

What shall we say then, when we find no less than 285 references to the Old Testament in the book of the Revelation, or more than the references of Matthew and Hebrews put together? Surely this is a witness that must not be overlooked. Further, the visions, the symbols, the general character of the language of the Revelation is similar to that of Daniel, Zechariah, Joel and the Old Testament prophets generally. If we approach the Revelation with a mind stored with the teaching of the prophets of old, we shall not need explanation of much that would otherwise mystify us, and we shall be spared the utterly vain attempt to find, by ransacking the history of Europe, something approaching to an interpretation.

As a consequence of many years' study, we hold very strongly that the Bible explains itself, and that all necessary information is found within its pages. If the child of God must possess a knowledge of the acts of Goths and Vandals, and of the tortuous intricacies of European and Roman history before he can understand this book, then but a very few can possibly hope to acquire sufficient data even to commence the study. This shuts us up to the few whose opportunities for research have been more advantageous than the majority, and finally calls us either to rest upon the conflicting findings of these frail and erring teachers, fallible as ourselves, or to turn away disheartened from this prophetic light that shines in a dark place.

The simplest believer who may never have heard of Caligula, nor of Alaric, to whom such phrases as 'political heavens' and 'ecclesiastical suns' may be utterly unintelligible, can nevertheless understand all the mind of God as revealed in this book without one single additional outside or historical allusion. Revelation studied in the light of Isaiah, Ezekiel, Daniel, Joel, Zechariah and Malachi, is luminous, and in turn reflects light on some otherwise difficult passages in those prophecies. This is particularly so in the understanding of the place that the seven churches occupy.

As we compare the Old Testament prophecies written before the captivity, and those written during and after the captivity, we shall find a marked change. Ezekiel's prophecy is full of symbols, so also is Daniel's; Zechariah devotes six chapters to symbols. This change, this important place given to symbols, is worthy of notice. During the time of Israel's decline and failure, symbolic prophecy is in the ascendant. When we come to the Revelation we find these symbols referred to as 'mysteries', e.g., 'the mystery of the seven stars' (Rev. 1:20). Mystery first appears in the New Testament in Matthew 13, when Christ, as Israel's King, had been rejected by the nation (see Matt. 11 and 12). It was because of this that He spoke in parables, and it is because Revelation deals with this same people, their

final trouble and restoration, that we have so many signs or symbols in it. It is not until the seventh angel sounds his trumpet that:

'the mystery of God should be finished, as He hath declared to His servants the prophets ... And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign unto the ages of the ages' (Rev. 10:7 and 11:15).

Many opponents of the inspiration of the book of the Revelation have brought forward, among other arguments, the style and language of the book. One need not have a very great acquaintance with classical Greek to be able to point out the many departures from recognized rules of syntax which are to be found in the Revelation. What is important to observe is that these departures from pure Greek are not 'barbarisms', as Dionysius Alexandrinus called them, but are to be traced to the strong Hebrew current of theme and style running through this prophecy. The imagery of the book is peculiarly Jewish throughout; temple, tabernacle, ark, manna, covenant, altar, incense, priesthood, the rod of iron, the holy city, New Jerusalem, Jezebel, Balaam, Sodom, Egypt, the plagues so closely parallel to those of Exodus, all these figure largely in the Revelation. The vision of the four horses of Revelation 6 and the two witnesses of Revelation 11, are direct references and continuations of the same visions and prophecies of Zechariah. The angel of Revelation 10:5,6 is a direct reference to Daniel 12:7, while the opening vision of the Son of man in Revelation 1 is parallel to that of Daniel 10.

It has been pointed out already by others that the titles of Christ used in this book link the Lord to the kingdom purpose, and not to the church of the Mystery. The student is recommended to make a list of these titles. He is called, the Son of man; the Almighty; the Lord God; the First and Last; the Prince of the kings of the earth; the One Who is to come; the One Who liveth; the Lamb; the Lion of the tribe of Judah; the Morning Star; the Root and Offspring of David; and He Who has the Key of David.

A Comparison of Genesis and Revelation

Genesis	Revelation
(1) Genesis, the book of the beginning.	(1) The Revelation, the book of the end.
(2) The earth created (1:2 to 2:3).	(2) The earth, passed away (21:1)
(3) Satan's first rebellion.	(3) Satan's final rebellion (20:3,7,10).
(4) Sun, moon, and stars for earth's government (1:14-16).	(4) Sun, moon, and stars connected with earth's judgment (6:13; 8:12; 16:8).
(5) Sun, moon, and stars associated with Israel (37:9).	(5) Sun, moon, and stars associated again with Israel (12).
(6) A river for earth's blessing (2:10-14).	(6) A river for the new earth (22:1,2).
(7) Curse pronounced (3:14,17).	(7) No more curse (22:3).
(8) Death entered (3:19).	(8) No more death (21:4).
(9) Cherubim first mentioned in connection with man's fall and expulsion (3:24).	(9) Cherubim finally mentioned in connection with man's redemption and restitution (4:6).
(10) Tree of life forfeited (3:22-24).	(10) Right to tree of life restored (22:14).

(11) Sorrow and suffering enter (3:17).	(11) No more sorrow (21:4).
(12) Man's religion, art, and science resorted to for enjoyment, apart from God (4).	(12) Man's religion, luxury, art and science, in their full glory, judged and destroyed by God (Ch. 18).
(13) Nimrod, a great rebel and king, and hidden anti-God, the founder of Babylon (10:8-10).	(13) The beast, the great rebel, a king, and manifested anti-God, the reviver of Babylon (13 to 18)
(14) The bow, the token of God's covenant with the earth (9:13).	(14) The bow, betokening God's remembrance of His covenant with the earth (4:3; 10:1).
(15) Sodom and Egypt, the place of corruption and temptation (13 to 19).	(15) Sodom and Egypt again, spiritually representing Jerusalem (11:8).
(16) Marriage of first Adam (2:18-23).	(16) Marriage of last Adam (Ch. 19).
(17) A bride sought for Abraham's son (Isaac) and found (Ch. 24).	(17) A bride made ready and brought to Abraham's Son (19:7-9). See Matthew 1:1.
(18) Man's dominion ceased, and Satan's begun (3:24).	(18) Satan's dominion ended, and man's restored (Ch. 22).
(19) The old serpent causing sin, suffering, and death (3:1).	(19) The old serpent bound for 1,000 years (20:1-3).
(20) The doom of the old serpent pronounced (3:15).	(20) The doom of the old serpent executed (20:10).

A fuller list of parallels will be found in The Companion Bible, Appendix No. 3.

The Day of the Lord (Rev. 1:10)

The prophetic period of the Book.

'I came to be in spirit in the day of the Lord, and I heard behind me a loud voice, as of a trumpet'.

Verse 9 tells us that John came to be in Patmos for the word of God and the testimony of Jesus; verse 10 tells us that he came to be in spirit in the day of the Lord. The word and testimony were received by signs ('He sent and signified', verses 1 and 2) in the isle called Patmos, and are vitally connected with the statement 'in spirit in the day of the Lord'.

There are four occasions where John tells us that he was 'in spirit', viz., Revelation 1:10, he became in spirit in the day of the Lord; 4:2, he became in spirit, and saw the throne in heaven; 17:3, he is carried away into a desert, in spirit, to see the woman sitting on the scarlet beast; 21:10, he is carried away in spirit to see the Holy City. When John is to be taken to a desert or a mountain he is 'carried away in spirit', and when he is transported into time, 'the day of the Lord', or to the future heavenly sphere, he writes, 'I became in spirit'. For a full examination of this subject, see Lord's Day 2.

The four references made by John find an echo and an explanation in the statement to a like effect by Ezekiel.

'The spirit lifted me up, and brought me unto the east gate of the Lord's house' (Ezek. 11:1).

'Afterwards the spirit took me up, and brought me in a vision by the spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me' (Ezek. 11:24).

'The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones' (Ezek. 37:1).

If in Revelation 1, John is taken, in spirit, to the future day of the Lord to see the visions and to write them in a book, All the book that he writes, including chapters 1, 2 and 3, must be future in interpretation. There is no part of the prophecy or vision that is not 'in the day of the Lord': in fact, the bulk of the book is concerned with the final three years and a half of the prophecy of Daniel 9.

When John says of anything 'it is present', or 'it shall arise', he speaks from the stand-point of his vision -- the day of the Lord, and not a.d. 96. No sign has been given to John however, so far as we have gone in our study. All is preparatory and introductory. Immediately, however, the prophetic point of time is settled, the visions begin, for as soon as he 'became in spirit in the day of the Lord' he 'heard a great voice, as of a trumpet'. This is an allusion to Zephaniah 1:14-16 where 'the voice of the day of the Lord' is linked to 'a day of the trumpet'. The voice said to John:

'What thou art seeing, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea'.

These places are all found in that part of the earth adjoining the land of Canaan called by us Asia Minor. The reason why this spot of earth and not another is chosen, is for the simple yet awful fact that it is directly connected with the place of Satan's Throne, for that will be at Pergamos, as Revelation 2:13 shows. The development of things in the Near East makes this spot of earth more and more important, and here the scene of the Revelation is laid and members of the assemblies in these places will come prominently into view during the time of tribulation and persecution.

We have found that the apostle John was taken 'in spirit' to the day of the Lord, a period concerning which Old Testament prophecy is specially clear. From that standpoint the apostle sees the visions of the Apocalypse, and is here instructed to write them in a book, and send it to the seven churches which are in Asia. We can well believe that as Paul was commissioned to write to seven churches, which should be representative of the Gentile section of believers particularly, even so these seven churches in Asia may have been selected in order to show the character of the Church in the last days. If the 'Lord's day' of chapter 1:10 be the prophetic 'Day of the Lord', then it follows that if John addressed seven churches in Asia while 'in spirit in the day of the Lord', these churches also fall within that prophetic period, and their connection with the rest of the prophecy should be capable of proof. Revelation 1:19 has been used as a proof text to show that the seven churches belong to 'the things which are', i.e. the churches of Christendom up to the time of the Second Coming. Revelation 1:19

however has been translated by Alford, Rotherham, Moses Stuart, Dr. Bullinger and others as follows:

'Write therefore what things thou sawest, and what they are, even what things are about to happen hereafter'.

Verse 20 immediately does this very thing:

- (1) John has seen the seven stars and the seven lampstands.
- (2) He is told what they signify, viz., angels and churches.
- (3) He therefore knew that these were to be hereafter.

The structure of the Revelation as a whole shows that the bulk of the prophecy is a sevenfold alternation, covering chapters 4 to 20. As a test of the relationship of these seven churches with the rest of the book, we will place the first church over against the first of these pairs, calling it provisionally 'The Ephesus Period'; the second over against the second pair, and so on to the end. The results of such an arrangement are indicated in the following table:

The Ephesus Church (2:1-7).	In the midst seven stars in right hand. Threat to remove lampstand out of its place.
The Ephesus Period (4:1 to 7:3).	In the midst seven-sealed book in right hand. Seven lamps, eyes, spirits. Mountains and islands 'moved' (same word as above) out of their places.
The Smyrna Church (2:8-11).	Tribulation; faithful unto death; second death; hurt.
The Smyrna Period (7:9 to 11:14).	The great tribulation; two witnesses slain; death; slay; hurt.
The Pergamos Church (2:12-17).	Hold fast My Name; Satan's throne; the hidden manna; the doctrine of Balaam.
The Pergamos Period (11:15-19).	Fear Thy Name; the kingdoms of this world become Christ's.
The Thyatira Church (2:18-29).	The woman Jezebel; the morning star; the rod of iron; depths of Satan; keep works; faith and patience; false prophetess; her children killed.
The Thyatira Period (12 and 13).	Woman clothed with sun; the twelve stars; the rod of iron; Satan; keep commandment; patience and faith; false prophet; God's children killed.
The Sardis Church (3:1-6).	A few with undefiled garments; they shall walk with Me in white;

	name confessed before the Father.
The Sardis Period (14).	144,000 not defiled; they follow the Lamb; without fault before the throne of God.
The Philadelphia Church (3:7-13).	Worship before thee; a pillar in the temple; the name of the city of God -- New Jerusalem;
	the trying of them that dwell on the earth; the hour; I will keep thee out of the hour.
The Philadelphia Period (15 to 18).	Worship before Thee; the temple; the great city Babylon; they that dwell on
	the earth; one hour; come out My people.
The Laodicea Church (3:14-22).	White raiment; supper; faithful and true; Amen; spue out of mouth; sit in My throne;
	stand at door.
The Laodicea Period (19 and 20).	Fine linen; marriage supper; faithful and true; the Word of God; out of His mouth a sword;
	sit on throne; the Judge.

The seven churches are demonstrably an integral part of the prophecy of this book. We need neither the history of Christendom nor of pagan or papal Rome.

In the series entitled Millennial Studies⁹ which will be found in the prophetic section of this Analysis, the reader will find a series of links between the Overcomers of these churches, and the Millennial Kingdom.

The opening of the seals in Revelation 6 which let loose the judgments of the Day of the Lord, finds a parallel with the prophetic forecast given in Matthew 24 which can be exhibited thus:

Matt. 24	Prophecies and Seals.	Rev. 6
Verses 4,5	False Christ	Verses 1,2
Verses 6,7	Wars	Verses 3,4
Verse 7	Famines	Verses 5,6
Verse 7	Pestilences	Verses 7,8
‘All these are the beginning of sorrows’		
Verses 9-28	Martyrs	Verses 9-11
Verses 29,30	Signs in heaven. The Lord’s Coming.	Verses 12-17

The focus of events is the rise of the anti-christian Dictator at the end of the times of the Gentiles, and chapter 13 must be included in our survey.

The Two Beasts (Rev. 13)

‘The Devil is come down unto you, having great wrath’, and the most appalling programme of evil immediately ensues. The R.V. places the opening

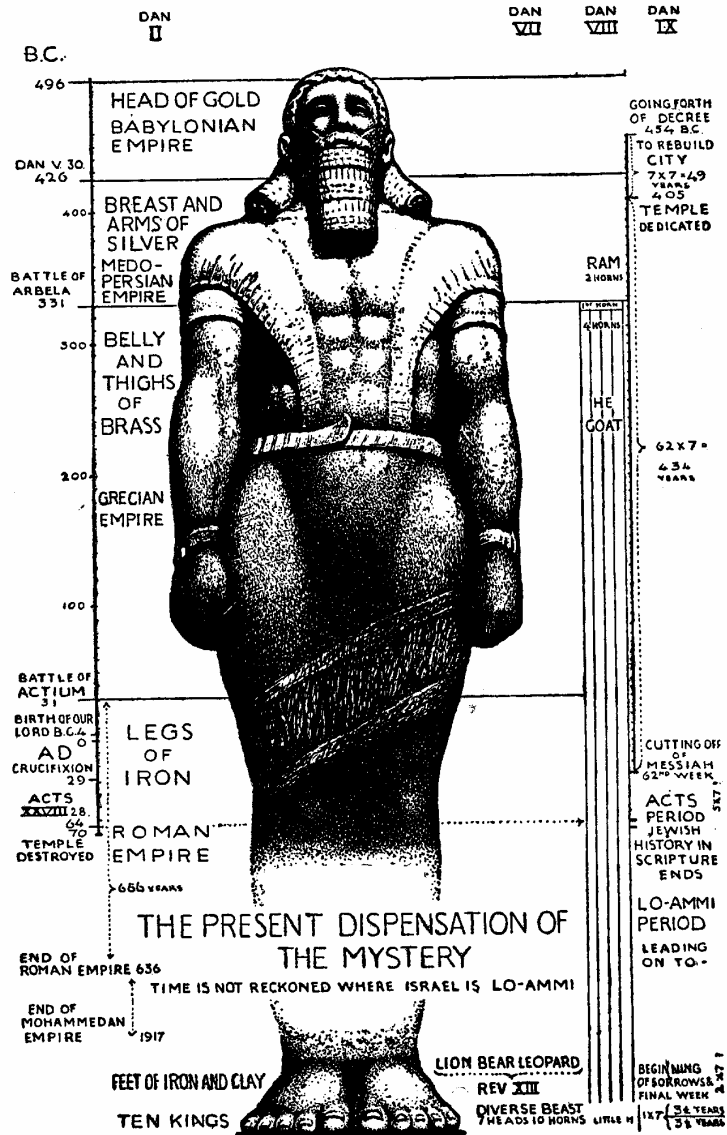
of chapter 13 at the close of chapter 12, and follows the critical Greek texts by reading 'and he stood upon the sand of the sea', instead of the A.V. reading 'I stood'. Before attempting to analyse the intricate details of this chapter it will be necessary to look at it as a whole. It is divided into two parts closely related:

- 1-10 speak of the beast that arises from the sea.
- 11-18 speak of the beast that arises from the earth.

These two parts run parallel to one another in detail:

A	1.	And I saw.
B	1.	A beast rise up out of the sea.
C	2.	Like unto a leopard, etc.
D	2.	His authority. Satanic.
E	3.	The deadly wound healed.
F	7.	War with saints.
G	9,10.	a 'Let him hear'.
		b 'Here is patience'.
A	11.	And I saw.
B	11.	Another beast arise up out of the earth.
C	11.	Like a lamb.
D	12.	His authority. The first beast.
E	12-15.	The deadly wound healed; the image worshipped.
F	15-17.	Death for those who worship not.
G	18.	b 'Here is wisdom'.
		a 'Let him count'.

In this chapter we have the 'number of his name' which is given as 666. The reader is referred to the article entitled Numerics³ for light upon this feature, and as an expansion of this theme, we give a diagrammatic illustration using the dream of Nebuchadnezzar as our basis.



Babylon figures very prominently at the time of the end, and must be given a place in our survey. In Revelation 17:5 we read 'Mystery, Babylon the Great'. This indicates a secret symbol of something deeper than a mere city. If, however, we are in ignorance or confusion as to the basis of this symbol, we shall not be ready to follow the inspired interpretation, and for the sake of clearness we must set before the reader the Scriptural history and prophecy concerning Babylon, before we go further into the intricate details of chapter 17.

Babylon, as the seat of government from which commenced 'the times of the Gentiles', is that great city which existed in the reign of Nebuchadnezzar; but Babylon, the mother of harlots, is that older city founded by Nimrod the rebel. Idolatry when traced to its source dips finally underground, and is found originating in the secret rites and teachings of ancient Babel, and idolatry with its associated obscenities is the dark and persecuting background of the whole book of the Revelation. The ancient mystery cults were all derived from Babel. Bunsen says that the religious system of Egypt itself, ancient as it is, was derived from Asia and 'the primitive empire in Babel'. It is not our purpose to attempt to set forth the ramifications of the Babylonian system, the reader will find it most fully set forth in Hislop's Two Babylons. There is practically no religious system on earth today that does not use the symbols, names, and ritual of this leavening cult of lies. What Jerusalem is yet to be in the hands of our God for blessing, Babylon has been and yet will be, in the hands of Satan, for a curse.

There are many expositors who believe and teach that the Babylon of the Revelation is the Roman Catholic Church. This we must set aside as not fulfilling the Scriptures. Isaiah wrote prophetically of Babylon. Did he speak of Rome or literal Babylon? Let him speak for himself:

'And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah' (Isa. 13:19).

The whole of Isaiah 13 should be read, and its many parallels with Revelation noted. Its time period is spoken of as 'the day of the Lord' (verse 9). Its signs are the darkening of the sun, moon and stars (verse 10). Its object is the punishing of the wicked and the proud (verse 11). Its accompaniments are the shaking of the heavens and the removing of the earth (verse 13). These four points of resemblance are enough to connect the Babylon of Isaiah's burden with that of John in the Revelation.

When we read on into Isaiah 14 and hear the proverb taken up against the 'King of Babylon', we again realize that prophecy is pointing onward to the great apostate head of world rule who is to seek universal worship for himself, saying 'I will be like the Most High' (Isa. 14:4-23 and Rev. 13). Jeremiah prophesies concerning Babylon, and he too is careful to locate Babylon geographically:

'The word that the Lord spake against Babylon and against the land of the Chaldeans' (Jer. 50:1).

One incident that dates the overthrow of Babylon is the return of both Israel and Judah:

'In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together ... Let us join ourselves to the Lord in a perpetual covenant' (Jer. 50:4,5).

This covenant has not yet been made. Isaiah speaks of Babylon as 'The beauty of the Chaldees' excellency', and it is situated where it is a likely thing for Arabs to pitch their tents (13:19,20), which can have no reference to Rome, Pagan or Papal. Jeremiah 50 opens with the words, 'The word that the Lord spake against Babylon and against the land of the Chaldeans'. The connection between Babylon and the land of the Chaldeans is seen again in verses 8,10,25,35,45; and chapter 51:4,24,35,54. Not only so, but the symbol of Babylon's fall is connected with the river Euphrates (Jer. 51:63,64). We do not think words could be plainer. Supposing we agree that the Babylon of Isaiah and Jeremiah is literal, how does that prove that the Babylon of Revelation 17:18 is literal too?

Let us 'search and see'.

Jeremiah 51:13	Revelation 17:1
'O thou that dwellest upon many waters ... thine end is come, covetousness'.	'Come hither; I will shew unto thee and the measure of thy the judgment of the great whore that sitteth upon many waters'.
Jeremiah 51:7	Revelation 17:2 and 4
'Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine: therefore the nations are mad'.	'Having a golden cup in her hand full of abominations'. 'The inhabitants of the earth have been made drunk with the wine of her fornication'.
Isaiah 47:5,7-9	Revelation 17:18; 18:7,8
'O daughter of the Chaldeans ... the lady of kingdoms'. 'Thou saidst, I shall be a lady for ever ... Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children; but these two things shall come to thee in a moment in one day, the loss of children, and widowhood'.	'The woman which thou sawest is that great city, which reigneth over the kings of the earth'. 'How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine'.
Jeremiah 51:25	Revelation 18:8
'I will ... make thee a burnt	'She shall be utterly burned with

mountain'.	fire'.
Jeremiah 51:45	Revelation 18:4
'My people, go ye out of the midst of her'.	'Come out of her, My people'.
Jeremiah 50:15	Revelation 18:6
'As she hath done, do unto her'.	'Reward her even as she rewarded you'.
Jeremiah 51:63,64	Revelation 18:21
'And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her'.	'And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all'.

We believe these parallels are too evident to need further remark. One question that demands an answer is:

May not the fall of Babylon have taken place already?

We will answer this question by noting:

(a) Marks of time.

'Then shall his yoke depart from off them' (Israel) (Isa. 14:25).

'Her time (i.e. Babylon's time) is near to come ... For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land ... and they shall rule over their oppressors' (Isa. 13:22; 14:1,2).

'In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God ... join ourselves to the Lord in a perpetual covenant that shall not be forgotten' (Jer. 50:4,5).

'In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none' (Jer. 50:20).

The fall of Babylon synchronizes with the restoration of Israel and Judah. It must therefore be future. Further, the Scriptures already considered declare that this blow shall fall in the Day of the Lord.

'Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty ... and Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah' (Isa. 13:6-19).

(b) Other signs.

The fall of Babylon is placed in a setting of world-wide judgment.

'I will punish the World for their evil' (Isa. 13:11).

The fall of Babylon is accompanied by signs in the heavens.

'The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine ... therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of His fierce anger' (Isa. 13:10,13).

This is dated for us in Matthew 24 as being 'immediately after the tribulation of those days', and is closely connected with the Lord's parousia.

The fall of Babylon is to be sudden.

'Babylon is suddenly fallen and destroyed: howl for her' (Jer. 51:8).

'Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come' (Rev. 18:10).

The gradual decline of Babylon in no sense corresponds with this emphasis upon its sudden end. In the days of Alexander the Great, Babylon was a city strong enough to have attempted resistance against him. It did not do so, but welcomed the conqueror, who commanded the rebuilding of its temples. Babylon therefore was not suddenly destroyed when the Medes took the kingdom. In the time of Tiberius, Strabo speaks of Babylon as being 'to a great degree deserted'. Peter wrote his epistle from Babylon, where a church had been formed. In a.d. 460 a writer says that Babylon was only inhabited by some Jews, and from Babylon soon after this was produced the Babylonian Talmud. In a.d. 917 Ibn. Hankal speaks of Babylon as 'a small village'. In a.d. 1100 a fortified town is mentioned named Hillah (from Arabic to rest, to take up abode). In a.d. 1811 Hillah was visited by Rich who found a population of between six and seven thousand Arabs and Jews. The land which supports even this number of people cannot be called 'desolate -- that no man shall dwell therein' (Jer. 50:3). If Hillah had been built out of the stones that composed the greater buildings of Babylon, then the words of Jeremiah 51:26 have never been fulfilled: 'They shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever'.

No useful purpose will be served by lengthening these evidences. We believe that the testimony of Scripture is clear and unambiguous: that Babylon, in the land of the Chaldeans, on the Euphrates, will be revived to accord with the description of Isaiah 13; Jeremiah 50 and 51 and Revelation 17 and 18: that in the day of the Lord, and accompanied by signs in the heavenly bodies, Babylon will be suddenly destroyed and become like Sodom and Gomorrah. Throughout the thousand-year reign of Christ, Babylon will remain a witness to all the world; a prison house of every unclean spirit; a place shunned and abhorred by all men. In direct contrast with this will be the glory of restored Israel and the city of Jerusalem.

We look upon Rome and Romanism as one of many corrupt streams that flow from Babylon, but do not believe that this most corrupt daughter can be called the mother of all the abominations of the earth. The issues are vaster and deeper than can be contained within the history of the professing church, and we believe that the united testimony of Scripture demands a future rebuilt Babylon followed by utter destruction at the coming of the Lord.

The consummation of the book is the marriage of the Lamb and the reader is referred to the article Bride and the Body¹ which deals with this great subject. He Who said on the cross 'It is finished', will one day, as a sequel, say from the throne, 'It is done', for He will make all things new. The structure of Revelation 21:1-5 is as follows:

	A	a	1.	New heaven and New earth.
			b	1. Former heaven and earth pass away.
			c	1. No more sea.
		B	2.	The Holy City.
		B	3.	The Tabernacle.
	A		c	4. No more death.
		b	4.	Former things passed away.
		a	5.	All things new.

At the close of 22:1-5 we find paradise restored. It will be seen therefore that there are to be a series of steps ever back to 'as it was in the beginning'.

- (1) The Millennium -- Jerusalem on earth, a holy city. Special feature The Temple (Ezek. 40 to 47).
- (2) The New Heaven -- Jerusalem, heavenly city.
Special feature The Tabernacle.
- (3) The New Earth -- Paradise. 'The day of the age' (2 Pet. 3).
Special feature The Tree of Life.

We have already suggested that the new Jerusalem is closely associated with the 'overcomer', and a glance back to some of the promises in Revelation 2 and 3 will show that some of them are not fulfilled until after the Millennium:

'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God' (2:7)
 'He that overcometh shall not be hurt of the second death' (2:11).
 'He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life' (3:5).
 'Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God' (3:12).

In these four passages, we have four items that are connected with our subject:

- (1) The paradise of God.
- (2) The second death.
- (3) The book of life.
- (4) The city of God.

It will be found that Nos. 2 and 3 are indicated in 21:8 and 27, where the two statements 'the second death' and 'the book of life' are mentioned in connection with the new Jerusalem.

The very close resemblance between the Tabernacle and the City becomes evident upon examination. The materials for the Tabernacle are given in Exodus 25:1-7, and they are gold, silver, brass, blue, purple, scarlet, precious stones, etc. The breastplate of the high priest contained twelve precious stones. These closely resemble the twelve precious stones with which the foundations of the wall were garnished. There is also an intended contrast with Babylon. In Revelation 17 and 18 we have the mystery of iniquity and there we read of purple and scarlet, gold and precious stones and pearls in the description of the harlot, and among the merchandise of that great city we find gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet. Again, in the description of the king of Tyre (Ezek. 28:12-19) who sets forth in symbol, Satan, we have a description which includes 'every precious stone', and nine precious stones are mentioned by name.

The great city, Babylon, falls to rise no more; the great city, new Jerusalem, which descends from God out of heaven, manifests the triumphant conclusion of one phase of the conflict of the ages.

We may observe here that one feature of the Tabernacle which is given first place in Exodus 25 is the one feature mentioned in Revelation 21.

Exod. 25:8 --	'Let them make Me a Sanctuary; that I may dwell among them'.
Rev. 21:3 --	'The Tabernacle of God is with men, and He will dwell with them' (see also Ezek. 43:7; Zech. 2:10; 8:3).

The new heaven and the new earth, of Revelation 21:1, take the place of the 'former' heaven and earth (see verse 4 where the same Greek word is translated 'former' correctly). Genesis 1:1 is not in view, but the limited heaven and earth of the six days creation.

Isaiah 65 and 66 speak of this new heaven and new earth, and link them with Jerusalem. While in Jerusalem itself, as in the Heavenly City, there shall be no more crying, we find 'death' and 'carcasses' still spoken of in the regions beyond.

'For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy ... and the voice of weeping shall be no more heard in her, nor the voice of crying' (Isa. 65:17-19).

This, and other related problems are more fully considered in Part Nine of this Analysis, under the heading Millennial Studies.

We must now pass on to the more detailed description of the new Jerusalem, which commences at Revelation 21:9. The intervening verses (5-8) form a transition:

'And He ... said (the One that sitteth upon the throne), Behold, I make all things new.
And He said ... Write: for these words are true and faithful.
And He said ... It is done'.

Some authorities read 'they have been accomplished', even so the sense of fulfilment remains unaltered. The word gegone, 'it is done', is the word that was uttered as the last vial of wrath was poured out 'and great Babylon came into remembrance before God'. At this utterance 'every island fled away, and (certain) mountains were not found. And there fell upon men a great hail out of heaven' (Rev. 16:19-21). Here we see the contrast.

It is done - Judgment
The great city, Babylon.

Precious stones, pearls and gold.

No more harper, candle or rejoicing.

The habitation of demons, foul spirits.

Islands flee, mountains not found.

The harlot.

Kings of the earth corrupted.

Nations made drunk.

It is done -- Blessing
The great city, new Jerusalem.

Precious stones, pearls and gold.

No more death, sorrow or curse.

Nothing that defileth.

Earth and heaven flee away.

The bride.

Kings of the earth bring glory.

Nations walk in light.

The reader may lengthen this list; we have given enough to show the evident contrast between the two cities and the two conflicting purposes that attach to them. The mystery of iniquity ends in destruction utter and complete; the mystery of godliness ends in glory beyond description. Who is it that sits upon the throne? Who is it that says 'Behold, I make all things new'? Who is it that says 'It is done'?

'I am Alpha and Omega, the beginning and the end' (Rev. 21:6).

This title has occurred in Revelation before, namely, in chapter 1:8. There it is shown to be parallel with the great name Jehovah, and with the Almighty:

'I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty'.

It is also closely associated with death and resurrection:

'Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for the ages of the ages, Amen; and have the keys of Hades and of death' (Rev. 1:17,18 author's translation).

Or again:

'These things saith the Amen, the faithful and true witness, the beginning of the creation of God' (Rev. 3:14).

Both Alpha and Omega are vowels. A vowel is required to form a complete sound. Without Christ the promises of God can never be fulfilled, but with Him every jot and tittle shall be accomplished. He Who bowed His head upon the cross crying, 'It is finished', shall one day sit upon the throne and say 'It is done'.

As we review the black night of tribulation that casts its gloom over this book; as we see the persecution of the saints, the mark of the beast, and the worship of the dragon, our hearts unite with that of John in response to the word of promise. Amen. Even So, Come, Lord Jesus.

'Oh what a bright and blessed world
'This groaning earth of ours will be,
'When from its throne the tempter hurled,
'Shall leave it all, O Lord, to Thee'.

RIGHT DIVISION

It is the key that unlocks the dispensations and should govern our entire approach to the Scriptures. The Scripture that enjoins the practice of this principle is 2 Timothy 2:15, 'study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth'.

This verse divides naturally into three parts:

- (1) The approval of God.
- (2) The unashamed workman.
- (3) The essential principle of interpretation.

In chapter 1 of 2 Timothy there is an anticipation of the great principle of right division, for the apostle emphasizes 'the testimony of the Lord and of me His prisoner'. He refers to that calling that goes back 'before age times' but is manifest 'now' that he is a prisoner. He draws attention to his own special ministry to the Gentiles and the 'good deposit' entrusted to him and afterwards committed to Timothy, when he urged upon him the importance of having a pattern of sound words which he had heard of him, and in chapter 2 he exhorts Timothy to commit to faithful men 'the things he had heard of him'. What is all this but the application of right division? Here a distinction between the apostle's earlier ministry and his 'prison ministry' is intimated. Here is a recognition of the distinctive calling of Ephesians 1, 'before the foundation of the world'. Here is the claim that the apostle, preacher and teacher of the Gentiles, is Paul, and here the distinction is made between 'that good deposit' and other parts of God's purposes.

If Timothy is to be unashamed of his work he must know and appreciate these distinctions, otherwise (by occupying himself with service that belongs to other callings and dispensations, and so not being engaged in 'God's building'), his work, being revealed by fire, will be found worthless. While Timothy might be expected to perceive the necessity of right division, Paul is anxious that he should not be left to his own inferences. How then shall the apostle best put the principle that is vaguely seen at work right through chapter 1? Shall he once more go back in mind to the child Timothy at his mother's knee? Shall he visualize the teaching of those holy Scriptures that had made Timothy wise unto salvation? Does he remember that a Jewish mother

would most certainly teach her boy some of the Proverbs? and that Timothy's father, being a Greek, and living in Galatia, would most certainly have read the Greek version of the Old Testament, known as the Septuagint? We cannot tell, but this we do know, that Timothy needed no explanation of the term 'right division'. We can dismiss all attempts by commentators to discredit this fact and feel perfectly safe in doing so, because we shall be 'comparing spiritual things with spiritual'. In the Bible used by Timothy occurs the following verse:

Pasais hodois sou gnorize auten, hina orthotome tas hodous sou
(Paroimai 3:6).

'In all thy ways acquaint thyself with it (fem. ref. to sophia wisdom, in verse 5) in order that it may rightly divide thy paths' (Prov. 3:6).

We find the same word in Proverbs 11:5, where it is again used of a 'way'. These are the only occurrences in the LXX. We are not now concerned with the differences here observable between the A.V. and the LXX but are desirous that all shall see that the words used by Paul in 2 Timothy 2:15 and known by Timothy are identical.

Orthotomeo, 'To rightly divide'.

Temno, 'to cut', does not occur in the New Testament but several combinations of the word are found.

'Sharper', Tomoteros. 'Sharper than a two-edged sword' (Heb. 4:12).

'Sharply', Apotomos. 'Rebuke them sharply' (Tit. 1 13).

Peritemno and peritome refer to circumcision, and there is no need to stress the literal meaning of either the Greek or the English. The word finds its place in our own language, and in such surgical expressions as anatomy, tracheotomy, and phlebotomy, the primary meaning of cutting is retained unaltered.

With this evidence before him, the reader will need no refutation of the many suggestions put forward as translations, such as 'handling aright the Word of Truth'. Again, there is no possibility of mistaking what was to be rightly divided. It was not the believer's conduct or service or anything to do with himself, but the 'Word of Truth'. Just as Timothy was subsequently exhorted to 'preach' the Word, so is he here commanded to 'divide' the Word aright. What this principle involves when put into operation cannot be detailed here. Besides a number of volumes and smaller booklets, thirty-seven volumes of The Berean Expositor have been published, and they all have been subject to this one great principle. Right division distinguishes dispensations. It does not confound Kingdom with Church, Gentile with Jew, Mystery with Gospel, Earth with Heaven. It is beyond us, however, to attempt even a summary of its bearings, for there is no item of Scriptural teaching to which the principle does not apply.

Moreover, let us repeat that what is here to be 'rightly divided' is, and remains, the Word of Truth. No 'higher critical' cutting up of the Scriptures is countenanced by this Word, and indeed we have only to read on to find in 2 Timothy 3:16 one of the most emphatic statements concerning the inspiration of the Scriptures that the New Testament contains. We can, however, easily rob the Word of its 'truth' if we fail to 'rightly divide' it. We can confound law and grace, to our undoing; we can preach Moses where we ought to preach Christ. We can be concerned with 'earthly things', to our

loss, if our calling is associated with 'things above where Christ sitteth at the right hand of God'. If we attempt to spiritualize the promises made to the fathers, we rob the word of promise of its truth. If we misinterpret Israel as of the Church; if we confound the Bride with the Body; if we preach the gospel of the circumcision to the Gentile today; if we do any of these things, we rob the Word of its Truth.

One glorious result of 'rightly dividing the word of truth' is that every statement of God may be taken without alteration. For instance, in the case of the promise, 'the meek shall inherit the earth', a rightly divided word has no need to substitute 'heaven' for 'earth'.

'Let us heed this word of exhortation. If we are not occupied with that part of God's purpose which has a present application, we shall most certainly be ashamed of our work. In other words, whether found in Genesis, Romans, Ephesians or the Revelation, "Dispensational Truth" is all the truth there is'.

Happy is the workman who, though suffering under the disapproval of tradition, is approved unto God; that workman who will have no need to be ashamed of his work, because he has obeyed the great all-covering principle of interpretation -- 'Rightly dividing the Word of Truth'.

Passing from the meaning of 'Right Division' let us take an illustration of the application of this principle from the ministry of the Lord Himself. In Luke 4:16-21 we read that the Saviour upon returning from Galilee to Nazareth, entered the synagogue and stood up for to read. He was given the book of the prophet Isaiah and He found the place where it was written:

'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord' (Luke 4:18,19).

According to Moses Maimonides, a public reading of the Scriptures should consist of some twenty to twenty-five verses, and had the Saviour read the whole of Isaiah 61, even though it contained but eleven verses, no one would have been surprised. What He did, however, was something extraordinary. He read one verse, and one sentence of the second verse, stopped, shut the book, and sat down. The second verse of Isaiah 61 reads:

'To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn',

but had He continued His reading so as to include the reference to the day of vengeance, He could not have said, as He did, this day is this Scripture fulfilled in your ears, for the day of vengeance, even after nineteen hundred years, has not yet come. There is but a comma, in our English version, between the two periods, yet that comma represents a gap of nearly two thousand years. In the original Hebrew or the Greek from which the Saviour read, there would have been no punctuation mark at all. The Lord by no means set aside the dreadful fact of future judgment, He simply kept both references in their true dispensational place. This same gospel, at chapter 21 speaks of that future day, saying: 'For these be the days of vengeance,

that all things which are written may be fulfilled' (Luke 21:22). The relations between these two passages may be set out thus:

Luke		
The Acceptable		The Day of
year of	4 \longleftrightarrow 21	Vengeance
the Lord fulfilled at first advent	(over 1900 years)	of our God. fulfilled at 2nd. Advent

The books of the Bible were all originally addressed to some particular hearer or company, and before we take all that is written in the Scriptures as truth for ourselves, we should observe several things which in reality will be but the application of 'Right Division'. If we hold the faith that is common to evangelical protestants we shall strenuously maintain the great doctrine of Justification by faith apart from works of the law, and by so doing we of necessity 'divide' the Word of truth, for the law of Moses is equally as inspired Scripture as is the epistle to the Romans. And so the principle of right division enables us to say:

'While the Word of God is written for all persons, and for all time, yet it is true that not every part of it is addressed to all persons or about all persons in all time' (How to Enjoy the Bible, Dr. E. W. Bullinger).

Hence, we can say that the Scriptures refer to three companies or classes, 'Jew, Gentile and Church of God', or we can say that the Scriptures relate to three spheres of blessing, 'The Earth, The Heavenly Jerusalem and Far above all'. Yet again, the Scriptures are concerned with The Kingdom of Israel, The Bride of the Lamb and the Church which is His Body. Some of the epistles are specifically addressed to the Dispersion.

'To the twelve tribes which are scattered abroad, greeting' (Jas. 1:1).

'To the strangers scattered throughout Pontus ... Bithynia' (1 Pet. 1:1).

To which should be added the epistle to the Hebrews, for Peter, writing to the Dispersion said, 'our beloved brother Paul ... hath written unto you' (2 Pet. 3:15). The question of the authorship of the epistle to the Hebrews, together with its distinctive teaching, is discussed in the article entitled Hebrews2. This principle of interpretation 'right division' observes the 'sundry times' and 'divers manners' in which God has spoken, and these different 'times' are called for convenience 'dispensations'. We will not enlarge upon this here, as the subject is treated with some degree of fulness in the article entitled Dispensation1. The Ages too have their differences, and the article Age1, deals with this aspect of truth. Dr. Bullinger devotes seventy-five pages of the book How to Enjoy the Bible to the unfolding of what he has called 'the one great requirement', the reading of which is illuminative. We give the subdivision of the theme as set out in the Contents, but can give no quotations owing to limitation of space.

THE GREAT REQUIREMENT

- (iv) As to the Dispensational Truth and Teaching.
 - (1) One part of the Past not necessarily to be read into another part of the Past.
 - (a) Matt. 10:5,6 and 28:19,20.
 - (b) Luke 9:3 and 22:35,36.
 - (2) The Past not to be read into the Present.
 - (a) Law and Grace.
 - (b) Imprecatory Psalms.
 - (c) The Sabbath.
 - (d) The Kingdom.
 - (e) The Gospels.
 - (f) The Sermon on the Mount.
 - (g) The Lord's Prayer.
 - (h) The Priesthood.
 - (i) Baptisms.
 - (k) The prophecy of Amos. Amos 9:11,12, Acts 15:14-18.
 - (l) The title 'Son of Man'.
 - (3) The Present not to be read into the Past.
 - (a) The Mystery.
 - (b) 'Sons of God'.
 - (c) The 'Church'.
 - (4) The Future not to be read into the Present.
 - (a) The Great Tribulation.
 - (b) The 144,000.
 - (c) Sundry Prophecies. Psa. 2; Isa. 2; Isa. 40.
 - (d) The Day of the Lord.
 - (5) One part of the Future not necessarily to be read into another part of the Future.
 - (a) The Advents.
 - (b) The Resurrections.
 - (c) The Judgments. 2 Cor. 5:10; Matt 25:31-36; Rev. 20:11-15.
 - (6) The truth and teaching of the Canonical Order to be distinguished from the Chronological and Historical Order.
 - (a) The Tabernacle.
 - (b) The Great Offerings.
 - (c) The Four Gospels.
 - (d) 1 Samuel 16 to 18.
 - (e) The book of Jeremiah.
 - (f) The Pauline Epistles.

The reader may not agree with every interpretation and every conclusion arrived at by the Doctor under these heads, but the very contemplation of these subdivisions is of itself suggestive and provocative of individual Berean-like search.

For the chronological order of the epistles, and the chronology of the Acts the reader is referred to the article bearing the title Chronology of the Acts and Epistles¹).

The expansion of this principle of right division is only limited by the limits of Scripture itself, and this Analysis, under whatever subdivisions it may fall, is from first to last but an exhibition and exposition of this great principle. Having given the term an examination and the application of the principle an illustration we must leave its full unfolding to the separate articles as they appear in the alphabetical order of their occurrence.

ROMANS

Perhaps no one book in the whole of the Scriptures may be considered to have a greater claim upon all who believe in the Lord Jesus Christ, than the epistle to the Romans. Where all exhibit the hall-mark of inspiration, comparisons are odious, but inasmuch as a building needs foundations as well as top stones, so we may speak of the epistle to the Romans as essentially fundamental in character.

In this epistle, Israel as well as Gentile, both in their sin and their salvation, are placed in their true relation to the purpose of God. Here sin receives its fullest exposure, and here justification by faith its grandest exposition. Doctrinal, practical and dispensational truth receive equal attention, and the whole argument is conducted upon a calmer level than was possible when dealing with matters as personal as those which prompted the epistles to the Galatians or to the Corinthians.

To those who are vitally concerned with the teaching of Ephesians, Romans 5:12 to 8:39 is of supreme importance, for Ephesians 2:1 proceeds upon the assumption that Romans 6 is practical truth. Philippians, too, does not teach, but assumes knowledge of justification by faith (Phil. 3:9).

The primary purpose of the epistle may well have been the dispensational problem covered by chapters 9 to 11, for this touches upon the sore point of Israel's rejection. This would necessitate not only a reference to Sinai and to the covenant made before with Abraham, but in virtue of Paul's apostleship to the Gentiles, would demand a statement that carried things as far back as Adam. This is indeed what we find. To the apostle Paul we must look for information concerning the relation of Adam and the race, and to this epistle in particular for its fullest exposition.

Inner and Outer Teaching

The epistle to the Romans, while it must be read through as one would an ordinary letter, must be studied along the lines of its divisions, and the first division of importance is that which we call, for clearness' sake, the outer and the inner. The outer occupies 1:1 to 5:11 and 9:1 to 16:24. The inner occupies 5:12 to 8:39 with 16:25-27 as a final note. The dominant figure (speaking of men) in 1:1 to 5:11 is Abraham, whereas the dominant figure in 5:12 to 8:39 is Adam. The background of Romans 1 is Babel; the background of 5:12 is Eden. 'Sins' are the concern of the outer portion; 'sin' the concern of the inner.

The reader will observe that the concluding verses of Romans 16 are considered as an integral part of, or an expansion of, the inner teaching of Romans. This we must study in its place, but we will here say that we do not believe that the Mystery of Ephesians is in view in Romans 16. Let us now compare the opening and closing words of the epistle.

The Outer Section Introduction 1:1-7	The Inner Section Conclusion 16:25-27
The gospel of God	My gospel
Concerning His Son Jesus Christ	The preaching of Jesus Christ

Promised afore by His prophets in the Holy Scriptures	According to the revelation of the mystery, kept in silence in age times, but now manifested, and through prophetic writings made known
For obedience of faith unto all Nations	To all nations for the obedience of faith
Grace from God our Father.	Praise to the aionion God and to the only wise God.

The outer section contains the great dispensational portion which occupies chapters 9 to 11. The general disposition of subject matter is as follows:

Doctrine (1:1 to 5:11)	
a	1:1-17. General statement. Justification by faith.
b	1:18-32. Gentile.
c	2:1-29. Jew.
b	3:1-31. All the world.
a	4:1 to 5:11. Particular exposition. Justification by faith.

Dispensation (9 to 11)	
a	9:1-29. Elect remnant. Not all Israel that are of Israel.
b	9:30-33. Prophets.
c	10:1-13. Law.
b	10:14-21. Gospel.
a	11:1-36. Elect remnant. All Israel.

Practice (12:1 to 16:24)	
a	12:1-21. Relation to God and members of body.
b	13:1-14. Relation to civil authority and neighbour.
c	14:1 to 15:7. Relation of Jewish and Gentile members.
b	15:8-33. Relation of Jewish and Gentile believers.
a	16:1-24. Relation to individual workers.

As our present concern is the dispensational aspect of truth, we turn at once to Romans 9 to 11 which deals with this particular feature.

From Sorrow to Song

This theme, which, as Romans 9:1-3 and 10:1 show, was very near to the apostle's heart, had already been touched upon in the opening chapters, but there it is glanced at momentarily, to be put aside until in these chapters it can be given the consideration it deserves. We refer to the opening verses of chapter 3 where the apostle realizes that the levelling doctrine of justification by faith appears to do away with the dispensational advantages of the Jew, and may even lead some to think that Israel's unbelief makes the faithfulness of God of none effect. In chapter 3 the apostle is content to express his repudiation of such a charge, basing his argument mainly on the fact that God would cease to be the Judge of the world if His righteousness

could possibly be impugned. As soon, however, as he has carried his doctrine to its glorious goal, he returns to this tremendous theme.

He now establishes fully the 'advantage' and 'profit' of being one of the circumcision (Rom. 9:4,5) and emphasizes the fact that the true Israel of promise were called 'in Isaac', and in accord with 'the purpose of God according to election' (9:6-13). The question of Romans 3:5 'Is God unrighteous Who taketh vengeance?' is repeated in Romans 9 in connection with God's sovereign choice of Israel and rejection of Esau: 'Is there unrighteousness with God?' (Rom. 9:14). The sovereignty of God is further discussed and emphasized by bringing forward two very different examples. The Lord's words to Moses: 'I will have mercy on whom I will have mercy', and the raising up of Pharaoh (9:14-18). In Romans 9:27 a remnant only is 'saved', but in Romans 11:26 it is 'all Israel'. The section opens with sorrow (Rom. 9:1-3), but it closes with song (Rom. 11:33-36).

Before we can do much more, it will be necessary to obtain a view of the scope of Romans 9 to 11 as a whole. We have already seen that the section opens with 'sorrow', and closes with 'song', and that while only a remnant is 'saved' at the beginning, it is 'all Israel' at the close. These features give us the first great division of the section, which we must note. We observe, moreover, that immediately following the list of Israel's advantages (Rom. 9:4,5) the apostle breaks into a doxology. In this, where it is a question of the Lord being 'over' all, panton is used for 'all', but in the concluding doxology of Romans 11, where it is a question of origin and goal, ta panta is used. (See All and All Things1).

In the central section we find the expression 'Lord of all'. Here the context indicates that a wide range is intended, for 'there is no difference,' says the apostle, 'He is rich unto all that call upon Him' (Rom. 10:12). The 'all', clearly, is co-extensive with 'those that call'. This great section of Romans, therefore, is bounded at either end by the tremendous thought that 'God is over all', and at the centre the same note is struck. We will not attempt, at the moment, a full structural analysis of these chapters. Let us be content at the beginning with the barest outline. We can fill in the detail as we learn more.

Romans 9 to 11			
A tentative outline			
A	9:1-5.	Sorrow. Doxology: 'Over all (panton) God blessed unto the ages' (9:5).	
B	9:6-29.	The Remnant saved.	Mercy on some.
Corrective as to 'all Israel' (9:6).			
C	9:30 to 11:10.	The Stumbling stone.	The Lord of
		Christ the end of the law.	all that believe.No difference.
B	11:11-32.	All Israel saved. Mercy on them all.	
Corrective as to the Remnant (11:1-5).			

A	11:33-35.	Song. Doxology:
		'Of Him, through Him, and to Him are all things (ta panta). To Him be glory unto the ages' (11:36).
Israel's privileges are given in detail in Romans 9:3-5:		

Israel's Dispensational Privileges (Rom. 9:3-5)		
A	According to the flesh kinsmen.	
B	Who are Israelites.	
C	To whom pertaineth the adoption.	
D	And the glory.	
E	And the covenants.	
E	And the giving of the law.	
D	And the service.	
C	And the promises.	
B	Whose are the fathers.	
A	According to the flesh Christ.	

With this emphasis on the privileges of Israel, the case of the Gentiles should be compared, as set forth in Ephesians.

Dispensational disabilities of the Gentiles (Eph: 2:11,12)		
A	Gentiles	in the flesh.
B	Without Christ.	
C	Aliens from the commonwealth of Israel.	
C	Strangers from the covenants of promise.	
B	Having no hope.	
A	Godless	in the world.

With the opening of Romans 11 the apostle begins to draw his conclusions. Stated briefly, they are as follows:

- (1) God hath not cast away His people: Proof -- I also am an Israelite and saved.
- (2) God hath not cast away His people whom He foreknew: Proof -- In Israel's darkest days, God had reserved unto Himself a faithful company, unknown even to Elijah himself.
- (3) There is now also at the present time, 'a remnant according to the election of grace'.

Those who form this 'remnant' have believed in the Lord, and are justified. Their standing is in grace, and not in works. Israel as a nation has entered into a period of darkness and blindness, but the salvation of 'the election' foreknown by God, is in perfect harmony with God's sovereignty as discussed at length in Romans 9. No Israelite was coerced into believing; no Israelite was prevented from believing. God's foreknowledge covers the whole problem, without doing violence either to the principles of morality, or to Divine sovereignty.

The quotation from Psalm 69 with which the apostle concludes his argument is suggestive. The Psalm is Messianic, and contains the verse (25) quoted by Peter concerning Judas: 'Let their (his) habitation be desolate' (Acts 1:20). Israel had betrayed the Lord. Their self-righteousness had blinded their

eyes, and the great fact that Christ was the end of the law for righteousness to everyone that believeth became a stumbling block and an offence to them. Only a remnant believed, and that elect company was not exclusively Jewish, but included those who walked in the steps of Abraham's faith. There was no difference between the Jew and the Greek, for 'the same Lord over all is rich unto all that call upon Him'.

Towards the close of Romans 10 the apostle quotes the statement of Moses, that the Lord would provoke Israel to jealousy 'by them that are no people'. This he now unfolds in connection with the great subject of the reconciling of the world, which is dealt with in Romans 11:11-36. This, however, we must leave for the moment.

The subject-matter of Romans 9 to 11, the peculiar style of the apostle's argument, the many quotations and analogies from Old Testament Scriptures, make the study of these chapters difficult, and perhaps a weariness to the flesh. The extreme importance, however, of the great theme of justification by faith demands that it shall be considered in all its bearings, whether in connection with the law of Moses, the call of Abraham, the headship of Adam, or, as in the passage before us, the failure of Israel, and the election of the Gentiles. Principles are brought to the light in these passages that are of vital importance to every believer who desires to understand the ways of God with men.

The Olive Tree and Israel's National Position (11:11-32)

In the earlier verses of Romans 11, the apostle shows that the failure of the bulk of the nation of Israel in no way invalidates God's purpose or His faithfulness. We have seen that the prophets foretold 'a remnant according to the election of grace', and we also learn that the defection of Israel has been overruled to bring about the reconciliation of the Gentile world. Looking on to the close of the chapter, we find that 'all Israel' shall be saved, because 'the gifts and calling of God are without repentance'. The words 'all Israel', 'Jacob', and 'Zion', together with the prophecy alluded to, preclude our making any deduction from these verses but one -- namely, that there will be a national restoration and blessing of Israel according to the terms of the New Covenant. Quite a number of questions suggest themselves as we read this section, but it is evident that the apostle, when he wrote about the olive tree, had no intention of introducing a theological argument at this point. He had one and only one purpose before him -- to seek to show, by the figure of the olive tree, how the Lord had used Gentile believers, in order, if it were possible, to 'provoke' the nation of Israel 'to emulation'. This, and this only, is the reason for introducing the figure, and the recognition of this will save us from almost endless argument as to the ultimate destiny of the branches that remained.

Before attempting any exposition of these verses, it will be wise to see what particular parts of the passage are emphasized by the structure, which we set out below.

It is evident that the apostle is speaking here of the dispensational aspect of truth, for no Gentile could be justified by being placed in the position forfeited by one of the natural branches of Israel's olive tree. And moreover, no believer, who is justified by faith, can ever be separated from the love of God, or can be condemned (Rom. 8), so that the threat of

excision in Romans 11:22 must refer to the 'dispensational' position which then obtained, and must not be misused to invalidate Romans 8:31-39.

Romans 11:11-32				
A	11-25.	Israel's fall occasions Gentile reconciliation.		
B	C1	11.	Provoke	'If'.
		D1	12.	Fulness of Israel.
	C2	13-15.	Provoke	'If'.
		D2	16.	Firstfruit.
	C3	17-24.	Provoke	'If'.
		D3	25.	Fulness of Gentiles .
A	26-32.	Mercy to Gentiles occasions Israel's reconciliation.		
B	E	26.	All Israel shall be saved.	
		F	26. Deliverer: turn away ungodliness .	
		G	27. The covenant.	
		H	28. Enemies Gospel For your sakes.	
		H	28. Beloved election. For the fathers' sake.	
		G	29. The gifts and calling.	
		F	32. Concluded in unbelief.	
	E	32.	Mercy upon them all.	

The Olive Tree Explained

In endeavouring to understand the various factors in this presentation of truth, let us first seek an answer to the question: 'What does the olive tree represent?' In attempting to answer this question we do not propose to quote the parable of Jotham given in Judges 9:1-15. Jotham's purpose in the parable is simple and evident, and it would seem to be a distortion of the context to make the olive, the fig and the vine in that parable stand for different aspects of Israel's privileges. The Old Testament passages with which we are most concerned are to be found in Jeremiah. In chapter 11 we read:

'The Lord called thy name, A green olive tree, fair, and of goodly fruit ... the branches of it are broken' (Jer. 11:16).

Not only does Paul take the figure of the olive tree, and its broken branches, from Jeremiah, but he also refers to Jeremiah 31:31 in Romans 11:27, where the olive tree is once more complete. There are some who have sought to show that the olive tree of Romans 11 is to be found in Christendom today, but such teaching is contrary to Jeremiah 11 and 31 and Romans 11 alike. The Book of Jeremiah consists of fifty-one prophecies, each introduced by some phrase as, 'The word of the Lord came'. The opening prophecy is indicative of all the rest:

'See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to thrown down, to build, and to plant' (Jer. 1:10).

The subjects of this prophecy are clearly 'nations' and 'kingdoms', not churches, either real or professing. Also the prophecy is two-fold: first, judgment in the form of 'rooting out', and then, restoration in the form of 'planting'.

The second prophecy in Jeremiah occupies only two verses, which we give in full:

'Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen: for I will hasten My word to perform it' (Jer. 1:11,12).

The word for 'almond tree' is shoked, and the word for 'hasten' is shoked, the almond being called the 'watcher' or 'early waker'. When the time comes for the people of Israel to be restored, the same word is again used:

'And it shall come to pass, that like as I have watched over them (shoked), to pluck up ... so will I watch over them ... to plant, saith the Lord ... I will make a new covenant with the house of Israel, and with the house of Judah ...' (Jer. 31:28-31).

Moreover, in verses 36 and 37 Israel are assured that they shall not be cast off on account of their misdeeds -- a passage which finds an echo in the words of Romans 11:29 'For the gifts and calling of God are without repentance'. Returning to the prophecy of Jeremiah, we observe that where the green olive tree with the broken branches is spoken of, the prophet interprets the symbol as referring to Israel:

'But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord' (Jer. 12:17).

If we examine the context of Romans 11, we shall find that there also, Israel is portrayed as an olive tree:

'To Israel He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people' (10:21).
'Blindness in part is happened to Israel ... and so all Israel shall be saved' (11:25,26).
'As concerning the gospel, they are enemies for your sakes' (11:28).

There can be no misunderstanding these references that stand on either side of the passage which refers to the olive tree. It is not a church that is in view, but Israel as a nation. The 'they' that 'stumbled' are Israel (11:11); 'my flesh' (11:14) refers to Israel; and those who were 'cast away', and who are yet to be 'received', are Israel (11:15).

We have next to consider the 'branches' of the olive tree:

'God hath not cast away His people which He foreknew' (11:2).
'There is a remnant according to the election of grace' (11:5).
'Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded' (11:7).

The branches that were broken off were the unbelieving among Israel, the remaining branches constituting a remnant. Into the place from which the unbelieving of Israel had been broken off, the Gentile believer had been grafted, 'contrary to nature'.

Why does the apostle use the expression 'contrary to nature'? The root and fatness of the olive tree belonged to Israel, and if Israel had repented,

and had been restored at that time, no Gentile would ever have shared it with them, even temporarily. It was something exceptional that was in view. It is clear that Paul cannot be referring to the great promise of justification by faith, for two reasons. In the first place, he warns the believing Gentile that he might be 'cut off' -- a warning that cannot refer to justification by faith, for Romans 8 makes separation for ever impossible; and secondly, Abraham himself was an uncircumcised Gentile when he was justified by faith, and so can be the father of all who believe, whether Jews or Gentiles, without any necessity for a grafting in 'contrary to nature'. So far as justification was concerned, the oneness of all believers, whether Jews or Gentiles, was so close, that many have taken the words of Galatians 3:27-29 as though they were written in Ephesians. 'Contrary to nature' cannot, therefore, be used of the great doctrine of Romans 1 to 8, it can only apply to the dispensational teaching of Romans 9 to 11. The doctrinal truth remains; the dispensational aspects change, and pass away. We have now seen enough, we trust, to convince us that 'Church' truth is not in view in Romans 11. Before passing on to the great conclusion, however, we must examine more carefully the apostle's figure of the olive tree, and discover why he speaks of the process of engrafting into the olive tree, branches of the wild olive, contrary to nature.

To Provoke Unto Jealousy

If the reader will glance back at the structure of Romans 11:11-32, he will see that the word 'provoke' is given three times. Two of these references actually occur (in verses 11 and 14), while in verses 17 to 24 instead of stating the fact for the third time, we find that the apostle uses the figure of the olive tree. It is the usual custom in grafting to take a slip of the choice variety, whether it be apple, or pear, or rose, and graft it into the stock of some stronger, though not so choice a variety. For example, in the case of the standard rose, the tall stem is the briar, and upon this is budded the more fragile flower. Paul appears to reverse all this, and there are many who bluntly say that he did not know anything about the culture of trees, and must not be taken literally. This, however, cannot be. He hangs the whole argument of Romans 11 upon this figure, and if he is wrong in this, he may be wrong altogether. Paul himself recognizes that the process is 'contrary to nature', but those who criticize and suggest that he is using a far-fetched illustration, are themselves in error. While the engrafting of a wild olive into the true was 'contrary to nature', it was by no means contrary to practice. Lucius Junius Moderatus Columella, a Latin writer on Agriculture, Gardening and Trees, deals with the cultivation of the olive tree, and speaks of the very practice under consideration. It was found that when an olive tree began to cease fruit-bearing, the insertion of a wild graft had the same effect upon the tree that Paul hoped the insertion of the Gentile would have had on Israel; it 'provoked' the flagging olive tree to 'emulation'. The practice has been revived in our own day to provoke certain shy-bearing pear trees to fruitfulness and came under the present writer's notice while studying for his qualifications to use the letters F.R.H.S. Columella flourished about a.d. 40, so that Paul was not speaking 'without the book'.

The fact that the Gentiles who believed had received 'the blessing of Abraham' in the form of the promised 'spirit' (Gal. 3:14), and that they possessed the gifts associated with Pentecost (1 Cor. 14:21), was intended to provoke Israel to wake up to the fact that their unique position was going. The whole point of the olive tree in Romans 11 lies in the purpose with which the wild olive was grafted in -- namely, to provoke the flagging tree

(Israel) to jealousy. Gentile nations are not in view in Romans 11, for such cannot be addressed as 'brethren', neither do they stand 'by faith'.

If we teach that the 'olive tree' position still continues after Acts 28, let us see what the apostle's words imply. Into that same olive tree from which some of the branches had been broken out, God assures us that He will graft them again. We shall see by the references yet to be adduced that when this takes place, Israel as a nation will be restored. How is it possible for Israel to be restored as a nation by having any number of branches grafted into any existing Christian community? There is but one answer. Only while Israel existed as 'a people' was it possible for believing Gentiles to be grafted in among the other believing branches, and so become linked with the blessing of Abraham, and partake of the root and fatness of the olive tree. We are preserved from any attempt at spiritualizing the expression 'All Israel shall be saved', by the fact that the apostle quotes Isaiah 59:20, where the Deliverer Who comes out of Zion shall turn away ungodliness from Jacob. We have never met anyone who would teach that 'Jacob' can mean anything but the literal people of Israel.

Moreover, all this is in fulfilment of the New Covenant:

'For this is My Covenant unto them, when I shall take away their sins' (9Rom. 11:27).

Under the terms of the New Covenant, the forgiveness of sins leads to the restoration of the Nation (Jer. 31:31-37), and in verse 37 we read:

'If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord' (31:37).

With the knowledge of this promise under the New Covenant, the apostle writes:

'As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance' (Rom. 11:28,29).

Before the quotation of Isaiah 6:9 in Matthew 13, we have a series of events leading up to this critical point:

(1) The failure of Israel to repent, even though the mighty works done in Chorazin and Bethsaida and Capernaum would have brought about the repentance of notorious cities of the Gentiles like Tyre and Sidon (Matt. 11:20-24).

(2) The threefold rejection of the Lord Jesus in His three offices, as Priest, Prophet and King. 'In this place is one greater than the Temple' (Priest); 'A greater than Jonah is here' (Prophet); 'A greater than Solomon is here' (King) (Matt. 12:6,41,42).

(3) Consequent upon this rejection and non-repentance come the 'mysteries of the kingdom of heaven', and the citation of Isaiah 6:9 (Matt. 13:11,14).

At the close of the Acts we find a repetition of this crisis, but on a larger scale. This time Israel are set aside, but no command is given to

make a fresh proclamation, as in Acts 1. The quotation of Isaiah 6:9 is followed by the dispensation of the Mystery, in which the olive tree and its branches, as such, have no place.

Between Matthew 13 and Acts 28 there were several excisions of the branches because of unbelief, of which two may be noted, at Antioch and Corinth. That neither of these was final, or intended to set aside the nation, Paul's own action towards Israel makes clear. After Antioch he still preached in the synagogues; and after Corinth, he still gave Israel and Israel's hope first place (Acts 28:17,20).

It is a difficulty with some students that the apostle does not actually speak of the cutting down of the olive tree in Romans 11, but only of 'some of the branches' having been broken off. The answer is that the epistle to the Romans was written before Acts 28, and still expressed the hope that, even at the eleventh hour, Israel would be provoked unto emulation, and be saved. No indication is given that the 'fulness of the Gentiles' would not be attained until nearly two thousand years had elapsed. We have only to turn to Romans 15:12,13, to see that Paul and the Church were still expecting the fulfilment of Isaiah 11 as well as Jeremiah 31. The 'hope of Israel' was still the one hope before them all. It suffices for the apostle in Romans 11 that 'some of the branches' had been broken off, and, to provoke the olive tree to emulation, some wild branches had been grafted in. What would happen to the olive tree if that effort failed is not revealed in Romans 11, and in the nature of things could not be. Now that we have the light of all Scripture, we know that Israel were to be 'plucked up' and 'scattered', and to enter into a 'Lo-ammi' condition, while a new dispensation was introduced. But though all this is true, it was not revealed in Romans.

National Restoration

If the olive tree survived the crisis of Acts 28, where is it? It cannot be the scattered nation of Israel, for they are manifestly lo-ammi. It cannot be any of the denominations of Christendom, for if this were true it would follow that the denomination concerned would eventually receive back the broken-off branches of Israel, and resolve itself into the restored nation of Israel -- which is quite impossible, for the restored Israel will be made up of the very nation that is now scattered. If we will but distinguish between the doctrinal position of Romans 1 to 8 that has no reference to the olive tree, and the dispensational position of Romans 9 to 11, we shall see that it is quite in harmony with the teaching of Scripture for justification by faith to be enjoyed, whether Israel remained as a nation or not. The fact that the 'believing' branches are called 'firstfruits', no more argues for the unbroken perpetuation of the olive tree up to the present time, than the fact that Christ is said to be the 'firstfruits of them that slept' proves that, ever since, in unbroken sequence, they that have fallen asleep in Christ have passed straight into glory. The firstfruits were the pledge of a future harvest, and in the type, the harvest naturally followed without a long break. In the antitype, however, the harvest is the end of the age, and the interval between the first Pentecost and the present moment is some nineteen hundred years.

The Believing Remnant

A very real difficulty that some feel in connection with this passage is the fate of the believing section. If the whole tree is cut down by the

roots at the end of the Acts, then believer and unbeliever are treated alike. Yet the believing remnant constitute a firstfruit, and are holy. We must be very certain of all our terms here. If the olive tree represents the nation and its national standing, then whatever the problem may be, it is clear that, as Israel as a nation before God does not exist, the olive tree has been cut down. The believing branches, therefore, must have some other ground of blessing. If we change the figure from the olive tree to that of a divorced wife, as in Jeremiah 3:1 and 11:15,16, we may perhaps see more clearly that the believing remnant lost nothing when the national position of Israel was altered at Acts 28. Israel as a restored nation is represented as a divorced wife received back by the Lord (Jer. 3:1), but the believing remnant is spoken of as the 'bride of the Lamb' (Rev. 21:9). The 'divorced wife' is restored to the land, but the 'bride' is associated with the heavenly Jerusalem. There is, therefore, a great difference between the destinies of the believing and the unbelieving branches. In some cases the change was even greater.

Paul himself lost his national association with Israel when the nation was set aside, but he entered into a sphere of blessing so great as to enable him to count all things but loss for the excellency of the knowledge of Christ. Others would find their sphere of blessing set forth in John 14 to 17, and learn that though they were no longer branches in the olive tree of Israel, they were branches in Christ as the True Vine, and so had lost nothing. If we recognize that dispensational standing may change to our advantage, as it manifestly did in the case of Timothy, Luke and Paul, our difficulty about the believing branches of the olive tree will be resolved. Doctrinal standing is not in view in Romans 11. The grafting in of the unbelieving branches into their own olive tree at the end, represents the restoration of Israel's national position 'in that day'. Neither in Paul's epistles of the Mystery, nor in John's gospel for the 'world', can the olive tree be discovered. The New Covenant, and the hope of Israel, are in abeyance, and not until God's good time will they be put into operation.

Hosea, speaking of the day of Israel's restoration, uses the same figures as we have been considering -- the restoration of the separated wife (Hos. 3:3-5), and the spreading branches of the olive (Hos. 14:6).

Fulness, Reconciliation and Doxology (11:11-36)

We have seen that the grafting in of the wild olive was with the intention of provoking the flagging tree to new fruitfulness. The salvation and blessing of the Gentiles during the Acts, before the nation of Israel were saved and ready for their great mission to the families of the earth, were 'contrary to nature', and intended to 'provoke Israel to jealousy'. We must now return to the opening verses of this section to give a little closer attention to the blessings that accrued to the Gentiles as a result of Israel's lapse.

The apostle here uses an argument which may be described as a *minori ad majus* (from the smaller to the greater):

'If their fall has brought about so much, what must we not expect as a result of their restoration?' (Rom. 11:12).

The failure of Israel is expressed in the following terms:

the 'fall'

(paraptoma: verse 11);

the 'diminishing'	hettema: verse 12);
'casting away'	(apobole: verse 15);
'broken off'	(ekklao: verse 17);
'spared not'	(pheidomai: verse 21);
'blindness'	(porosis: verse 25);
'enemies'	(echthros: verse 28);
	and
'concluded in unbelief'	(sugkleio: verse 32).

In these eight terms, we behold the 'severity' of God (verse 22).

The 'fall' of Israel is likened to the 'offence' of Adam, the word paraptoma being translated 'offence' in Romans 5:15,16,18 and 20. The word literally means 'to fall aside'. Israel follow very much in the steps of Adam. Both fail of their high purpose, and are set aside; and both will realize their destiny only when 'in Christ'. Just as in Romans 5:20 the abounding 'offence' was overruled by God unto much more abounding grace, so in Romans 11:12,15, we discover something of the same argument -- an argument which, approached from the wrong angle, has been resolutely set aside in Romans 3:7, for no amount of overruling grace can minimize the positive wickedness of individual sin, however much good may result by the intervention of grace.

In Deuteronomy 27 and 28 Moses gives the people the solemn words that were to be pronounced from Mount Gerizim and Mount Ebal. Among the blessings we find:

'And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath' (Deut. 28:13).

This high position Israel forfeited because of unbelief, but a day is coming when the Redeemer shall come to Zion (Isa. 59:20), and Israel shall be restored, and enter into their high glory:

'The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted' (Isa. 60:12).

'But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles' (Isa. 61:6).

With this high destiny in mind, coupled with Israel's terrible fall, the apostle uses the word 'diminish'. The primary meaning of hettaomai is to be overcome as in battle or in a law-suit (2 Pet. 2:19,20), and so to be inferior (2 Cor. 12:13). Israel, by their unbelief and failure to repent, were losing their high prerogatives, set out so fully in Romans 9:4,5. This high position, now in danger of being forfeited, was not, of course, given to them on account of any intrinsic worth in themselves, but rather because of their place in the scheme of blessing. And so, when they fail, the apostle speaks of them as being 'cast away' -- as the blind man is said to have cast away his garment, that apparently encumbered him, or as the ship that was wrecked was 'a loss' (Acts 27:22). Israel had made shipwreck of their calling; they had fallen aside; they were becoming inferior; they were 'a loss'. And so through all the terms used by the apostle to explain their condition.

Reconciliation

The failure of Israel has been overruled by God to the blessing of the Gentiles, and has resulted in their 'reconciliation', and their 'riches'. These 'riches' find an exposition in the epistle to the Romans itself, as well as in the other epistles of the period:

'Riches of His goodness' which, though despised, would have led to repentance (Rom. 2:4).

'Riches of His glory', lavished upon the vessels of mercy which the Lord had afore prepared unto glory, not of the Jews only, but also of the Gentiles (9:23).

'The riches of the world' and the 'riches of the Gentiles', resulting as we have seen from Israel's failure (11:12).

The 'riches both of the wisdom and knowledge of God' -- calling forth the apostle's doxology at the close of chapter 11 (11:33).

With these passages we must also read Romans 10:12:

'For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him'.

When dealing with the structure of Romans 9 to 11, we noticed that the whole passage is bounded by the conception that God is 'over all'.

'Who is God over all, blessed for ever' (Rom. 9:5).

'The same Lord over all is rich unto all that call upon Him' (10:12).

'Of Him, and through Him, and to Him are all things' (11:36).

This is assurance indeed that the purpose of God shall be achieved, whatever the failure of His instruments, and however dark at times the prospect may appear. The reconciling of the world, contingent upon the failure of Israel, is a most important part of Paul's ministry. The apostle was not commissioned on the day of Pentecost. Israel had the opportunity of hearing the Word, with signs following, for a considerable period before the apostle to the Gentiles received his commission. Immediately after Acts 9 and the commission of Paul, comes Acts 10 and the indication to Peter that the unique and separate position of the Jew was passing. In Acts 13 and 14 the door of faith opens to the Gentiles, and Israel are warned lest that 'come upon them, that was spoken by the prophets' (Acts 13:40,41). The very call of Israel was associated historically with the failure and apostasy of the Gentile world, for Abraham's call in Genesis 12 follows the failure at Babel in Genesis 11. From the call of Abraham up to the time of the Acts of the apostles, God had concentrated His attention upon that one people:

'You only have I known of all the families of the earth' (Amos 3:2).

But Now All Men

The apostle speaks of this period of Israel's ascendancy, and the corresponding Gentile darkness, when addressing the philosophers on Mars Hill, but he also indicates that a change had come:

'And the times of this ignorance God winked at; but now commandeth all men everywhere to repent' (Acts 17:30).

Israel lost their high position of favour, and the far-off Gentiles, through the instrumentality of the apostle's, ministry, are brought in:

'For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office' (Rom. 11:13).

The 'reconciliation of the world' is dispensational. It does not mean that the world was saved, justified or glorified, but simply that the barrier that kept the nations at a distance and in darkness has been removed, and 'all men everywhere' take the place of 'Jews only' (Acts 11:19). The reconciliation which is individual and doctrinal is found in Romans 5:1-11. (See Reconciliation, page 1).

The apostle not only draws attention to the riches that have come to the Gentile world through the fall and diminishing of Israel, but goes further, saying: 'How much more their fulness?' A reference to the structure of Romans 11:11-32 will show that the 'fulness of Israel' is balanced by the 'fulness of the Gentiles', and we must therefore study them together.

Fulness

'The fulness of Israel', spoken of in verse 12, is most obviously restated in verse 15 as the 'receiving' of them back again into favour, and the ambiguous 'How much more?' of verse 12 is expanded as 'life from the dead'. The 'fulness of Israel' would include their priestly office, the elevation of Jerusalem as the 'joy of the whole earth', the blessing of the 'land of promise', and the fulfilment of all those wonderful prophecies, that, with restored Israel as a centre, describe the earth as filled with blessings until it appears like another Eden.

The 'fulness of the Gentiles' is set in another context:

'For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ... until the fulness of the Gentiles be come in' (Rom. 11:25).

If the 'fulness of Israel' means their restoration to privilege, glory and blessing, so also does the 'fulness of the Gentiles'. The failure of the nations took place before a single Israelite existed, and in the covenant made with Abraham, the blessing of the Gentile is implied:

'And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed' (Gal. 3:8).

The salvation and justification of the Gentiles by faith, therefore, instead of causing doubts or murmurings among the Jews, should have caused them to rejoice, and the apostle himself does rejoice as he beholds the wisdom of God working all things after the counsel of His own will.

In Isaiah 6, where the fateful passage that speaks of Israel's blindness is found, we read that 'His glory is the fulness of the whole earth' (Isa. 6:3, margin) -- so that the same passage that speaks of the failure of Israel prophetically, implies also the inclusion of the Gentiles. We must remember also the remarkable words of John the Baptist to those who were relying on the fact that Abraham was their father:

'I say unto you, that God is able of these stones to raise up children unto Abraham' (Matt. 3:9),

and the Lord's own words concerning the great faith of the centurion:

'Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out' (8:11,12).

The first occurrence of pleroma ('fulness') is found in Matthew 9:16 where it is translated 'to fill up', indicating a patch in a torn garment. This is evidently the apostle's intention in Romans 11:25. The failure and diminishing of Israel had, as it were, caused a 'rent' in the purpose of God, and the 'fulness' -- 'that which fills up' -- is supplied by the believing Gentiles (see the article and chart on the Pleroma³).

The completion of the period of Israel's blindness synchronizes with the Coming of the Lord, when they shall look upon Him Whom they have pierced, and so 'all Israel shall be saved'. We must remember here that the term 'Israel' has already been defined. In Romans 9:4 the Israelites were those to whom the covenants and glory pertained, and we must remember that while every Israelite must be a descendant of Abraham, Isaac and Jacob, every descendant of these patriarchs is not necessarily an Israelite in the true meaning of the term:

'For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called ... the children of the promise are counted for the seed' (Rom. 9:6-8).

Every true Israelite is a child of promise, an elect person, and it is not, therefore, true to say that the 'all Israel' of Romans 11:26 must necessarily include every descendant of Abraham, Isaac and Jacob, who has lived in the past, or who shall be living at the time of the end. God alone knows whom He has chosen, and these must be saved. Just as we discover that the sovereign choice of Jacob has no reference to his having 'done good', and the rejection of Esau has no reference to his having 'done evil' (Rom. 9:11), so we find that the purpose of God according to election stands, even though many true Israelites were 'enemies' because of the gospel. The election of God stands firm, for 'the gifts and calling of God are without repentance'.

With the contemplation of God's great overruling, using the blindness of Israel for Gentile blessing, and Gentile mercy for Israel's ultimate salvation, the apostle brings his reasoning to a close and breaks into a doxology:

'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? for of Him, and through Him, and to Him, are the all things, to Whom be glory for ever, Amen' (Rom. 11:33-36).

At the close of the great doctrinal section of Romans, we have the glorious 'persuasion' that nothing can separate from the love of God (8:38,39). At the close of the dispensational section, we have the doxology

quoted above. And at the close of the epistle itself there is a further ascription of praise: 'To the only wise God' (16:25-27).

In a blaze that robs the eye of its natural vision, we perceive something of the glory of Jehovah, the One 'Who was, Who is, and Who is to come':

He Who Was He Who Is He Who is to	'Of Him' 'Through Him'	Ex — origin Dia — cause	In the Past In the Present
Come	'To Him'	Eis — goal	In the Future

The All Things

'All things' here is ta panta, a form to be distinguished carefully from panta, without the article (see All and All Things1).

And so, with every acknowledgement of the immensity of our theme, and of our own incapacity to plumb its depths, we leave this great dispensational section of a mighty epistle, glad at the close to have come to the silencing of all argument, not because of the challenge, 'Who art thou, O man, that repliest against God?' but because worship has taken the place of argument, and adoration fills our hearts with song.

The Mystery that had been Silenced (16:25-27)

We now come to the closing section of the epistle to the Romans, a section that is of the utmost importance to understand, and about which a great deal of discussion has arisen. The genuineness of the doxology has been disputed, (1) on the ground that its position is unsuitable either at the end of chapter 14:23, where it stands in 190 manuscripts, or at the close of chapter 16; (2) on the ground of its 'un-Pauline' lack of simplicity. The doxology is unusually elaborate for Paul's epistles, but there is of course no rule governing such a matter, and the nature of the subject in the case in point fully accounts for any complexity in its composition.

As this mystery and closing doxology has been given an exhaustive examination earlier in the Analysis, we refer the reader to the article entitled Mystery3, where its purpose and relation to the remainder of the epistle to the Romans is exhibited.

Roman Stones for the Ephesian Temple

While the superstructure, the Temple, of Ephesians 2 is a 'new creation' (Eph. 2:15 (R.V.), 20-22), the foundation stones were laid by the apostle in his earlier ministry. Among the most prominent of these foundation stones is the doctrine of justification by faith.

The conditions under which justification may be received are given in Romans 4:4,5 :

'Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness'.

Such is the teaching of Romans. What does Ephesians teach?:

'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast' (Eph. 2:8,9).

Here the general trend is identical:

'Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith' (Rom. 3:27).

If one should say that the omission of the word 'justify' or 'righteousness' from Ephesians 2 renders it unfit as a true parallel, we may turn to Philippians 3. There the apostle expresses the desire:

'Be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by (through) faith' (Phil. 3:9).

This passage is explicit. It practically sums up Romans 3:21,22:

'But now the righteousness of God without the law ... even the righteousness of God which is by faith of Jesus Christ'.

This righteousness moreover is the breastplate in the 'armour of God' (Eph. 6:14).

The teaching of Romans 6 involves 'dying with Christ', and therefore an examination of the A.V. of Ephesians 2:1 seems called for. It is impossible to be quickened and raised without previously dying, and we believe that the teaching of Ephesians 2:1-6 is based upon Romans 6. Taking the rendering of Ephesians 2:1 as given in the A.V., we conclude that this is the state of man by nature, but translating the passage in exactly the same way as the phrase is translated by the A.V. itself in other parts, we have set before us the state of a man in grace. It must not be thought that by so saying we deny the deadness of all men by nature, our concern is to be sure that we have the truth of Ephesians 2:1. Now the epistle to the Ephesians was not written to those who needed the elements of the truth, but to those who, possessing both faith and love, and whose eyes were already enlightened, could appreciate the deeper things of God. Salvation from sin is not the theme of Ephesians. Ephesians 1:7 and 2:1,5 exhaust the references to both 'trespasses and sins' in this epistle, whereas Romans speaks of 'trespass' (offence) nine times, and 'sin', over forty times.

Those for whom this Analysis is primarily written are not expected to have the necessary knowledge to enable them to make a translation from the Greek New Testament for themselves, but we believe it is within the powers of all to follow the accompanying argument that depends solely upon comparing Scripture with Scripture. In the following passages we have a strictly similar construction as is found in Ephesians 2:1:

'We, that are dead to sin' (Rom. 6:2).

'He died unto sin' (Rom. 6:10).

'Dead indeed unto sin' (Rom. 6:11).

'Dead to the law' (Rom. 7:4; Gal. 2:19).

'Dead to sins' (1 Pet. 2:24).

Taking the A.V. itself as our guide we translate Ephesians 2:1 as:

'Who were dead to trespasses and sins'.

While the fruits of Ephesians 2 rise as high as 'seated together' in the heavenlies, its roots go down into Romans 6:11 :

'Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord'.

The only other reference to sin in Ephesians is in 1:7 (2:5 is a restatement of 2:1), where it is connected with sin and forgiveness. Both redemption and forgiveness find their exposition in Romans 3:24 and 4:7 where they are closely allied with the other foundation stone, viz., justification by faith.

Both the epistles to the Ephesians and the Colossians speak of putting off the old man and putting on the new. How the old man may be put off is discovered in Romans 6:6:

'Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin'.

The new man is not mentioned in so many words in Romans, nevertheless its presence is felt in such passages as:

'Walk in newness of life' (6:4).

'Serve in newness of spirit' (7:6).

'Put ye on the Lord Jesus Christ' (13:14).

By comparing passages in Ephesians and Colossians we find that the teaching of Romans, that the old man was 'crucified', is latent in those passages also, e.g.:

'That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man' (Eph. 4:22-24).

'And having spoiled (put off) principalities and powers, He made a shew of them openly, triumphing over them in it' (i.e. the cross, previous verse) (Col. 2:15).

'Seeing that ye have put off (same as "spoiled", 2:15) the old man with his deeds' (3:9).

Here it will be seen that the believer, like his Lord, can only 'put off' the old man by virtue of the cross. Moreover, the renewing of the spirit of the mind finds an affinity in the teaching of Romans 12:2. The references to these heavenly powers in Ephesians are primarily connected with the peculiar dispensational privileges of the church, but the six references in Ephesians and Colossians rest upon the basis laid in Romans 8:38. Before we can boast in the dispensational privilege of being raised 'far above all', we must know something of the doctrinal glory of being 'more than conquerors'. Before we can appreciate this exaltation, this reconciliation,

we need to know the solid fact of the absolute triumph of the risen Christ in every sphere, whether:

'Death, life, angels, principalities, powers, things present, things to come, height, depth, or any other creature';

and when we know that, we can go on to learn of His exaltation:

'Far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in the coming one' (Eph. 1:21).

'More than conquerors' expresses the Roman foundation stone; 'far above all' the heavenly fabric erected thereon. Doctrine remains unchanged, it is dispensational truth that marks the change.

The two central chapters of Colossians are written around the doctrinal teaching of the inner section of Romans: chapters 5 to 8. For this, see Romans (p. 126), viz., the union of the believer with the death and resurrection of Christ:

'Wherefore if ye died with Christ ... ' (Col. 2:20).

'Buried with Him in baptism, wherein also ye are risen with Him' (Col. 2:12).

'Therefore if ye be risen with Christ ... ' (Col. 3:1).

The doctrine of death, burial and resurrection with Christ receives its fullest exposition in Romans 6 to 8. (See Sanctification7). Circumcision in its spiritual sense is found in Colossians 2:11, and is foreshadowed in Romans 2:26-29.

The prize of the high calling of Philippians 3 cannot very well be the prize of any other calling as well; the 'out resurrection' towards which the apostle pressed is unique. Nevertheless while one prize will differ from another, one principle is found operating throughout all the differing sections of God's purpose. Caleb and Joshua were not running for the prize of Philippians 3, yet they were actuated by similar motives and guided by similar principles.

We have repeatedly drawn attention to the difference between 'the hope of the calling' and 'the prize of the calling', and this distinction is seen in Romans 8:17:

'And if children, then heirs; heirs of God' The Hope.

'And joint-heirs with Christ' The Prize.

Both statements are qualified. There is an 'if' in each. The first, 'if children', associates all who are saved with inheritance, and excludes all others. The second, 'if so be we suffer', as surely excludes those who do not in some measure share in the rejection of the Lord:

'Joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together' (Rom. 8:17).

Glory awaits every child of God:

'Whom He did predestinate, them He also called ... justified ... glorified' (Rom. 8:30).

'If we suffer with Him' implies a voluntary and active fellowship, contrasted with the passive nature of birth, death and resurrection. The same principle is expressed in Revelation 3:21, for sitting with the Lord in His throne is parallel with being joint-heirs with Christ.

A very complete parallel with Romans 8:17 is found in 2 Timothy 2:11,12:

'For if we died with Him, we shall also live with Him'	The Hope.
'If we suffer, we shall also reign with Him'	The Prize.

(See Philippians 3; Prize 3).

Reconciliation in the Prison Epistles

Two words are used to express the thought of reconciliation. Before Acts 28 the word translated reconciliation is *katallasso*, while after Acts 28, it is *apokatalasso*. The former is the basis of the latter. The two references to reconciliation in Romans underlie the two references in Ephesians and Colossians. Romans 5 and Colossians 1 deal with the subject basically. Romans 11 and Ephesians 2 deal with it as between Jew and Gentile.

Romans 5 does not settle the differences that existed between circumcision and uncircumcision, but goes back to the racial estrangement brought about by Adam. Romans 11 touches the national estrangement that took place at Babylon (Rom. 1:18-32). This reconciliation hinges upon Israel's setting aside:

'Through their fall salvation is come unto the Gentiles'.
'If the diminishing of them be the riches of the Gentiles'.
'If the casting away of them be the reconciling of the world'.

The fuller reconciliation of Ephesians 2 is based upon Romans 11; the fuller reconciliation of Colossians 1 is based upon Romans 5. 'Salvation', 'riches', 'reconciliation', all came to the Gentiles in their fulness after Acts 28.

Did the dispensational change that came in after Acts 28 affect none but believers? Does it extend to the world outside? Are we to believe that the attitude of God towards the nations as such has changed from that shown during the Acts; that overflowing grace marks His dealings not only with the Church, but with the race? It is said, in the wisdom of the world, that 'a straw shows the direction of the current' as surely as a ship. Now in Romans 1:18-32 we have a picture of the Gentile world as it was in Paul's day, and again in 2 Timothy 3:1-7 we have a description of the 'last days', presumably of this dispensation. As we read both passages we are conscious of being brought face to face with the same terrible abandonment. The same words are used in the two descriptions, e.g. boasters, proud, disobedient to parents, without natural affection, truce breakers, etc. The only change that is indicated is in connection with 'religion'.

In Romans 1 there is what may be called 'natural religion', the evidence of creation and the voice of conscience. From this the Gentile world turned away, became subject to a reprobate mind (adokimos) and was given up to a demoralizing ignorance because they exchanged the truth (aletheia) for the lie. In 2 Timothy 3, after nearly two thousand years of the witness of the gospel of Christ, the days are marked by a 'form of godliness', with a denial of its power. Associated with this denial are men of corrupt minds, reprobate (adokimos) as to the faith, and men who oppose the truth (aletheia). It does not appear that the dispensational change of Acts 28 has any effect outside the circle of faith. God's attitude to all flesh is based upon a covenant that goes back to the time of Noah (Gen. 8:22; 9:9-11), and remains unaltered even though many dispensations have intervened since that period. Long before reconciliation was made known, He made His sun and shower to bless both evil and good.

Just as there are two phases of reconciliation in Romans that underlie the two phases in Ephesians and Colossians, so there are two mysteries in Romans that underlie the two mysteries of Ephesians. The two mysteries of Romans are:

The mystery of Israel's blindness (Rom. 11:25).
The mystery which had been silenced in age times (16:25).

The two mysteries of Ephesians are:

The mystery of Christ (Eph. 3:4,5).
The dispensation of the mystery (3:9 R.V.).

While it is of great help to see the relation of these two sets of teaching, it is disastrous to attempt to mingle them, or to try to bring the truth of one dispensation beyond its appointed boundary. The mystery of Romans 16 has a close connection with the preaching of Jesus Christ. This mystery had been silenced in age times, but at the time of writing had been made manifest by 'prophetic writings'. Something similar had been said of the doctrine of justification by faith (Rom. 3:21). Like the gospel, this mystery was to be made known among all nations for the obedience of faith (Rom. 1:1-7).

The outer teaching of Romans is covered by the gospel; the inner teaching of Romans (viz. 5:12 to 8:39) is covered by the mystery of Israel's blindness. This explains the preaching of the gospel to the Gentiles and the national reconciliation. The mystery which had been silenced (Rom. 16:25-27), deals with Adam and Christ (see Mystery3). Romans 5 and 1 Corinthians 15 are the only passages in Scripture which show the fundamental connection between Adam, the seed and Christ. It was a mystery not made known until the call of Paul. It is a mistake to teach that Romans 16:25-27 and the mystery of Ephesians 3 are identical. Enough has been said, we trust, to establish the truth that the dispensational privileges and peculiar blessings of the mystery (while quite distinct from all previous blessings and callings) rest upon the great doctrinal basis of the epistle to the Romans, particularly that inner section (Rom. 5:12 to 8:39). Our answer to those who say, Do you not make void the gospel through this abounding grace? is, Nay, we fill out the gospel to its fullest measure.

While we have placed great emphasis upon the place of Romans, we wish to make it very clear that we do not teach any fusion, development or evolution of the two dispensations represented by Romans and Ephesians.

There are some, whose liberty we recognize, that hold the view that the Ephesian position is a growth, an expansion of the earlier ministry of Paul, and we do not wish to have our emphasis upon Romans misconstrued as though we also taught this.

We believe that at Acts 28 the whole revealed purpose of God came to an end, and that the course that God would then take while Israel remained in blindness had not been revealed. We believe that the whole position of the mystery was a matter of revelation. Now God could have revealed:

(1) A new dispensation, a new doctrine, a new practice altogether, without reference to the past. Providing in fact a completely new Bible.

(2) That He could take the earlier position as taught by Paul in Romans, Corinthians, Thessalonians, with its gospel, its Jewish privileges, its spiritual gifts, and transfer it bodily to the Gentiles, developing it and bringing it to perfection, or,

(3) He could bring in a new dispensational standing and constitution, unlike that which had obtained during the Acts, leaving behind those things which were peculiar to the presence of Israel, such as the 'gifts', but keeping for its foundation that gospel and doctrine which the apostle Paul had so faithfully laid while Israel's day of trial was running out.

No. 1 must be rejected as not being consistent with the facts as found in Ephesians itself.

Neither can we accept the teaching of No. 2 without involving ourselves in a series of denials of what is revealed elsewhere and of entanglements in things that have no place with us.

No. 3 represents the truth as far as we see it, and appears to fit the requirements of the case from every point of view.

We certainly believe that the Church of the Acts period was cut down before it had reached full growth, and we certainly see in the Ephesian Church 'a new man', but we do not believe the new man of Ephesians and the child of Acts is one and the same calling and company.

We believe it was 'created a new man' as Adam was at the beginning, and that the going on to the 'perfect man' of Ephesians 4 does not mean growth from the childhood state of 1 Corinthians 13, but from the condition of the newly-created man. With this note of explanation we draw to a close. Paul may well say to us, members of the church of the mystery, as he said to the Corinthians:

'As a wise masterbuilder, I have laid the foundation' (1 Cor. 3:10),

and as we survey the gospel and its doctrine we shall readily agree with his words:

'For other foundation can no man lay than that is laid, which is Jesus Christ' (1 Cor. 3:11).

We are today still,

'Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone' (Eph. 2:20).

Saints. Ton Hagion or 'Heaven itself'. It is not the intention of this article to treat with all the occurrences of the Greek word hagios, or to attempt an exposition of the doctrine of Sanctification -- the object before us in this analysis is limited to the subject of Dispensational Truth. The following study with the omission of twelve lines, is reprinted from the article contributed by the present writer to Things to Come in April 1910, and the comment which follows entitled 'Editor's Note' was written by Dr. Bullinger himself. Many readers, we felt, would appreciate this insertion, it being a milestone as it were on the road that under grace was leading to the recovery of much blessed truth. The present volume is being written in the year 1955, consequently forty-five years of the most intensive study have intervened, and have but confirmed the interpretation here presented to the reader.

Ton Hagion or 'Heaven Itself'

As the subject of the present article largely depends upon the use and nature of a Greek word -- it may be as well just to give, very simply, a word of explanation, so that all may be able intelligently to follow the argument.

The Greek language is very exact, far more so than English; and one of its many characteristics is that the number, gender and case of a word or words are as a rule easily distinguished. We say 'as a rule' for the following discussion arises out of one of the exceptions. The word for 'the saint', or 'the holy one' (masculine nominative) differs from 'the Holy One' (feminine nominative), and again from the neuter nominative of the same word. The genitive masculine differs from the nominative masculine as from the genitive feminine. The genitive neuter, however, is identical with the genitive masculine, and the sense of the sentence must decide the gender. When we turn to the plural we find that in the genitive, the masculine, feminine and neuter are all alike; 'of the saints', or 'of the separated ones' in the Greek is ton hagion, whether the reference be to men, women or things. Consequently, when we read in the A.V. 'of the saints', we must remember that it is the context which must decide for us, whether the word means men, women or things.

With these facts before us let us consider some passages of Scripture.

We will first turn to Hebrews 9:23,24. We have in these two verses a common figure of speech in Scripture, namely, 'the plural of majesty'. The 'better sacrifices' of verse 23 is the scriptural manner of emphasizing the 'Infinitely Better Sacrifice'. Likewise the 'Holy Places' of verse 24. really means 'The Most Holy Place'. A glance back in the chapter will confirm this. Verses 7 to 14 have, as their theme, the typical teaching of the Day of Atonement. Verse 6 tells us that the priest went every day into the first tabernacle accomplishing the service of God; but verse 7 says that into the second, which is the Most Holy Place, the high priest went alone, once every year, and then not without blood. Verse 8 continues 'The Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing'. An earthly priesthood and a dispensation of ordinances 'signified' that the Holiest of all had not been entered or made open. The Holiest of all is now open -- open to believers from Jew and Gentile (Heb. 10:19; Eph. 2:18) -- consequently, the first tabernacle and that which it typified has passed away. To speak of the 'priesthood of believers' for the 'present time' is a dispensational mistake. Hebrews 9:24 is setting forth the great antitype of

the Day of Atonement. The 'Most Holy Place', 'made with hands', was a type of the true or real 'Holiest of all', which Scripture declares to be 'Heaven itself'.

We are now in a position to go further with our studies. Let us then turn to a passage in Ephesians chapter 2:19: 'Now therefore ye are no more strangers and foreigners, but Fellowcitizens with the saints, and of the household of God'. The words rendered 'with the saints', are the words we first considered (ton hagion) -- and which consequently may mean 'saints' or 'holy things' or 'places'. The translators of the Bible decided upon the meaning 'saints'. Let us examine the context. Verses 19 to 22 speak of a building. We have the 'foundation', 'the Chief Corner Stone', 'the whole building', 'a holy temple', 'a habitation of God'. This contextual reference to a building lends its weight in favour of the rendering we have suggested - 'Fellowcitizens of The Most Holy Place' or 'Heaven itself'. This teaching exactly coincides with that of Philippians 3:20, 'Our citizenship (conversation) exists (as a fact) in Heaven'. The word, in Ephesians 2:19, 'fellowcitizens' is sumpolitai. The word in Philippians 3:20, 'conversation' or 'citizenship' is politeuma; both words are derived from polis a city.

Hebrews 9 taught us that 'the Most Holy Place' was 'Heaven itself'; Philippians 3:20 tells us that 'our citizenship is in heaven', and Ephesians 2:19 yields its testimony -- that the believing Gentile, equally with the believing Jew, during this dispensation of the grace of God, is a fellowcitizen of Heaven Itself, and that this involves direct 'access' unto God, seeing that 'Heaven Itself', so far as the believer's portion is concerned, is 'the Holiest of All'.

Let us now turn to another passage in Ephesians 4:12, 'For the perfecting of the saints'. Again the context must decide whether the words (ton hagion), 'of the saints', refer to persons, or whether here again, we have another reference to the 'Most Holy Place'. The preceding verses speak of the work of Christ and quote from the sixty-eighth Psalm. We have already seen that the fellowship, and the dispensation of the Mystery formed no part of the Old Testament revelation. How is it then that in this chapter we have a quotation from Psalm 68:18, 'Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men ... and He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints', etc. (Eph. 4:8-12). The passage in the Psalm reads thus: 'Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them'.

When on earth, the Lord Jesus appointed twelve, whom He named apostles. One of them, Judas, fell from this position, and Matthias was chosen in his stead. That Matthias was God's man, before being discovered by the casting of the lot in Acts 1:26, may be gathered from the statement of Paul in 1 Corinthians 15:5. The Lord Jesus, after resurrection and before Ascension, was seen by 'the twelve' -- hence seen by Matthias -- who was afterwards appointed by Peter and numbered with the others. Ephesians 4 tells us of apostles given after that the Lord had ascended. This plainly cannot refer to those already chosen and appointed. We know, however, that there was another set of apostles, quite distinct from the Twelve, of whom are prominent, Paul and Barnabas. Apostles, prophets, and teachers are referred to in 1 Corinthians 12:28, and apostles and prophets in Ephesians 2:20.

Psalms 68:18 tells us that such were given to the 'rebellious also', in order that God might have a dwelling place.

The new order of apostles -- notably exemplified in the ministry of the apostle Paul, had a ministry which largely resulted from the disobedience and 'rebellion' of the people of Israel. We have before pointed out, that there was a work of preparation going on, in the ministry of Paul and others with him, that was destined to blossom and bear fruit after the defection and rebellion of Israel. Silently yet surely, God was preparing for the new dispensation, and Ephesians 4:8-12, refers to that transitional period. God was still going to find a dwelling, even though He permitted Rome to destroy Jerusalem. He was gathering the material for a spiritual Temple, from among the believers of Jews and Gentiles.

We are told that in the building of the temple by Solomon, not a sound of a hammer was heard; and so also, in the preparation of this new dwelling place, everything was done silently. Ephesians 2:19-22 tells us about the Foundation, Corner Stone, and building of this new habitation of God. Ephesians 4:12 tells us of the preparation for its transference from earth to heaven. The word translated 'perfecting' in Ephesians 4:12 is a word which means 'to mend', as a net, 'to re-set', as a fractured limb (Matt. 4:21; Gal. 6:1), and can be rendered 're-adjust' or 'put together again'. In most cases there is the mental addition 'after a fracture, a breach, etc.'. Acts 28:25-27 records such a fracture or breach, when an end came to Israel as a nation for a time. But as we have seen, God was not taken by surprise; He had been preparing beforehand, through the ministry of a special number of apostles and prophets, the material for a dwelling place. Already, in 2 Corinthians 6:16 they were told 'Ye are the temple of the Living God', and it was this work that was going steadily on. If we read, for ton hagion, 'The most holy place', instead of 'saints' in Ephesians 4:12 thus, 'For the re-adjusting of the most holy place' we shall find that this is just what was taking place. The 'Most holy place' was transferred from earth, to heaven itself; and the truth connected therewith was first published by the apostle in Ephesians, in the phrase 'in Heavenly places in Christ'.

The Body of Christ depends upon no earthly manifestation of unity. All such organized expression has long since passed away. But there is a sphere, beyond the reach of man, yea Heaven itself, where the Lord has built His Temple, the materials of which are the believers of this dispensation, whose privilege it is to 'set their affections on things above'. This Temple necessarily needed 're-adjusting', upon the setting aside of the one nation among whom God dwelt on earth. Exactly when this began we may not be able to say, but we know that there came a time, even before the death of the Lord Jesus, when He could say 'Your house is left unto you desolate' (Matt. 23:38). Further, Ephesians 2:15,16 definitely declares that the One Body, potentially, was formed at Calvary -- although its manifestation was deferred until the setting aside of Israel, as recorded in Acts 28. Those believers who desire to remain in the transitional period would seem to prefer a life of continual household removal and reconstruction; for that is what was going on during the period of the 'Acts of the Apostles'.

One more passage, and we must bring this section to a close. Colossians 1:12. This passage (like those in Ephesians) seems to refer to the same thing, and should be translated 'Partakers of the inheritance of the Most Holy Place in the Light'.

'Fellow-partakers and fellow-heirs': such are the terms of the new dispensation. How can it be? How can I, a sinner of the Gentiles, ever be fitted for such an inheritance? God has seen to it. 'Giving thanks unto the Father, Who Hath Made Us Sufficient'. God has seen to it. 'In the Body of His Flesh through death to present you Holy and Unblameable and Unreproveable in His Sight'. The Father chose us that we should be 'Holy and Without Blame before Him' (Eph. 1:4). This wondrous blessedness was to be 'in the Heavenly places (or Most holy place), in Christ'.

Just as we have found that the work of the Father and Son fitted the believer for the inheritance of the Most Holy Place, so again, by reading Ephesians 1:4 and Ephesians 5:25-27, we shall see that the whole of the work of Grace is performed for us by God. 'Christ loved the Church, and gave Himself for it ... that He might present it to Himself ... Holy and Without Blemish'.

Thus we find that there is perfect harmony between the characteristics of this dispensation. It is the dispensation of Grace; it is the dispensation of the Spirit; it is the dispensation of a Most Holy Place in Christ. The flesh never could do anything for God, and, in this dispensation it is entirely set aside -- not even an ordinance is allowed -- in order that God might be All in All.

The believer who has entered the Holiest of All, has left behind the laver, and the table of shewbread, and the ordinances which answer to these. Before him are the types, the Ark, the Mercy Seat, and the High Priest. He asks for nothing more, and the Lord directs him to nothing more.

Oh, let us, who have entered into 'The Holiest' by the blood of Jesus - - oh, let us stay there -- let us not run away from His Presence, in order to join with others in the types and shadows and carnal ordinances, which were only imposed during the time of the earthly priesthood and first Tabernacle (Heb. 9:8,9). Enoch, after his 'translation', did not return to earth or mix again with the things from which he had been so miraculously severed. Shall we, then, who have been 'translated' into the Kingdom of God's beloved Son, shall we still 'set our affection' on 'earthly things', and be subject to ordinances which have been nailed to the Cross of Christ? We commend the prayerful study of the connection between Colossians 2:9-22, and the argument of Colossians 3:1-4, which is based upon it.

The present dispensation, more than any that has preceded it, shuts the believer up to Christ. All else vanishes. Like John, in Revelation 21:22, we shall see in this the anticipation of the New Creation, 'No temple therein, for the Lord God Almighty and the Lamb are the temple of it'. We may be cast out of the 'fellowships' of earth -- we may be excommunicated from many an assembly -- but none can touch our citizenship which is 'in Heaven', none can hinder us from attending our place of worship There.

Editor's Note (Dr. E. W. Bullinger)

'Mr. Welch's article is very suggestive and opens out a new understanding of "the heavenly places" (or things); variously spoken of by some as "the heavenlies", or the heavenly sphere, or region, etc. But none of these yield a definite sense which satisfies one who is intent on understanding exactly what the Holy Spirit is revealing.

'The word is epouranios, and is composed of epi, up up-on, upon, and in that sense in, and ouranos, which means heaven. So that up in heaven would give a fair idea of what is indicated by the combined words.

'It is evidently useless to go to heathen Greek writers, for light. The only method is to observe the manner in which the word is used by the Holy Spirit'.

Salvation. This great word includes all that is procured by redemption, proclaimed in the Gospel, and purposed through the ages, and inasmuch as the terms redemption, gospel and purpose in each case relate to at least three spheres of blessing (see Three Spheres⁵), and to every form of deliverance, whether from sin, death, physical or spiritual opponents, it will be understood that nothing short of a canvass of the whole Bible and a survey of every different dispensation would adequately cover the ground. In this Analysis we are concerned particularly with its dispensational use, and we shall find that two references in the Acts of the Apostles will provide the key. One passage is from Acts 4, where Peter is the speaker and Israel the subject, and the other is Acts 28, where Paul is the speaker and the Gentiles the subject.

We must assume that the reader is already acquainted with the general teaching of the Acts, appreciates that the dispensational boundary is at Acts 28, and that the presence and influence of Israel is to be reckoned with, from Pentecost to Rome. In the article on the Acts¹, we have drawn attention to the two initial miracles which are of dispensational importance, namely, the healing of the lame man (a Jew) under the ministry of Peter (Acts 3:4), and the blinding of a Jew (and the consequent saving of a Gentile) under the ministry of Paul (Acts 13).

When Peter was questioned concerning the healing of the lame man, his first reply took the form of an exhortation to repent, based upon the promises concerning the times of restitution which had been the burden of the holy prophets since the world began (Acts 3:19-26). Peter reminded his hearers that unto them 'first', God had sent this message of restoration. In Acts 4, when the opposition grew, Peter's reply took a different turn.

'Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole (sesostai, from sozo to heal, to save); be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth (the addition of the word "Nazareth" emphasizes the fact of His rejection, as verse 11 shows) ... Neither is there salvation (he soteria "The Healing", derived from sozo as above) in any other' (Acts 4:8-12).

Peter does not merely say 'Neither is there salvation in any other', making a general statement regarding evangelical truth, he points to the lame man now 'healed' and applies the lesson of the miracle to the nation, and warns them that 'the healing', the national restoration, can come in no other way and in no other name. In Acts 28:26,27, after Paul's long conference with the chief of the Jews and their consequent failure to repent and believe, he quoted the critical passage Isaiah 6:9,10 (see articles entitled Acts 28¹; Israel²; and Lo-Ammi², for the bearing of Isaiah 6 on dispensational truth) and then said:

'Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it' (Acts 28:28).

Although Paul uses a different word for 'heal' in Acts 28:27 than is employed by Peter in Acts 4, the connection is the same. Israel had refused the 'healing' proffered them; 'the healing of God' was therefore sent to the Gentiles. This association of salvation to the Gentile as a consequence of the failure of the Jew, is spoken of by Paul in the great dispensational chapters of Romans:

'Through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?' (Rom. 11:11,12).

The Companion Bible draws attention to the fact that the word translated 'is sent' should be translated 'was sent'. In Acts 26 we shall discover when this took place, where Paul reveals that he had a twofold commission, and had received a second visit from the Lord (as He had promised), saying:

'Delivering thee from the people, and from the Gentiles, Unto Whom (Now) I Send Thee' (Acts 26:17).

It is to this commission that Paul refers in Acts 28:28. For the bearing of the word 'now' (see the article entitled Now3).

'The salvation' therefore that was sent to the Gentiles consequent upon Israel's failure, and as a result of Paul's prison ministry, is the all-embrasive term for the dispensation of the Mystery, with all the glorious revelation found in the epistle to the Ephesians. The recognition of this fact, illuminates the words of Ephesians 1:13. If 'the gospel of your salvation' meant salvation from sin as made known in Paul's early ministry, then these Ephesian believers are said to have been sealed with the holy spirit of promise, before the Mystery was revealed, an idea which introduces confusion. If 'the gospel of your salvation' in this passage refers rather to 'the salvation of God' which had at length been sent to the Gentiles, consequent upon Israel's failure, all is harmony.

SATAN

The Hebrew word translated 'Satan' means an adversary. Where we read in Zechariah 3:1 'Satan standing at his right hand to resist him', we have the Hebrew word in two forms, Satan the noun, and Satan the verb 'to resist'. Seeing that 'the right hand' was the place of the accuser, we can see that in Zechariah 3 Satan was acting in the full capacity of the title. The Hebrew word is found in two forms. The verb is translated 'be an adversary' five times, and 'resist' once, and as a noun it is translated 'adversary' seven times, and Satan nineteen. Once, in combination with the affix le, it is rendered 'to withstand' (Num. 22:32). According to the principles of Hebrew Grammar, the prefix of the article 'the' (Heb. the letter H) turns the word into a proper noun.

The title is transferred to the New Testament and occurs thirty-seven times. As the reference in Luke 4:8 is omitted by the Revised Text, the number 36 is suggestive, being 6 x 6, and so associated with all that is

evil. In Revelation 12:9 Satan is identified with the Dragon of the Apocalypse, the Serpent of antiquity, and with the New Testament title 'The Devil'. The reference in Romans 16:20 'The God of peace shall bruise Satan under your feet shortly' establishes a further link, revealing that the 'serpent' of Genesis 3 is the Satan of Scripture.

The Scriptures do not discuss the problem of evil, they face its fact and its presence, and point to the one and only means of deliverance from its dread bondage. In like manner, Scripture does not discuss 'Why' or 'How' Satan came into the creation of God, but frankly recognizes his presence, acknowledges his great power, and sets before us the mighty conflict of the ages in which God gives His best and does His utmost to assure the victory with which the record of this purpose closes. Where Scripture is silent, we bow before the wisdom and the love that does not see fit to draw the veil aside, and so instead of heading for disaster by attempting to frame a philosophy that shall account for the presence of such a being in the creation of God, we follow the lowlier path, but the safer way, of being led and directed by what has been written for our learning.

When we examine Genesis 3, we find it speaks of the serpent at the beginning, of his seed in the middle and of the cherubim at the end. Accepting this as a guide we turn to the prophecy of Ezekiel who throws light upon the one who in the beginning was 'The Anointed Cherub', but who fell, for by the symbolism there employed we shall get some idea of what took place 'before the overthrow of the world', and we shall understand why the serpent was so ready with the bait 'Ye shall be as gods', and learn that at length this mighty spirit shall be 'no more'.

In Ezekiel 28 two personages are addressed, the prince of Tyre, and the king of Tyre. It is the king of Tyre that, we believe, sets forth the position and fall of Satan.

Ezekiel 28 is devoted to the sin and the judgment of the prince of Tyre, the type (verses 1-10), and the sin and judgment of the king of Tyre, the antitype (verses 11-19). We learn from Josephus that the prince of Tyre was Ithobalus 11, which in Hebrew becomes Ethbaal. Ethbaal means Baal's Man! The name of this prince is suggestive of his character, while it is equally suggestive to remember that an earlier Ethbaal was the father of 'that woman Jezebel' (1 Kings 16:31).

'Ye Shall be as God'

The serpent's words to Eve in Genesis 3 find an echo in Ezekiel 28. The mystery of iniquity presses on to its goal, which is expressed in the same words, 'as God' (2 Thess. 2:4; Rev. 13). Ezekiel is commissioned to say unto the prince of Tyre:

'Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God ... Wilt thou yet say before Him that slayeth thee, I am God?' (Ezek. 28:2-9).

This prince had prided himself in his wisdom:

'Behold, thou art wiser than Daniel; there is no secret that they can hide from thee' (Ezek. 28:3).

By this wisdom the prince had gotten riches, and by his traffic he had increased them. This led to pride, and pride of a blasphemous character. His end is to be slain:

'Thou shalt be a man, and no God, in the hand of Him that slayeth thee' (Ezek. 28:9).

Not only should death be the end of his blasphemous claim, but his very glory should be brought to ignominy:

'They shall defile (profane) thy brightness' (Ezek. 28:7).

The False and the True

The word 'brightness' as a feminine noun, occurs again only in verse 17. It is one of a series of parallels which show that the prince of Tyre, a man who aspired to divine honours, is in his turn a type of the king of Tyre, who was more than man, who also aspired to divine honours. The verbal form of the word translated 'brightness' is used of the glory of God's presence in several passages, a striking one being Psalm 50:2 :

'Out of Zion, the perfection of beauty, God hath shined'.

The reader will perceive that here we have a further parallel, for Zion, the perfection of beauty, is a similar expression to:

'O Tyrus, thou hast said, I am of perfect beauty ... thy builders have perfected thy beauty' (Ezek. 27:3,4);

also of the king of Tyre it is written:

'Thou sealest up the sum, full of wisdom, and perfect in beauty' (Ezek. 28:12).

Zion or Jerusalem is the geographical centre for the outworking of the mystery of godliness, while Babylon, Tyre, Pergamos and other cities have been, and will again be, the place of Satan's seat and the outworking of the mystery of iniquity.

The Finished Pattern

The opening description of this mighty being is truly wonderful:

'Thou sealest up the sum, full of wisdom, and perfect in beauty' (Ezek. 28:12).

'Thou art the finished pattern' is the rendering of The Companion Bible.

The Hebrew word translated 'sum' is the feminine form of the word meaning 'measure' or 'standard'. In Ezekiel 43:10 we have the same word as is used in 28:12; there it is translated 'pattern'. The masculine form comes in Ezekiel 45:11, 'the bath shall be of one measure'. The context suggests a standard. 'A just ephah, and a just bath. The ephah and the bath shall be of one measure'. In Ezekiel 25 and 29 the word is rendered 'equal'; other passages give 'to mete' (Isa. 40:12), 'to weigh' (Job 28:25).

There can be no doubt but that we are here facing a revelation of tremendous import. This mighty being, now cast out as profane, and doomed to become 'ashes on the earth', was once the 'standard'. We anticipate the teaching of Scripture by pointing out that all the glories which were for a time vested in this anointed cherub are to be found in their perfectness and indefectibility in Christ. Christ is set before the church as 'the perfect man', and the measure is 'the measure of the stature of the fulness of Christ'. The LXX in this place translates 'sum' by homoiosis, which means 'similitude' (cf. James 3:9). This is the word which the LXX uses in Genesis 1:26, 'Let us make man ... after our likeness'. When we read that Christ was 'the image of the invisible God', or 'the brightness of His glory, and the express image of His person', we realize that Ezekiel 28:12 contains something of an echo of these statements.

The Sin of Satan

'Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee' (Ezek. 28:15).

The first occurrence of this expression is that of Genesis 6:9, 'Noah was a just man and perfect in his generations'. The last time the Hebrew word is translated 'perfect' is Ezekiel 28:15, the passage before us. Tamim occurs thirteen times in Ezekiel, and is translated 'without blemish' in that prophecy, eleven times. Satan as created was 'without blemish'. Of creation, Scripture says that God did not create it tohu and bohu, 'without form and void', but that it became so (Gen. 1:1,2; Isa. 45:18). Of man Scripture says:

'Lo, this only have I found, that God hath made man upright; but they have sought out many inventions' (Eccles. 7:29).

So of the anointed cherub; at his creation he was perfect, the iniquity found in him being the result of his own pride, he 'became so'. Speaking of the Lord the Psalmist says, 'there is no unrighteousness in Him' (Psa. 92:15). The word translated 'unrighteousness' is the same word that is translated 'iniquity' in Ezekiel 28:15. It is set over against the word 'upright':

'To shew that the Lord is upright:
He is my Rock,
And there is no unrighteousness in Him' (Psa. 92:15).

This shows the condition into which Satan fell. From his original uprightness he became unrighteous.

There are many words for sin in the Hebrew and the Greek, and several definitions are given. There is one element common to many -- a negation. Righteousness is positive, sin is its negation:

'All unrighteousness is sin' (1 John 5:17).
'Sin is lawlessness' (1 John 3:4 R.V.).
'Whatsoever is not of faith is sin' (Rom. 14:23).

Romans 3:23 shows that to sin means to 'come short' and the Hebrew word chatta means 'to miss'. The negation of perfectness could not have been discovered in Satan until he had turned aside from the path of obedience and aspired to forbidden things. This iniquity is seen from various angles in

Ezekiel 28. It is closely connected with merchandise (16), and traffic (18). It rendered the anointed cherub profane (16), and by it he had defiled his sanctuaries (18). Its origin is given in verse 17:

'Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness'.

There is evident allusion to this passage in the words:

'Not a novice, lest being lifted up with pride he fall into the condemnation of the devil' (1 Tim. 3:6).

The Slanderer

The question arises, in what way can Satan be said to have dealt in merchandise or traffic?

Rekullah (fem.) the Hebrew word, occurs four times in Ezekiel, but nowhere else in Scripture, viz., Ezekiel 26:12; 28:5,16,18, where it is twice rendered 'traffic' and twice 'merchandise'. Rakal 'merchants' is of more frequent occurrence, being used eighteen times, and always translated merchants. Rakil (masc.) occurs six times, and is translated 'talebearer' thrice, 'slanders' twice, and 'carry tales' once. This throws light upon the 'traffic' which filled the anointed cherub with violence and defiled his sanctuaries; he became a slanderer. In other words, at this point he ceased to be the anointed cherub and became Satan. He was not so created or appointed. The word diabolos, 'devil', is the New Testament equivalent and means 'slanderer' (see 1 Tim. 3:11, also verses 6 and 7):

'Even so must their wives be grave, not slanderers' (diabolos).

This evil is indicated in 1 Timothy 5:13-15, where the wandering from house to house, being idle, and tattlers, is associated with turning aside after Satan. This traffic in slander is associated in five out of the six references with the idea of 'walking' or 'going about':

'Thou shalt not go up and down as a talebearer' (Lev. 19:16).

'He that walketh, being a talebearer' (Prov. 11:13, margin).

'He that goeth about as a talebearer' (Prov. 20:19).

'Grievous revolvers, walking with slanders' (Jer. 6:28).

'Every neighbour will walk with slanders' (Jer. 9:4).

It will be seen that the reference given above in 1 Timothy 5:13-15 associated 'wandering from house to house' with the same sin. It is making a traffic of talebearing. The LXX translates Rekullah by emporia, and the numerical value of that word is 666! Satan's iniquity therefore was twofold. He was lifted up because of his beauty, and he slandered God. The same twofold iniquity is displayed in the temptation of Eden, 'Ye shall be as God'. 'Yea, hath God said?'

The anointed cherub 'walked up and down in the midst of the stones of fire'. The four horsemen of Zechariah 1:10,11; 6:7, who report to the angel of the Lord, also 'walk to and fro through the earth'. When the Lord said to Satan, 'Whence comest thou?' (Job 1:7), Satan replied, 'From going to and fro in the earth, and from walking up and down in it'. The same question and answer are found in 2:2. In both cases they are followed by 'tale-bearing'

or 'slandering'. No longer able to walk up and down in the midst of the stones of fire, Satan with restless activity patrols this earth 'seeking whom he may devour'.

Satan's Doom

'I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire ... I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more' (Ezek. 28:16-19).

Let us record the steps in the punishment of this fallen cherub:

- (1) I will cast thee as profane out of the mountain of God.
I will destroy thee, O covering cherub, from the midst of the stones of fire.
- (2) I will cast thee to the earth.
I will lay thee before kings.
- (3) I will bring forth a fire from the midst of thee and it shall devour thee.
I will bring thee to ashes upon the earth.
- (4) Thou shalt be a terror.
Never shalt thou be any more.

The first movement deprives the anointed cherub of his glory and office. The second casts him to the earth as a spectacle to kings. The third sees him reduced to ashes by the fire brought from the midst of himself. The fourth speaks of the effect of his destruction upon others.

The record of punishment is future:

'I will cast thee to the ground (earth)' (Ezek. 28:17).

'And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth' (Rev. 12:9).

'I will lay thee before kings, that they may behold thee' (Ezek. 28:17).

The same word that is translated 'lay' is the word translated 'set' in verse 14, 'I have set thee so', and the poetic justice of the change will be seen:

'I will bring forth a fire from the midst of thee' (Ezek. 28:18).

The fire that belonged to his exalted station, the continual accompaniment of Divine glory, that fire, when once the Divine protection is withdrawn, becomes the very instrument of his destruction, for we are not left in uncertainty regarding its effect -- 'it shall devour thee', 'eat thee' as the word may be rendered. 'I will bring thee to ashes on the earth'. With this we may read Malachi 4:3:

'And ye shall tread down the wicked; for they shall be ashes under the soles of your feet'.

Also we may see a reverse movement in the case of Israel. The anointed cherub is brought from beauty to ashes, but in the day of Israel's restoration they shall be given beauty for ashes.

Perfection ... Perdition

'Thou shalt be a terror' (Ezek. 28:19).

The word terror is most solemn in its meaning. Ballahah -- 'a worn out or wasted thing'. Job uses balah when he says:

'And he, as a rotten thing, consumeth (balah), as a garment that is moth eaten' (Job 13:28).

The LXX of Ezekiel 28:19 renders the passage apoleia egenou, 'a destruction hast thou become'. The word is the alternative to 'perfection' in Hebrews. 'Let us go on unto perfection ... not draw back unto perdition' (Heb. 6:1; 10:39). Matthew 26:8 renders the word 'waste', which is parallel with the Hebrew.

What an end to him who was the 'perfection of beauty'! What an object lesson to the universe!

'And never shalt thou be any more' (Ezek. 28:19).

The LXX rendering of this is kai ouch huparxeis eti eis ton aiona 'and thou shalt not exist any more for the age', which is equivalent to the Hebrew ed olam. A parallel is found in Ezekiel 26:21:

'A terror will I make thee, and thou shalt not be: though thou be sought for, thou shalt not be found any more for the age' (Author's translation).

Never, or Unto the Age

How are we to understand this usage of olam and aion? Does it imply that when the age is finished, Satan will exist again? Yes, say some. A parallel usage is found in John 4:14; 8:51; 10:28; and 13:8. Translated literally the passages read:

'Shall in no wise thirst unto the age' (John 4:14).

'Shall not see death unto the age' (8:51).

'Shall in no wise perish unto the age' (10:28).

'Thou shalt not wash my feet unto the age' (13:8).

Would it be setting forth the truth to say that immunity from thirst would cease when the age ceased? That the Lord's sheep should perish at the end of the age? That Peter's meaning was that the Lord should defer washing his feet until the age had finished? We know very well that such is not the case, and to translate ou me eis ton aiona with an age meaning is to miss the mark. Our English negative 'never' is manifestly 'n'ever' or 'not ever', without the least thought of ages or eternity in it. If this fallen cherub is to live again after being brought to ashes and devoted to destruction,

positive testimony must be brought from Scripture to prove it, such a doctrine cannot be deduced from the use of olam or aion.

Satan and Redemption

The katabole or overthrow of the world (Gen. 1:2) was a judgment upon sin, and that sin the sin of those who were not men. Scripture declares that the Devil sinneth from the beginning and abode not in the truth: that he fell, and in his fall drew away other angels with him. His glorious position is forfeited, and man, headed by Christ, is destined to take the place of rule whether in the heavenlies or on the earth. As soon as man was given dominion, Satan saw his rival and plotted his downfall. What other bait should he use than that which caused his own fall?:

'Yea, hath God said?' -- the slander (traffic).

'Ye shall be as God' -- the impious pride that caused his fall.

'Ye shall not surely die' -- the vain hope that sustained him (see parallels in Ezek. 28:9; Psalms. 82:6,7).

Just as the sin of Satan 'profaned' his sanctuaries, so the sin of man introduced by Satan made them 'ashamed'. Just as the sin of Satan caused him to be cast out of the mountain of God, so the sin of man caused him to be cast out of the garden of God. Man however had been attacked, and for him redemption was provided in the great Kinsman. Redemption assumes a vaster import when seen as a whole, and as related to man's inheritance and Satan's attack upon the purpose of the ages. While the ages last, enmity will exist between the two seeds; the seed of the woman, and the seed of the serpent. At last the serpent's head shall be crushed, all the true seed of promise shall be restored, paradise shall be regained, with its river and tree of life, the former things shall pass away and God shall once again be all in all.

Satan, and War on the Saints

We cannot devote the space necessary to deal with Satanic activity in every sphere, but feel that we shall be very remiss if we do not deal with the relation of Satan to the church of the Mystery.

In Ephesians 2:2 the apostle gives Satan a new title: 'The prince of the authority of the air'. Why the air? And why is the title revealed just here? While it may be true of this world that 'Princes have but their titles for their glories, an outward honour for an inward toil', it is not so in Scripture. There, titles are used with doctrinal and dispensational accuracy. In the light of the context, this title of the Devil contains, in germ, the whole doctrine of his relationship with the church of the Mystery.

Ephesians 1:19 to 2:7 is a complete section of the epistle. It opens with the exalted position of Christ 'in the heavenlies', 'far above', with 'all under His feet', and it closes with the church raised and seated (potentially) in the same glory at the right hand of God. The section also contrasts two great spiritual forces that are at work today:

(1) 'According to the inworking of the strength of His might which He inworked in Christ ... ' (Eph. 1:19,20).

(2) 'The prince of the authority of the air, the spirit that now inworks in the sons of disobedience' (Eph. 2:2).

To us-ward who believe in the mighty resurrection power of the Lord. For the children of wrath is the inworking of him that had the power of death, that is the Devil. To meddle with this distinction, and suggest that Satan can energise those who by death, burial and risen life are united with Christ, is a denial of truth, and is calculated to help on the cause of the very one it is supposed to resist.

Satan's limitation, expressed in the new title of Ephesians 2:2 is in direct contrast with the glorious position of the church, which, together with Christ, is said to be 'far above every principality ... in this or the coming age'. 'Principality' is arche, and 'prince' is archon. It is quite clear that Satan is included in the spiritual authorities and dominions of Ephesians 1:21, and that the statement holds true now. While Christ is not yet manifestly 'Head over all things', He is so 'to the church which is His body', for God has 'given Him' so to be. Whatever Satan's authority may have been before the overthrow of the world, or even while Christ was in the flesh (e.g. Matt. 4), it is clear that at the present time he has no authority in heavenly places where Christ sitteth at the right hand of God, for his authority is expressly limited to 'the air'.

In harmony with this teaching of Ephesians 1 and 2 is Colossians 1:13, which puts the matter beyond all possible doubt:

'Delivered Out Of the authority of darkness'.

'Translated Into the kingdom of the Son of His love'.

While those blessed words remain God's truth for us, shall we deny them by admitting for one moment that Satan can have any authority over us? Never! Even John (who did not write for the church of the Mystery) taught differently:

'He that is begotten of God keepeth himself, and that wicked one Toucheth Him Not' (1 John 5:18).

'The whole world lieth in the wicked one' (1 John 5:19).

Can anyone honestly believe Colossians 1:13 and yet endorse a statement such as the following?

'One day God may let a storm from the pit break upon you, not because He wants to weaken and overthrow you, but that you may be sure of your foundation, add to your strength, and understand the conditions of your security'.

Is it possible that the writer of such a statement can have the remotest idea of the 'foundation' and 'strength' of our position in and with Christ, or the real 'conditions of our security'?

It is a Satanic device of the first importance to attract attention from the Lord to himself. Does Satan ever whisper into the ear of any of his dupes the blessed words of Colossians 1:13? Does he ever torment a soul with the words 'delivered', 'translated', 'presented', and the like? Does he not make them believe that he still has power over them, that God often exposes them etc.? What is it that drives so many children of God to the God-dishonouring conclusion that, as sure as any child of God steps out in faith,

and something in the way of illness or trouble follows, the latter is 'of the Devil'? Are we to believe that God definitely steps aside, and purposely allows Satan to attack those who seek to trust in Him? We will certainly believe this when we see it written 'in the Book' but we have no faith in the mere reasonings and 'experiences' of men, and especially of those who seek to introduce into this dispensation of the ascended Christ, features that belong to the days of His flesh.

In the last epistle written by Paul before his imprisonment he said:

'I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ' (Rom. 15:29).

'The God of peace shall bruise (or tread) Satan under your feet shortly' (Rom. 16:20).

He may have spoken of something beyond what he then knew, but however this may be, the subjection of Satan beneath the feet of the church of the Mystery is a fundamental truth of Ephesians 1. To turn from darkness to light, and from the authority of Satan unto God, is the inspired forecast of Paul's prison ministry (Acts 26:18). To allow demon possession or Satanic authority into the realm of the church at the right hand of God, is to assist Satan and his lie, and not to resist him.

Peter could rightly say to the dispersion of Israel, to whom he ministered, that 'your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist' (1 Pet. 5:8,9), but he did not mix the dispensations. He knew the sphere of Satan's patrol (Job 2:2), and his antagonism to the restoration of Israel. Even when we do read in the Scriptures of the rebuking of Satan, there is nothing comparable to the tone and language adopted by many today. The language and attitude of Michael the archangel (Jude 9) is meekness itself, and would probably be condemned as weak and powerless by many who are vehemently urging us to resist the Devil.

After Enoch was 'translated' he was not found (Heb. 11:5), and though Satan should seek to find and devour a member of the One Body the search would be in vain, for he, too, is 'translated', and further, his 'life is hid with Christ in God', where Satan can never come. There are several rallying cries sounding in the church today which superficially seem true and splendid, and the cries, 'Back to Christ' and 'Back to Pentecost', have caught men in their toils. To quote 1 Peter 5:8,9 to a member of the One Body may appear to proceed from a strong faith, but in reality it is a denial of the essential condition of security and position of the church, for it ignores the limited authority of the Devil revealed in Ephesians 2:2, and treats with Satan as though he were still an undefeated foe, and as though Christ had not led captivity captive, nor spoiled principality and power. The basic truth is that in the dispensation of the Mystery we have for the first time a concrete example and foreshadowing of that new creation where God shall be all in all, for the words are used of Christ and the church in Colossians 3:11.

Can anyone imagine that Paul (not to speak of the Holy Spirit Who inspired him) would omit from the great word of warning given in Colossians 2:4-23 the admonition to resist the Devil, if such were to be the crying need of today? Can a mountain of the most extraordinary experience outweigh an ounce of inspired truth? Shall we confess that God omitted to warn the church of the One Body, in the epistles written to that church, of its most deadly peril? The references in the prison epistles to Satan, the Devil and the

Wicked One can be counted on the fingers of one hand, and even this limited number of references include those that speak of his defeat as well as of his opposition. When we read books that contain pages and pages of the most minute analysis of the ways of the Devil, when we hear prayers in which the Devil is spoken of as many times as the Lord (in spite of the fact that there is not a prayer recorded for our example that even mentions the Devil), we can only conclude that such writers and pleaders have missed their way, that they are acting as if they were in that dispensation in which it was Scriptural to pray 'Deliver us from evil', and where forgiveness of sins was withheld from those who did not forgive others (Matt. 6). Such will be ashamed of their work in that day, for they will have overthrown the faith of some, not realizing the sure foundation of God standeth (2 Tim. 2:15-19).

Returning to Ephesians 1:19-23 and its parallel, Colossians 1:13, we assert that the whole battery of Satan can be met without moving a finger, and that with all reverence we may emulate Him Who sitteth in the heavens: 'He that sitteth in the heavens shall laugh'. We have no need to conquer a beaten foe. All the passages that are quoted to support the teaching that the devil still has authority over the mind and body of the saint, are taken from Scriptures that deal with dispensations other than that of the Mystery. Ephesians 6 which is appealed to in defence of warfare in connection with the saints, and to justify the strange anomaly 'prayer-warfare', teaches no such thing. There is not one word in that passage that means warfare, conquest or fighting. What is enjoined is standing, withstanding and wrestling. There is but one weapon provided; not prayer (for prayer is entirely between the believer and the Lord), but the Word of God. We shall more effectually resist the devil and all his works if we use the sword of the Spirit, and 'preach the Word in season and out of season', than if we spend whole days and nights in unscriptural prayer. There is only one weapon that terrifies the devil, viz., the Sword of the Spirit. There is only one effective guard against all the fiery darts of the Wicked One, and that is the Shield of faith. There is only one ground of conquest of the devil, and that is the finished Work of Christ.

It is a denial of our assured position in Christ to adopt all manner of psychic attitudes in our relation to these foes. In that realm he is easily master, and it is no wonder that so many physical and mental wrecks abound. The complete armour of God is held together by the girdle of truth: 'the truth shall make you free'. But to be 'truth' for us, it must be dispensational, and without 'right division' the armour is ineffective. Hence the number who are defeated in the fight. We do not base our teaching upon our experiences, but as these are used by others we will for once use such here. We have found that every one with whom we have spoken on this subject has been either clear or befogged in proportion as they were clear or befogged regarding the unique character of this present dispensation. Every one who has either been in bondage to Satan, or who has slipped back into this welter of confusion, has never really acknowledged in its fulness the unalloyed doctrine of the Prison Epistles. There has always been something belonging to a past dispensation that has spoiled the witness.

Again, Ephesians 6 does not teach that our warfare is in the heavenlies. Can there be warfare where Christ now sitteth at the right hand of God? Who is there with whom we can fight? Satan is beneath our feet in Christ; principalities and powers also. Christ has led captivity captive. He has spoiled principality and power. Warfare is impossible at the right hand of God. If we compare Ephesians 2:2 with Colossians 1:13 we shall see that the authority of darkness and the authority of the air are in some

measure parallel and find their link in the world of Ephesians 6:12: 'the world rulers of this darkness'. It is true that a superficial reading of Ephesians 6:12 gives the impression that our wrestling is in heavenly places, but Dr. Bullinger pointed out years ago that this is not so. First of all we are told with whom we do not wrestle, viz., 'with flesh and blood'. Then at the end of the verse we find, at the close of a parenthesis (in Paul's customary way), that we do not wrestle in heavenly places. The parenthesis then supplies the positive side. We do wrestle with spiritual wickednesses, and we wrestle here in 'this world'.

'For we wrestle not with flesh and blood	{ But With Principalities ... Of This World. }	in heavenly Places
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This has to do with the Christian soldier, and demon possession or of being led captive by the devil, and can by no means be brought into the question. If anyone is led captive by the devil, it is folly to exhort him to 'put on the armour of God', for he is not in the right position to take it up, and Satan would not allow him to do so if he desired. What is to be done? Shall we listen to the unscriptural 'experiences' of men as fallible as ourselves? Or shall we believe the diagnosis and remedy definitely written in the Scriptures? To 'the law and the testimony'.

How may the devil get a foothold? How did he once energize us? The answer of Ephesians 2:2,3 is, 'through the flesh'. It is the same in Ephesians 4. Instead of being exhorted to 'resist the devil', the member of the One Body is told to:

'put off concerning the former manner of life the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man ... putting away the lie ... can you be angry, and sin not? Let not the sun go down on your wrath, neither give place to the devil' (Eph. 4:22-27).

This teaching is not palatable to the carnal mind. The family doctor knows that many a patient would resent the truth that his sickness was attributable to abuse at the dinner table. His vanity must be respected, and another name and cause suggested. So, many a spiritual disease is simply the result of the 'deceitful lusts of the old man', but this is highly offensive, and the spiritual sufferer is told that he or she has been specially singled out by the Wicked One. Deliverance is sought in vain, and the bondage grows worse. We are not told to exhort such to 'claim ' anything, or to 'resist the devil' or to do any of the many things that form the mode of deliverance advocated by the teaching we here reject, but we are told that:

'the servant of the Lord must not strive; but be gentle unto all, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may be awakened out of the snare of the devil, who are led captive by him at his will' (2 Tim. 2:24-26).

Here is a series of statements which should be weighed with those we often hear. The remedy is provided in 'teaching', not resisting or exorcising the devil. Patient endurance of evil is foreign to those who are out to 'resist' the devil, for they say that a believer has no right to

submit to evil at all, all such being of the devil. We, however, prefer Paul as our monitor. The phrase, 'If God peradventure', and, 'repentance', do not harmonize with the system that practically dictates to God what He must do. It is the acknowledging of 'the truth' that sets the captive free, not exorcising demons, or muttering over this or that experience the unscriptural imprecation, 'The curse of God', as we have known some to do.

The snare of the devil is associated with the 'novice' who too quickly jumps into so-called service, and with evil living (1 Tim. 3:6,7), and this we see all around. What a tragedy it would have been for Paul (and also ourselves) had he listened to the advice to 'resist the devil' in the matter of his thorn in the flesh -- the messenger of Satan sent to buffet him! How many have missed their blessing by assuming all illness, all trouble, all apparent disaster is 'of the devil'. Far more likely is success to be of his engineering at the present time.

Into the question of demon possession and Satanic control we do not enter. These things belong to other dispensations. We leave them where Scripture places them. We are concerned with the truth of the Mystery. It is laid upon us to make it known, and subversive doctrine must be withstood. Anything less than this would be unfaithfulness to our stewardship. We shall maintain, as long as God grants us grace to be faithful, that positionally, dispensationally and doctrinally, the church which is His Body is 'delivered' and 'translated' from the authority of darkness, and that only in the realm of the flesh and the old man can Satan find any ground for attack. The armour of God is not for captives but for soldiers, and has nothing to do with those who are already bound. We still believe that the truth makes free, and that we best demonstrate our victory over the devil by believing and teaching that we are 'delivered' and 'translated' 'far above all'.

There is a series of questions which we feel demand an answer from Scripture. For instance, is it not too readily assumed that all believers are 'soldiers' of Christ? This assumption we seriously question as being at the root of many failures in Christian practice, and we hope to show that no babe in Christ or novice in doctrine is in view in Ephesians 6. There is not the slightest indication therein that the apostle refers either to the enslaved dupe of Satan, or to the believer frantically struggling to throw off his yoke. We do not find there one paralysed with fear, devil-dogged at every turn, crying out for 'victory' that does not come, nor do we find any instructions to practice a species of auto-hypnotism by 'repeating aloud' any phrase, even though it be a quotation of Scripture. We once more ask this question, and seek an answer to it from the Word: Who are the fighters in view in Ephesians 6?

The first answer that Scripture yields is a correction of our phraseology, for the word 'fight' is not used. To use it begs the whole question, for it assumes what is to be proved, viz., that fighting and warfare are actually in view. But one may legitimately interpose, 'Armour and weapons indicate warfare'. They do, but we will consider that in its place. Before we go so far, we must determine, if we can, who are the contestants, and then the nature of their contest.

'Every one that useth milk is unskilful in the word of righteousness: for he is a babe' (Heb. 5:13).

An unskilful handler of the sword of the Spirit would be hopelessly outclassed in the conflict of Ephesians 6.

'Every male from twenty years old and upward, all that were able to go forth to war' (Num. 1:20 etc.).

'Not a novice, lest being lifted up with pride he fall into the condemnation of the devil' (1 Tim. 3:6).

Every believer is not necessarily ready to don the armour and take up the sword, any more than he is necessarily fit to preach or to teach simply because he is a believer. Instead of this indiscriminate use of the title 'soldier', it will be found that the apostle Paul uses it with great reserve. So also must we if we would be true and well-pleasing to the Lord. Archippus and Epaphroditus are honoured with the title 'fellow soldier' (Philemon 2 and Phil. 2:25), and from the description given of Epaphroditus we can gather somewhat of the spiritual maturity that attaches to the title. Yet is it not common to meet enthusiastic men and women using the most advanced military phraseology, and speaking about warfare, victory, etc., who are the veriest babes in Christian doctrine?

In 2 Timothy 2:4 the apostle speaks of some essential characteristics of the soldier of Christ:

'No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier' (2 Tim. 2:4).

The word translated 'life' in this verse is *bios*, and means 'livelihood' rather than 'life'.

'All her living' (Mark 12:44).

'Spent all her living' (Luke 8:43).

'Divided unto them his living' (Luke 15:12).

'The pride of life' (1 John 2:16).

'This world's good' (1 John 3:17).

Here is a prime qualification for the good soldier of Jesus Christ. Not a word about fighting can be found in the context, except it be the prohibition in 2 Timothy 2:24, 'The servant of the Lord must not strive'.

It will be found that the apostle is only applying to the soldier of Christ the principles which regulated the conduct of the soldier in Israel. In Deuteronomy 20 are defined the rules which were to be observed by Israel in time of battle. The officers were to exempt from combatant service the man who had not yet dedicated a newly-built house; or had not yet eaten of a newly-planted vineyard, or had not yet taken to himself a betrothed wife. The second ground of exemption is to be understood in the light of Leviticus 19:23,24, where the fruit tree was considered 'uncircumcised' until three years had passed.

The foregoing three grounds of exemption have their spiritual counterpart today. The 'soldier' aspect of the teaching of Ephesians 6 is reserved for the 'Finally' of verse 10, even as the soldier of Israel must have attained to twenty years of age. No man who has not 'dedicated' his house as Ephesians 5:22-29; 6:9 indicates, can hope to overcome in the contest of the faith.

No man whose fruit is not definitely the product of the resurrection ('three years shall it be as uncircumcised') can stand in the conflict. So

in Ephesians, before the exhortation to 'put on the armour of God' (6:11), is found the essential requisite of 4:24: 'Put on the new man, which after God is created in righteousness and true holiness', 'For the fruit of the Spirit is in all goodness and righteousness and truth' (5:9). The 'officers' of the Lord's army today should make these things clear lest any attempting to engage in this conflict without the presence and blessing of the Lord find themselves in captivity to the devil.

We obtain most helpful light upon the nature of the conflict that is before the church if we carefully note the things said in this connection in 2 Timothy:

'Endure hardness, as a good soldier of Jesus Christ' (2:3).

'I endure hardness ... even unto bonds' (2:9).

'If we patiently endure, we shall reign' (2:12).

'I have fought a good fight, I have finished my course, I have kept the faith: henceforth ... a crown' (4:7,8).

All this is prefaced by the words, 'Be strong in the grace that is in Christ Jesus' (2:1). We have followed the same course in our teaching on this subject.

First must come the absolute position of 'grace in Christ', where all is viewed as complete. Before the believer is called to put on the armour he is assured that he is accepted in the Beloved, delivered out of the authority of darkness, translated into the kingdom of the Son, quickened, raised and seated far above all. In this sphere he can win nothing, nor can he forfeit anything; all is in grace and all in Christ. The next step is to 'be strong' in that self-same grace: 'Finally, my brethren, be strong in the Lord, and in the power of His might' (6:10). This is the uppermost idea in the closing verses of Ephesians 1: 'The exceeding greatness of His power to us-ward who believe' (1:19).

The essence of the relation between Ephesians 1 and 6 may be seen in the two expressions, to 'work in' and to 'work out'. Unfortunately the A.V. does not show this clearly. In Ephesians 1, 'working' (verse 19) and 'wrought in' (verse 20) are translations of the Greek word *energeo*, 'to work in'. The expression 'having done all', of 6:13, is a very free translation of *katargazomai*, 'to work out'. The conflict of Ephesians 6 is largely the working out of the blessed position and truth of the Mystery revealed in chapter 1.

Let us now turn to Philippians 2:12,13, so that (1) every reader may be assured that we have not given a 'private interpretation' of the two Greek words in Ephesians 1 and 6, and (2) that further light upon the nature of the conflict may be obtained. First the translation: 'Work out (*katargazomai*) your own salvation with fear and trembling, for it is God which worketh (*energeo*) in you both to will and to work (*energeo*)'. Secondly, the light from the context. Let the reader pass in review every case that he may have known of demon possession, attack, control, satanic dominion over body, mind or estate, and answer as before the Lord this question: 'Have you known one solitary case where such a person was in the full light of the Mystery?' Many may have used the terms used in Ephesians. They may have spoken of heavenly places, of membership of the Body, and allied subjects; but have not these high glories been mixed in their teaching with the previous dispensation of the Acts? Has not the Pentecostal baptism been much dwelt upon? And have not the sign gifts (such as tongues and healing) come

prominently into view? We await the answer with confidence. The only power that can enable anyone to fight the good fight of Ephesians 6 is the power of Ephesians 1:19,20. If that has not been worked in, it cannot be worked out, and so poor souls go into battle at their own charges and without the complete armour, attempting to gain victory instead of standing in a victory already theirs. No wonder there are shipwrecks of faith, broken hearts, crushed spirits, and ruined homes.

We have drawn attention in other articles to the peculiar nature of the epistle to the Philippians as compared with that to Ephesians. The latter may be summed up in the words of Ephesians 3:12, 'In Whom we have boldness and access with confidence', whereas the stand-point of the former is expressed in the words of Philippians 2:12, 'Work out ... with fear and trembling'. In the one case we have position, in the other, responsibility. In the first case there can be no element of reward or loss, for all is a gift in absolute grace; in the second case the salvation already possessed is to be 'worked out', and in that realm there is room for 'gain' and 'loss' and for a 'prize'. In Philippians 2, Christ is not put forward as Saviour, but as Example. His humiliation and subsequent exaltation are applied to the believer as an exhortation, 'Wherefore ... work out', and we have the completion in chapter 3 in the apostle's example, where he is seen running for the Prize, avoiding the entanglements of this life, and forgetting the things that are behind. This last expression may be linked with Numbers 11:5. 'We remember ... Egypt'. These were the words of those who, redeemed out of bondage, fell in the wilderness principally through the evil influence of the 'mixed multitude' who went with them.

In 2 Corinthians 4:17 the term 'work out' is found in a similar context. 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory'. Here we return to the teaching of 2 Timothy 2, 'If we endure, we shall reign'.

Reverting for a moment to the fact that no Israelite was permitted to bear arms and to go to war before the age of twenty years, we shall find that this further illustrates the distinctive character of the soldier which we have noticed in 2 Timothy and Philippians, namely, a close association with crown and prize:

'Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from Twenty Years Old and upward, which have murmured against Me' (Num. 14:29).

Here we have responsibility, forfeiture and loss, and this is true of the soldier in Paul's epistles as in the law of Moses.

A further full comment on the true qualities of the soldier can be gathered from the witness of Scripture to the stand of Caleb and Joshua, which our readers are urged to read in conjunction with Hebrews 3 and 4. This relation of the soldier with the overcomer is further set out in the matter of those worthies who were given such a high place in the kingdom of David. Jashobeam the Hachmonite, Eleazar the Ahohite, Joab, Benaiah and the rest were all warriors, men who had done valiant deeds in battle (1 Chron. 11:11-47). It is this feature that is carried over into the present time: 'Endure hardness ... if we endure we shall reign ... I have fought a good fight ... henceforth a crown'.

Before concluding this aspect of our subject let us look at the armour. We have already observed the evident connection in Ephesians 6 and 4 between the exhortation to 'put on' the armour, and the statement of fact that we have 'put on' the new man. 'The truth that is in Jesus' is -- 'your having put off ... and your having put on' (Eph. 4:21-24). *Apothesthai* and *endusasathai* are in the middle voice, whereas *analabete*, 'take unto you', and *analabontes*, 'taking' of Ephesians 6:13 and 16 are in the active. The taking up of the armour is the experimental and active entry into all that Christ has been made unto us by God. This 'truth in Jesus' is the girdle of our loins, Christ Himself (without the slightest admixture of the principles of law or merits) is our breast-plate of righteousness, and so throughout the list.

In Romans 13:12-14 the apostle makes mention of armour, and it will help us to see what is said:

'The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof'.

Here, in view of approaching morning, the sleeper is called upon to awake, put off his night attire, and don the armour of light -- the only fitting attire for the saint passing through this world. Once again may we insist that the apostle does not say one single word about fighting, but instead he speaks about walking, and just as in Ephesians 4 he speaks of the deceitful lusts of the old man, so here he makes no mention of Satan, but immediately indicates the foe by enumerating six 'lusts of the flesh'. Then more fully to clinch what we have previously seen in Ephesians 6, instead of returning to the subject of the armour and referring to its several items, he proceeds at once to the true meaning and says: 'Put on the armour of light ... put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof'.

Where Ephesians 6 enumerates the parts of the armour, Romans 13 points to the appropriation of all that Christ is to the believer; and where Ephesians 6 particularizes the spiritual foes, Romans 13 points out their only vantage ground with the believer, 'the making provision for the lusts of the flesh'. This, as we have already seen, is in entire harmony with what we may learn from a comparison with Ephesians 4 and 6.

In 1 Thessalonians 5:5-8 we have another reference to armour, another reference to night and day, another placing of drunkenness over against armour:

'... for they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation'.

Surely no one who believes that the Scriptures are inspired and sufficient, can further deny the obvious fact that the only 'warfare' that these passages will allow is waged between what we are 'in Christ', and what the old man and the lusts of the flesh (acted upon by unseen spiritual foes) would make us if they could.

We shall have to return to some of these passages again, for we have not yet discovered exactly what the object of these evil powers may be. We must therefore content ourselves with the aspect before us, and so would turn to yet another reference to armour in the writings of the apostle, remembering that the word *hoplon*, which can be seen in the English 'panoply', is translated 'armour', 'weapon' and 'instrument'.

'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down reasonings, and every height that exalteth itself against the knowledge of God, and leading captive every thought to the obedience of Christ' (2 Cor. 10:4,5).

A reference to chapter 11 will show that the Corinthians were in danger of having their minds corrupted by Satan and his agents. The methods adopted by the enemy were the preaching of another 'Jesus', another 'spirit', and another 'gospel', while the means of defeating this attack are not expressed in terms of war or resistance, but more simply by bringing all to the touchstone of the faith once given. Appended to the satanic counterfeit, 'another Jesus,' are the words, 'whom we did not preach'; to the travesty of the 'other spirit', the words, 'which ye have not received'; and to the 'false gospel', the words, 'which ye have not accepted'. A return to the written word is the apostle's one great protection and offensive. He needed no frenzied meetings or agonizing for victory. The truth makes free, and the sword of the Spirit is the Word of God; all other methods which are not found in Scripture we must repudiate as carnal weapons that will be of no avail.

Will the reader note two expressions in the foregoing quotation from 2 Corinthians 10? One is the 'height' and the other 'leading captive'. Among those things that are enumerated in Romans 8:38,39 as possible foes over which the believer is 'more than conqueror' will be found 'height', and 2 Corinthians 10 shows that this spiritual enemy is closely associated with 'reasonings that exalt themselves against the knowledge of God'. The other expression, 'leading captive', is found in Ephesians 4 in direct proximity to the giving of apostles, etc., for the purpose of leading the Church on to the 'measure of the stature of the fulness of the Christ', and so to rise above the cunning craftiness and 'wiles' of Satan's agents. A glance at Colossians 2:14-17 will show a close connection between certain principalities, and the imposition of undispensational teaching; shadows instead of substance; which substance (or reality) is the blessed prerogative of every member of the Body of Christ.

One further reference must suffice, viz., Romans 6:12,13:

'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments (weapons, armour) of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments (weapons, armour) of righteousness unto God'.

Here is a use of the word 'weapon' which is perfectly intelligible when used in the way that we have seen in Romans 13, 1 Thessalonians 5 and 2 Corinthians 10, but utterly impossible of direct interpretation if unscriptural ideas of 'warfare' are used.

Who are the contestants? The necessary qualification for the soldier in Paul's teaching, in line with the typical teaching of the law, precludes

from the ranks all who are 'babes', 'novices', and such as are not, for any reason, spiritually mature. The Sword of the Spirit is the Word of God, and must be either taught or preached when it is used. There is no other way of actually 'fighting' with the Scriptures, and consequently all those passages of Scripture that indicate that a babe is 'unskilful' in the Word, or that maturity in the faith is connected with being ready to teach others, apply equally to the soldier.

We saw, moreover, that the putting on of the armour was explained as the putting on of Christ, and was balanced by the putting on of the new man. With the exception of the passage in Ephesians 6, the armour is always used in the conflict with the flesh and its lusts. He who puts on the armour is one who begins to 'work out' what has been 'worked in'. The close of Ephesians is really an anticipation of Philippians, the epistle of the soldier, the overcomer and the Prize. Reverting to the fact that the soldier in Israel had to be twenty years old before bearing arms, and that this age limit is mentioned in the case of those who fell in the wilderness, we find in Psalm 91 a suggestion of the security of the believer viewed as simply 'in Christ', as contrasted with the responsibility of one who, 'twenty years old and upward', steps out into the arena of conflict, where gain and loss are permissible terms:

'Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee ... the dragon shalt thou trample under feet' (Psa. 91:5-13).

This expresses in Old Testament terms much the same sense of absolute security and positive exaltation above the prince and the authority of the air that we find in Ephesians 1 and Colossians 1. The Psalm approaches to the 'positional' element, which we have sought to show, when it reveals the basis of this perfect security in the words: 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty'.

We must now consider other equally important questions, and the first shall be an examination of the terms used to describe the conflict. Ephesians 6 contains no word that can be translated 'fight', 'war', 'battle', 'campaign', 'conquest', or any other military term so familiar to those who engage in 'prayer warfare', and who use this Scripture as their warrant. Should it not cause the believer to halt and consider, that if a system of teaching is obliged to go outside the Scriptures for its terms, then that system bears the marks indicating the preaching of 'another Jesus', 'another Spirit', and 'another gospel' of which the apostle warned the Corinthians, and which he characterized as the teaching of Satan transformed into an angel of light.

The words used in Ephesians 6 to define the nature of the conflict are, 'stand against', 'withstand', 'stand', and 'wrestle'. The original uses the Greek word *histemi*, with *pros* and *anti*. *Anthistemi* is used by both Peter and Paul. It is the word translated 'resist' in 1 Peter 5:9. Both Peter and Paul have given to their respective charges clear instructions as to their attitude towards the devil and his agents, and both in perfect accord with their respective callings. Trouble is caused by the persistent attempt of some to rule the members of the Body of Christ by the rules that belong to the 'royal Priesthood and holy Nation'. The latter pass through a 'fiery trial' and wait for the salvation of their souls 'in the last time', a

salvation of which Old Testament prophets spake, but on which the epistles of the church of the Mystery are silent.

The word translated 'wrestle' is pale, and does not occur elsewhere in Scripture. Fortunately the word is too well-known to students of the history of Greece to admit of argument. S.T. Bloomfield gives the following examples of its figurative use in classical Greek:

'Socrates wrestling with Miletus, with bonds and poison; next, the philosopher Plato wrestling with a tyrant's anger, a rough sea, and the greatest dangers; then, Xenophon struggling with the prejudices of Tissaphernes, the snares of Ariaeus, the treachery of Meno, and royal machinations; and, lastly, Diogenes struggling with adversaries even more formidable, namely, poverty, infamy, hunger, and cold' (The Greek Testament, vol. 2, p. 328, 1845).

This is a fairly comprehensive summary of the way in which the idea of wrestling can be applied, and if we substitute the man of God for Socrates and the others, and put 'principalities and powers', for the snares, machinations etc., in the above quotation, we shall approach a fairly true understanding of the apostle's meaning. It is, moreover, common knowledge that the Greeks wrestled quite naked, a fact that is still evident to any art student of the 'antique', and still with us in the word 'gymnasium', which is derived from gymnos, 'naked' (Matt. 25:36,38,43), 'bare' (1 Cor. 15:37), and 'exercise' (Heb. 5:14). It must be perfectly obvious that if we at this distance can perceive some incongruity in the thought of anyone 'wrestling' in complete 'armour', the apostle was fully alive to it also.

One commentator cuts the Gordian knot by asserting simply that the word 'wrestling' must mean in this one instance 'fighting'. Such a method cannot, however, be allowed. Truth will not be served by twisting the meaning of words to suit our conception of what is right and fitting, but by humbly bowing to the Divine choice of word and type, and patiently seeking a Scriptural reason for the apparent difficulty. We therefore leave Ephesians 6 for the moment to gather information elsewhere in the epistles of Paul.

Let us look again at 2 Timothy 2. The apostle passes easily from the figure of the 'soldier' to the 'athlete'. The word translated 'strive for masteries' (verse 5) is athleo, and is found only in this chapter. The great 'fight of afflictions' of Hebrews 10:32 is athlesia, and the context is entirely devoted to the alternatives of 'going on unto perfection' or of 'drawing back unto waste' (for this translation see Matthew 26:8). Sunathleo is found only in Philippians 1:27 and 4:3 where it is translated 'striving together for the faith of the gospel' and, 'laboured with me in the gospel'. Now 2 Timothy is the epistle of the 'Crown', Philippians the epistle of the 'Prize', and Hebrews the epistle concerning those who, like Caleb and Joshua, being over twenty years of age, nevertheless 'ran with patience the race set before them'.

The only features which the apostle brings forward in 2 Timothy as characteristic of the 'good soldier' equally characterize the 'athlete', the 'wrestler', and the 'runner'. With this fact evident before us, are we not compelled to admit that this self-same limitation is intended in Ephesians 6, and that we must there, as elsewhere, see the contender in the games, the wrestler, and the overcomer?

Perhaps the word that sums up the idea more clearly than any other is 'endure'. It comes in two forms in 2 Timothy 2. 'Endure hardness' and 'suffer trouble' of verses 3 and 9 are translations of kakopatheo, which recurs in 4:5 'endure afflictions', and links the ministry of the evangelist with the service of the soldier and the endurance of the athlete. In chapter 4 is a very definite wielding of the sword of the Spirit which required all the courage of the soldier and the endurance of the athlete.

The other word for endure in chapter 2 is found in verses 10 and 12: 'I endure' and, 'If we suffer, we shall also reign with Him'. This Greek word is hupomeno, literally 'to remain under'; the noun hupomone is translated 'patience'. Patiently enduring evil is apparently one of the last thoughts of those militant wagers of prayer warfare, whose demands and assertions in 'prayer' have to be heard to be believed possible. Note the contrast between the fervid and well-nigh frenzied language used at one of these meetings (when the air is being cleansed of satanic powers, or the deliverance of a dupe of the devil is afoot) with the 'bearing up under evil' and the 'gentleness' and 'meekness' which is the Scriptural requirement of 2 Timothy 2:24-26.

In 2 Timothy 4:7 the apostle says: 'I have fought a good fight'. The word 'fight' is agon, and 'to fight' is agonizomai. The same is true of 1 Timothy 6:12: 'Fight the good fight of faith', where agon and agonizomai are used. Hebrews 12:1 uses the same word agon, where it is translated 'race': 'Let us run with patience the race that is set before us'. The next verse, speaking of Christ as the 'Finisher' of faith, finds an exact parallel in the words of 2 Timothy 4:7: 'I have finished my course'. Here the word 'course' is dromos, which still survives in the word 'hippodrome', originally a 'race-course for horses'.

Every added piece of information is leading to one conclusion, viz., that the word 'wrestle' in Ephesians 6 is in harmony with the dominant idea, and that the imagery of the armour must be adjusted to the thought of the athlete, and not over-weighed with military conceptions. This entirely harmonizes not only with the references to the 'fight' which we have just seen, but to the usage of 'armour' which we observed previously.

We must now ask the reader to turn to passages in 1 Timothy, for their contexts are illuminating. In chapter 3:7 the apostle speaks of the 'snare of the devil', which was connected with the manifest practice of the faith. In 6:9 he refers to the 'snare and temptation' again, this time speaking of those who would be rich. Urging Timothy to flee these things, he continues: 'Fight the good fight of faith, lay hold on eternal life' (12). What are we to understand the apostle to mean here? Has he departed from his own teaching that eternal life is a gift? That cannot be. Moreover, the same teaching reappears in verses 17 to 19. There, 'uncertain riches' are set aside, and the riches of 'good works' are urged in their stead, that by these a good foundation against the time to come may be laid up, and 'that they may lay hold on eternal life'. Here we are evidently in the realm of Philippians. Here is one who is 'working out' the salvation already received. This exhortation is followed by another: 'O Timothy, keep that which is committed to thy trust' (1 Tim. 6:20). This is exactly parallel with the closing words of 2 Timothy 4:7: 'I have fought a good fight, I have finished my course, I have kept the faith'; and we have already seen a close connection between Christ as the 'Finisher of the faith' and Paul as the 'finisher of the course'.

The more we pursue this theme the more the evidence accumulates that the 'fight' of Ephesians 6 is the faithful maintaining against all odds of the glorious 'deposit' of truth revealed in Ephesians 1:3-14. We have shown in earlier pages that the structure of Ephesians places 'all spiritual blessings' (1:3-14) over against 'the panoply of God' and 'spiritual wickednesses' (6), and that the 'worked in' power of Ephesians 1:19 is the 'worked out' power of Ephesians 6:13. We must now leave this evidence with the reader, and pass on to the consideration of the attack that is in view in the conflict of Ephesians 6.

The whole armour of God is provided so that the believer shall be able to stand against the wiles of the devil, and in particular the shield of faith is given wherewith to quench all the fiery darts of the wicked. What are these wiles? If the reader has consulted the writings of a certain school of teaching, he will know that the human mind and spirit are put upon the dissecting table, and the possibilities of demon control over every avenue is so insisted upon, that we can well believe that some timid readers would immediately develop half the mental diseases described. Our process is simpler, for we seek to know what God has written, and would stop where He has stopped. Now the word 'wiles' is the translation of the Greek word *methodeia*, and as this word occurs only here and in Ephesians 4:14, we cannot expect to understand Paul's second reference if we ignore the first. While the first reference is in a context sad beyond words, there is nothing of the demonism so often associated with the wiles of the devil in Ephesians 6, except as will be explained presently. Let us read 4:14:

'In order that we may be no longer babes, being tossed and whirled about with every wind of doctrine, which is in the dice-throwing of men, in cunning craftiness with a view to systematized deceit'.

We have translated *methodeia* 'systematized'. There is some warrant for the freer rendering, 'lie in wait to deceive', for Aquila so uses *methodeus* when translating Exodus 21:13. There is certainly a 'tossing' and a 'whirling' mentioned, but not in the sense of a person possessed or demented. The meaning of the 'tossing' and the 'whirling' is explained as the result of that itching ear which cannot endure sound doctrine, but is carried away by any new 'ism' engineered by seducing spirits with their doctrines of demons. This is where to look for the 'wiles' of the devil and the attack of demons. Instead sometimes of spending several hours agonizing in prayer that the meeting place may be cleansed from all power of the enemy, it might be more effective if, say, the hymn books with their erroneous doctrine had been quietly destroyed. It is in the realm of false doctrine that the wiles of the devil are to be discovered. In chapter 4 these 'wiles' are not overcome by fighting, but by attaining to the measure of the perfect man, by being no longer children, by growing up into Christ in all things, by putting off the old man, by putting on the new, by putting off the lie and by speaking the truth, and by so walking in the power of that new life that no place shall be given to the devil.

We are now once more at the starting point. The soldier is the full-grown man. The conflict is around the truth entrusted to us; the object of the attack is to rob the believer of his Crown. Satan has no power over that life which is hid with Christ in God, and the believer is as secure as those who were hidden in the secret place of the Most High. The sphere of possible gain or loss is in the experimental outworking of the truth. There, one may be exhorted to 'Lay hold on eternal life'; there, one may heed the warning,

'Hold fast ... that no man take thy crown', or as Paul has written to us: 'Beware lest any man make a prey of you ... Let no man deprive you of your prize' (Col. 2:8,18). The only way to meet this attack is the Scriptural one, and any that cannot stand the test of 'chapter and verse' should be rejected absolutely. What is the repeated safeguard of Colossians 2?

'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not After Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete (filled to the full) in Him, which is the Head of all principality and power ... having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. Let no man therefore judge you ... which are a shadow ... but the body is of Christ' (8-17).

Here it will be seen that in opposition to these spoiled agents of the wicked one the believer stands in all the fulness of Christ. Moreover, these spoiled principalities are engaged in fastening upon the One Body the shadows of the past -- fasts, feasts, Sabbaths, or prohibitions such as 'Touch not, taste not, handle not', which, by engendering a spurious sanctity, only minister to the satisfying of the flesh. The whole armour of God can be summed up in the words of Colossians 3:11, 'Christ is All'.

The 'evil day' of Ephesians 6:13 may be but one of the 'evil days' of Ephesians 5:16. As, however, there is a future day of redemption (4:30), so there may be a future evil day for which the present is a period of training, but of this we have no knowledge, and therefore we prefer to wait for light. We do know that upon the entry of Israel into their possessions one decisive victory took place, viz., the overthrow of Jericho, and that by faith and not by fighting. The analogy may hold good. There is yet to be war in the heavens between Michael and the dragon, but where Scripture is silent we cannot speak.

There is no thought in Ephesians 6 of the soldier fighting to obtain victory. That kind of doctrine suits the devil well, for it disguises the fact that he is already conquered, and that the believer, in Christ, is already 'more than conqueror'. Praying and wrestling for victory are similar to the Old Testament instance of Hagar and Ishmael dying with thirst, with a well of water hard by. The Resurrection and Ascension of Christ spoiled 'principalities and powers', 'led captivity captive', placed all things under the feet of Christ, and seated the Church in the heavenlies.

The soldier of Christ 'stands' for all the truth of God against the lie, and in season and out of season he wields the sword of the Spirit by 'preaching the Word'. We shall not serve the truth by going into more detail, but will leave these facts of Scripture with the reader, praying that both reader and writer may be led into all the truth, and that all that is ours in Christ we may 'put on'. Then, by grace, 'having worked out all', may we stand.

Such is the position of the believer in the dispensation of the Mystery, and in this, as in many other ways, the dispensation of the Mystery is the most complete foreshadowing of the eternal state in the glorious exaltation far above all spiritual powers, including Satan himself. For other references to Satan viewed from a dispensational standpoint, the

Parables of Matthew 13 should be studied, and for his final overthrow the Book of the Revelation must be read.

'Thanks be unto God that giveth us the victory'.

Seal. The Hebrew word translated 'seal' is chotham in two forms. The Greek is sphragizo.

Chotham

Gen. 38:18 Thy signet and thy bracelets.
Exod. 28:11,21,36 The engravings of a signet.
Exod. 39:6 Graven, as signets are graven.
Exod. 39:14,30 The engravings of a signet.
1 Kings 21:8 Sealed (them) with His seal.
Job 38:14 It is turned as clay to the seal.
Job 41:15 Shut up together (as with) a close seal.
Song of Sol. 8:6 Set me as a seal upon thine heart, as a seal
upon thine arm.
Jer. 22:24 Were the signet upon my right hand.
Hag. 2:23 He will make thee as a signet.

The verb chatham occurs twenty-seven times. It is translated seal sixteen times, seal up six times, be sealed twice, mark once; be stopped once, and to make an end, once. The Chaldaic form of chatham occurs once, namely in Daniel 6:17 where we read 'The king sealed it with his own signet', where the signet is not the Hebrew chotham but the Chaldee izqa, which is so named because, being a ring it 'surrounds' ('to fence in' Isa. 5:2). There are a number of passages which show that this sealing was done by means of a 'ring'. That the word does undoubtedly mean a 'ring' in the accepted sense, the many references to the rings used in the Tabernacle and its furniture will show, but the original meaning of the word tabbaath, is seen in the verb taba which means 'to sink' (Psa. 69:2). The primary idea therefore seems to be not so much 'a ring' in the sense that it encircles the finger, but an instrument, whether a ring or any other shape, that could be employed to make an impression, to sink into the clay or the wax wherewith the sealing was accomplished. The derivation of the Greek words translated 'seal', sphragis and sphragizo, is left undefined by most Lexicographers, but Parkhurst says that it is derived from phratto, to fence, guard or secure, as a seal does a letter. Sphragis is translated seal sixteen times in the New Testament. The verb sphragizo is translated seal twenty-two times; seal up once; set a seal once; set to one's seal once. The earliest form of a seal is that mentioned in Job 38:14.

'It (the earth) is changed as clay (of or by) the seal'. In the British Museum is a fine collection of cylindrical seals, which were made to revolve or roll over the clay or wax, leaving a very clearly cut impression, usually of mythological character. Several are seals belonging to Darius who sealed the den of lions into which Daniel had been thrown. The book of Job uses the word 'seal' as a mark of identification, in this case, by thieves, who 'mark for themselves in day time' the house they intend to break into at night (Job 24:16). The scales on leviathan are said to be shut up together as with a close seal and the book of Job further uses the word 'seal' when it speaks of sealing up the stars, sealing instruction, and sealing up the hand of every man (Job 9:7; 33:16; 37:7). He also says 'My transgression is sealed up in a bag, and Thou sewest up mine iniquity' (Job 14:17), where the

juxtaposition of 'seal' and 'sew' indicate secure fastening. Authority is most definitely associated with the seal or signet.

'Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse' (Esther 8:8).

So, in Genesis 41:42-44 we read

'And Pharaoh took off his ring from his hand, and put it upon Joseph's hand ... I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt'.

Sealing was used of treasures (Deut. 32:34) and of legal documents such as evidences of land purchase (Jer. 32:10). One of a set of seals collected by a Mr. Taylor, and which belonged to an Oriental prince, is set on the back of the patent, no man daring to affix his seal on the same side as the king's, and Mr. Taylor thinks this gives the true meaning of 2 Timothy 2:19:

'Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity'.

'The foundation of God standeth sure, having this motto around the seal, this inscription, "The Lord knoweth them that are His"'. This inscription is on the enclosed, the folded side of the patent, not visible to us; whereas on the open side, the exposed part of the patent, is the counter-inscription 'Let all who name the name of Christ depart from iniquity'; this character is conspicuous to all, and, as it were, a continuation of the former, its counterpart, and in perfect coincidence with it. The idea of a seal on the back of a document is found in the Revelation (chapter 6) and also in John 3:33: 'He who hath received His (i.e. Christ's) testimony, has set to, added, his seal, vouching, not properly confirming -- the veracity of God'. In the same evangelist (John 6:27) we read, 'Him hath God the Father sealed' (see Calmet's Dictionary of the Bible).

The references that are of dispensational importance in the New Testament are 2 Corinthians 1:22, Ephesians 1:13 and 4:30. In 2 Corinthians the reference to the seal came about this way. Paul had intended paying a visit to the Corinthians which he never fulfilled:

'When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?' (1:17). This passage can easily be misinterpreted. Paul does not mean that he was irresponsible and could make and break promises with impunity; what he meant was, that every one of his projected journeys was qualified with the words 'If the Lord will'. He could not and would not make a promise that he could not alter. He would not plan according to the flesh. On the other hand he wished the Corinthians to remember that his preaching was no 'Yea and Nay' message, for in the preaching of Christ, there was not yea and nay, but in Him was yea.

'For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us' (2 Cor. 1:20).

This leads him to the subject of this article, the sealing, the confirmation, the establishing of the believer.

'Now He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts' (2 Cor. 1:21,22).

The word translated 'stablish' is the Greek bebaioo. Its first occurrence is Mark 16:20 'Confirming the word with signs following'. When writing earlier to the Corinthians, Paul had associated their confirmation with 'gifts' (1 Cor. 1:6-8), as also in Hebrews 2:3:

'Confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?' (Heb. 2:3,4).

We note therefore that before Acts 28, the confirming of the believer was intimately related to the presence and witness of spiritual gifts. This is followed by the word 'anointed'. This 'anointing' is spoken of by John who wrote:

'But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth ... But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him' (1 John 2:20-27).

The word 'anointed' provides us with the word 'Christ', and in 1 Corinthians 12:12 where Paul is speaking of the endowment of the church with the diversity of spiritual gifts enumerated in verses 4 to 11 and again in verse 28 he sums up the matter by saying, 'So also is the Christ', or as it would be better rendered 'So also is the Anointed'. Weymouth renders this clause 'So is it with the church of Christ'. When we come to the passage in Ephesians, we find that 'seal' and 'earnest' are repeated, but the confirmation and anointing are omitted. This is in line with the change of dispensation at Acts 28. Before that dispensational boundary, spiritual and miraculous gifts were given to the church in great diversity, constituting the whole company an 'anointed'. With the change, came the cessation of the gifts, and 2 Corinthians 1:21,22 is a good illustration of the passing and the permanent in the church.

The Passing		Confirmation by gifts.	
		Anointing (associated with gifts, especially the gift of 'knowledge' 1 Cor. 1:5; 12:8; 13:2,8; 1 John 2:20).	
The Permanent	The Seal	}	These remain and are repeated in Ephesians 1:13,14, but reference to gifts is omitted
	The Earnest		

In Ephesians, the seal is no longer connected with miraculous gifts but with 'that Holy Spirit of promise', which in its turn is 'the earnest of our inheritance until the redemption of the purchased possession'.

Succeeding their deliverance from bondage, the heirs of heavenly glory, like the seed of Abraham, find a stretch of wilderness before them, and it is in this portion of their experience that we have the 'Witness of the Spirit'. We find accordingly that hope and faith figure here ('trust' here in Ephesians 1:12, is 'hope'); here also we read of the word of truth, the gospel of salvation, the seal and the earnest of the Spirit, all in view of the day of redemption and the entry into the purchased possession. The covering term here is 'the Holy Spirit of promise'. This does not refer so much to the fact that the Holy Spirit had been promised, as to the fact that while the promised inheritance awaits the people of God, He comforts them in the wilderness interval with a spiritual anticipation of it. To convey the meaning more exactly we might perhaps adopt the translation, 'the holy promissory Spirit'. Just as we learn from Colossians 1:27 that the very preaching of Christ now among the Gentiles is the pledge of their hope of glory, so the presence and influence of the Holy Spirit among Gentile believers is in itself an indication that God is with them and that blessing awaits them. Both Ephesians 1:13,14 and Colossians 1:27 are 'seals'. The thought of the holy promissory Spirit, and His relation to the actual future inheritance, can be appreciated better as we read the parallel case of Romans 8.

We have been blessed with 'all spiritual blessings' and have been predestinated unto the 'adoption'. Our blessings, too, are to be enjoyed 'in heavenly places', but we are not yet there. Just as Abraham, Isaac and Jacob were the heirs of promise, yet pilgrims and strangers, rejoicing in the earnest of the inheritance vouchsafed to them, but dying in faith, not having received the promises, so the church of the One Body will not enjoy its blessings until in resurrection it is found in the heavenly places at the right hand of God.

Romans 8 speaks in two places of the adoption pertaining to the dispensation of that period:

'For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father' (Rom. 8:15).

'And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope' (8:23,24).

It will be seen from these passages that the 'Spirit of adoption' is the present pledge of the future adoption, to wit, the 'redemption of our body'. So in Ephesians, the seal and earnest of the Spirit is the pledge of the yet future 'redemption of the purchased possession'. Romans 8 speaks also of 'the firstfruits of the Spirit', related to the future harvest. The holy promissory Spirit of Ephesians must be viewed in this light. It anticipates the harvest or the fulness of time.

Both 'seal' and 'earnest' are terms of commerce; they clinch a transaction, even though its fulfilment awaits completion. In the days of the earlier dispensation the seal and the earnest were accompanied by confirmatory gifts and anointing. Although these external spiritual accompaniments do not pertain to the dispensation of the Mystery, the reality of the earnest and the seal remain.

The word 'earnest' is the Hebrew word arrhabon in Greek characters and is translated 'surety' in the Old Testament. Grotius considers that the Greeks had received the word from the Phoenicians in the intercourse of trading; Hesychius explains it by prodoma, something given beforehand as a pledge. We find the word again in 2 Corinthians 5:5:

'Now He that hath wrought us for the selfsame thing is God, Who also hath given unto us the earnest of the Spirit'.

Here the Spirit is the earnest of the future resurrection, and with the parallel of Romans 8:15 and 23 in mind, we can see that the same idea of a present pledge of future possession is intended in Ephesians 1:14.

The holy promissory Spirit, being a seal and an earnest, must have some evidences, and they are given in the context. While some may look for those signs and wonders which accompanied the baptism of the Spirit in the dispensation of the Acts period, this epistle directs us to something quieter and less spectacular -- 'hearing' and 'believing' the word of truth. At first this seems too 'everyday' a matter, but a consideration of what is involved, and the parallel teaching of 1 Thessalonians 1:4-6, enable us to appraise this evidence more correctly.

'Knowing, brethren beloved, your election of God' (1:4).

How did the apostle know? Had he access to the book of life or the secret counsels of the Almighty? No, he had humbler yet no less weighty evidences:

'For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ... and ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost' (1 Thess. 1:5,6).

The hearing and believing in Ephesians 1:13 is the hearing and believing of the word of truth, 'the gospel of your salvation'. While this would naturally include the acceptance of the Holy Scriptures, it means more than that here. 'The truth' is specific, and is contrasted with 'the lie' (not 'lying') in Ephesians 4:21-25. To hear and believe the word of 'the truth' was in itself a witness and pledge of future glory. The A.V. rendering of Ephesians 1:13 has given colour to a false doctrine, connected with what is known as 'the second blessing'. The A.V. reads:

'After that ye heard ... after that ye believed'.

The R.V. corrects this and translates:

'Having heard ... having also believed'.

If the seal and the earnest had included supernatural gifts and a 'second blessing', we should have read of them here. They are absent, and in close conformity with the true character of our calling, the Spirit's activities are largely associated with the Word of Truth.

This word translated 'earnest' is found in the Old Testament under the word 'surety'. It corresponds with the 'pledge' of Genesis 38:17,18. The root idea appears to be that of mixing or mingling:

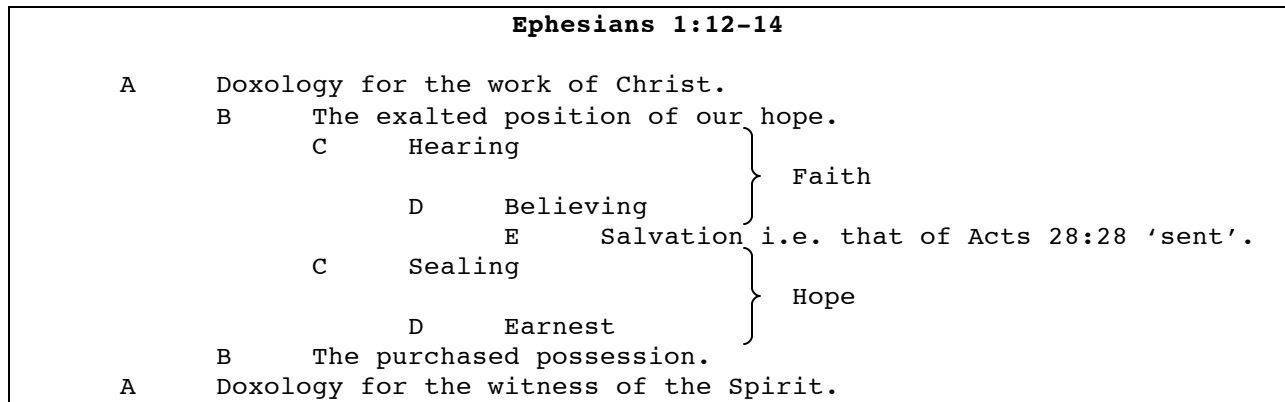
'A mixed multitude' (margin, a great mixture) (Exod. 12:38).
 'The holy seed have mingled themselves' (Ezra 9:2).
 'A stranger doth not intermeddle with his joy' (Prov. 14:10).
 'In the warp, or woof' (Lev. 13:48).

Arising out of this idea of mixing and interweaving comes that of the surety, who is so intimately associated with the obligations laid upon the one for whom he acts, that he can be treated in his stead. So we get:

'Thy servant became surety for the lad' (Gen. 44:32)
 'He that is surety for a stranger shall smart for it' (Prov. 11:15).
 'We have mortgaged our lands' (Neh. 5:3).
 'Give pledges to my lord the king' (2 Kings 18:23).

In Ezekiel 27:9,27 we find the word translated 'occupy' in the sense of exchange or bartering. In this sense we understand the expression, 'Occupy, till I come', and still speak of a man's trade as his 'occupation'.

The Spirit seals, and gives the earnest. He bridges the interval up to the day of possession. The following arrangement may help us:



There is no need for the italicized word 'trusted', nor for the word 'after', as given in the A.V. of verse 13. The passage reads:

'In Whom ye also, upon hearing the word of truth, the gospel of your salvation; in Whom also, upon believing, ye were sealed with that Holy Spirit of promise, Who is an earnest of our inheritance, unto redemption of the purchased possession, unto praise of His glory' (Author's translation).

In this section governed by the Spirit, we read of 'hearing the word' and of 'believing'. The truth mentioned here is not truth in general, not even the whole truth of Scripture, it is specifically 'the word of the truth (i.e.), the gospel of your salvation'. The practical bearing of the truth, the special truth preached by the apostle Paul as minister of the One Body, is well seen by noticing all the references in Ephesians. They are 1:13; 4:21,24,25; 5:9; and 6:14. It will be seen that every reference is in a practical setting. Some may say, chapters 4, 5 and 6 are practical, but chapter 1 is in the doctrinal section. This is so, but we have already pointed out that of the threefold blessings described in chapter 1, those under the Spirit have reference to the practical outworking of the truth. It

will make this fact more illuminating if we show the arrangement of the references.

Truth	
A	1:13. The word of truth. Gospel of your salvation.
B	a :21. Taught. Truth in Jesus. 'Put off'.
	B :24. New man. Righteousness and holiness of truth.
	a 4:25. Speak truth. 'Put away'.
	b 5:9. Children of light.
	Goodness, righteousness, truth.
A	6:14. The girdle of truth. 'Work out' (A.V.) 'have done all'.

To have heard this truth, to have believed this truth, to have been created anew, and taught of God, this is being sealed with the Holy Spirit of promise. That this sealing is directly connected with the reception and outworking of the truth taught in Ephesians, is proved by a further reference to chapter 4. Following the exhortation concerning the truth in verses 21 to 25, comes a practical exposition of it, in works (28), and words (29), and then follows 'grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption'.

The terms 'seal' and 'earnest' are borrowed from the market place. The buyer puts down the earnest money, a deposit, thereby securing the goods. They are then sealed to show the new ownership, and await the day of full possession. In the passage before us, the believer is sealed, and the Holy Spirit of promise becomes the earnest of the believer's inheritance. The 'Holy Spirit' is amplified by the 'earnest', and the 'promise' by the 'purchased possession'.

The redemption that is here mentioned is not referring to the redemption which brings the deliverance from trespasses (1:7), it has in view the redemption of an inheritance. Students of Scripture will be familiar with the story of Ruth, where Boaz as kinsman-redeemer redeems the forfeited inheritance of Naomi. Ephesians 1:14 must be read in the light of this Biblical custom. The inheritance is not yet ours, but we have the earnest, the Old Testament 'surety' (see LXX of Genesis 44). It is a possession to be entered when our exalted hope is realized. To this, Titus 2:13,14 directs our view:

'Looking for that blessed hope, and the manifestation of the glory of our great God and Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity (the redemption of Ephesians 1:7), and purify unto Himself a peculiar people, zealous of good works' (the purchased possession).

Search. God has spoken. He has given us His Word. He does not however present us with a book which we have neither read, examined, nor proved and then demand our acceptance. That would make faith irrational, and turn it into gross superstition. He commands us to 'search', and He commends those who do. The believers in Berea were commended by the apostle, who said:

'These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so' (Acts 17:11).

There is a superficial resemblance between Acts 17:11 and John 7:52 which reads 'Search, and look: for out of Galilee ariseth no prophet'. This shows that it is possible to search the Scriptures with a prejudiced mind, for Jonah was of Galilee (2 Kings 14:25). Prejudice is as blinding as ignorance, and the Jews were not too ready to admit Jonah among the prophets; not because they could not believe the record of the whale; they swallowed greater and more prodigious stories than that, but because Jonah went to the Gentiles. It may be for this reason that the Saviour gave Jonah the definite title 'The prophet' (Matt. 12:39). Many believers search the Scriptures, but in all their searching they have not found the truth, and the reason may be that they do not, like the Bereans, receive the Word with all readiness of mind. This 'readiness' of mind is very essential, and without it, the search becomes a meaningless and fruitless labour. In John 5:39 A.V. we read 'Search the scriptures', an imperative, but in the R.V. we read 'Ye search the scriptures', an indicative. There is considerable difference of opinion over the propriety of this rendering. Dr. John Lightfoot, speaking on this text, refers to the extraordinary zeal exhibited by the Scribes, and the earlier Massorets in their searching of the Scriptures. They computed the number of occurrences of every Hebrew letter. They knew the middle word of every book, they tabulated phrases, such as 'And God said'; their labours in this matter are almost unbelievable. To these men, the Saviour did not say 'Search the Scriptures', He said 'Ye do search the scriptures, for in them ye think ye have eternal life'. This taken apart from its context, might express a profound truth -- but the next utterance of the Saviour reveals the hollowness of all this toil 'And they are they which testify of Me, and ye will not come to Me, that ye might have life'. An illustration of this attitude of mind is found in Matthew 2. When Herod the king demanded of the scribes where Christ should be born, we do not read that they asked for time in order to look the matter up; they replied immediately, and apparently without reference to the book itself, 'In Bethlehem of Judea: for thus it is written by the prophet', But They Never Went To See. That was left for the ignorant shepherds to do! We too must be on our guard. True Bereans will most certainly 'search to see', but no true Berean will be satisfied with the mere letter of the Word. Unless our search leads ever and always to Christ, revealing Him in one or more of the glories of His Person and Work, the patent of nobility so blessedly extended to the Bereans of old will never be ours.

Seated. When the apostle reached the end of what is chapter 7 in our version of the epistle to the Hebrews, he paused to 'sum up', saying:

'Now of the things which we have spoken this is the sum: We have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man' (Heb. 8:1,2).

A seated Priest. What truth does this convey? In chapter 10 we find the subject repeated, with fuller explanation:

'Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after He had offered one sacrifice for sins for ever, Sat Down on the right hand of God' (Heb. 10:11,12).

A standing priest, offered 'daily' and 'oftentimes'; the seated priest offered 'once'. The offering of the standing priest never took away sins; the offering of the seated priest was 'for sins for ever'. In Hebrews 1 the apostle after speaking of the purging of our sins leaps over the Burial, the Resurrection, and the Ascension, and adds

'Sat down on the right hand of the Majesty on high' (1:3).

One other fact is noted in connection with the Priesthood of Christ. While His Priesthood differed so essentially from that exercised by failing, dying men, one typical feature is stressed namely, that even as the high priest of old, so Christ entered into the holy place Alone (Heb. 9:7). When we come to the epistles of the Mystery, namely to Ephesians and Colossians, we find the seated Christ set forth in great glory. Ephesians 1:20-23 speaks of His Resurrection and His being seated at the right hand of God in the heavenly places, far above all, and Colossians makes this the basis of an exhortation 'Seek those things which are above, where Christ sitteth on the right hand of God' (Col. 3:1). In the immediate context of this passage we read the words 'Risen With Christ'; 'Hid With Christ'; and 'Appear With Him in glory'. In the near context of Ephesians 1:20-23, we have not only the blessed fact that the believer is 'quickened' together with Christ, and 'raised' together, but wonder of wonders, we read the astounding statement that such are made 'to sit together' in the heavenly places in Christ Jesus (Eph. 2:6). Here is a position so high, so holy, so exceptional, so unprecedented, a position never foreshadowed in any type or symbol, that if it were not actually revealed, would never enter the heart of man to conceive. Potentially, the believer is seen by God as seated together where Christ sits in heavenly places. This one revelation, of itself, lifts the dispensation of the Mystery into a unique sphere, and places it in direct contrast with the position already reviewed in Hebrews (see Hebrews2). We have considered in the article entitled Hebrews, the many ways in which that epistle is proved to belong to an entirely different calling from that of the Mystery, but this one expression 'seated together' of itself makes that distinction inevitable.

Under the heading With5 (sun), the reader will find set out the sevenfold identification of the believer with His Lord, of which 'seated together' is one of that glorious series.

Second. If we were to judge God according to the maxims of men, we should expect that God being Almighty would never take a second place, never hold back while His creatures decided upon their line of action, never say 'if', but ruthlessly sweeping aside all opposition stride on with the relentlessness of fate to His goal. There are indications in the Scripture, however, to show that where moral issues are at stake, God does indeed 'wait', He does say 'If ... then', He is also said to be grieved and to repent. Consequently we are not surprised to find that when Abel was slain, Seth, the substitute was appointed. Apart from the Scriptures, we should hardly expect the Son of God to bear the title 'Second'. We rejoice to know that He is both Alpha and Omega, the First and the Last, but He is also set forth as 'The second Man' (1 Cor. 15:47), Adam being the first. When Stephen would convict his hearers of their sin in rejecting the Messiah, he ran over the history of Israel, and focused attention upon two men, Joseph and Moses. Of Joseph he said:

'At the second time Joseph was made known to his brethren' (Acts 7:13);

and in the case of Moses he said:

'This Moses whom they refused ... the same did God send to be a ruler and a deliverer' (Acts 7:35).

Doubtless God could have given Joseph the promised dominion without the long and trying experiences of Egypt, but He did not. Doubtless God could have used Moses as a deliverer upon his first showing to Israel, but He did not. Doubtless God could have made Israel a kingdom of priests at Sinai, but He did not.

Who among us that knows anything of sin, of moral responsibility, of the work of redemption would have it otherwise, even though it involve the distress and the sorrow of the intervening years?

God will set His hand again 'the second time' to recover His people (Isa. 11:11), and when at the 'second' Coming, the Saviour appears 'the second time', it will be without sin unto salvation (Heb. 9:28). The student of dispensational truth will be well advised to look for other illustrations of this same principle, even though the actual word 'second' be not employed. (See article In Adam²). The peculiar interval of bondage in Genesis 15:13, the fact that even though David was the true anointed of the Lord, yet Saul reigned first over Israel, are other instances of the same principle.

The fifth book of Moses, Deuteronomy, is so named because it was the repetition of the law, the Greek version using the word Deuteronomion in Deuteronomy 17:18 and Joshua 8:32.

It is the second Man, Christ, not Adam, Who will be the Head of the new creation. It will be the second covenant (Heb. 8:7) not the covenant of Sinai which will make Israel a kingdom of priests (Rev. 1:5,6). It will be at the Second Coming, that the Saviour will wear, not a crown of thorns, but many diadems. If we could see the end from the beginning, and the issues involved, we would understand that in the wisdom of God, the permission of evil, the presence of Satan, and this apparent postponement to the second time, are necessary to the establishment upon a moral basis of that kingdom which cannot be shaken.

Second Coming. See article entitled Hope². Also Mystery³.

Secret. The secret mentioned in the doxology of Romans 16:25 is dealt with in the article entitled Romans (p. 126).

The Secrets of Men. Romans 2:16.

The apostle in Romans 1:16,17 establishes the fact that righteousness has been revealed, and in Romans 3, that righteousness is the free gift of God through grace, but before he proceeds to establish this latter glorious fact, the apostle is at great pains to make it evident that righteousness is required, and that by all men, whether Jew or Gentile. Accordingly we find that Romans 2:1 to 3:9 is a great parenthesis, the structure and summary of which we now set out.

A 2:1. a Krino -- Inexcusable, whoever judges.
 b Krino -- Judging another condemns self.
 c Krino -- The one judging practises same things.
 B 2:2. Krima -- Judgment of God according to truth.
 C 2:3-25.
 D 2:3. d Logizomai -- False reckoning.
 e Prasso -- Judging those who practise evil.
 E 2:9-14. f Ioudaios -- Tribulation for Jew and Greek.
 g Ioudaios -- Glory for Jew and Greek.
 H Phusis -- Have not the law by nature.
 F 2:15,16. i Kardia -- Work of law in hearts.
 J Kruptos -- The secrets of men.
 G 2:17-25. Opheleo -- Profit of circumcision.
 C 2:25 to 3:1.
 D 2:25-27. e Prasso -- Profit if practise the law.
 d Logizomai -- True reckoning.
 E 2:27-29. h Phusis -- Uncircumcision by nature.
 g Ioudaios -- True Jew not outward.
 f Ioudaios -- True Jew hidden man.
 F 2:29. j Kruptos -- Secret man within.
 i Kardia -- Circumcision of the heart.
 G 3:1. Opheleia -- Profit of circumcision.
 A 3:4-7. a Krino -- God will overcome when judged.
 b Krino --
 God is not unrighteous when judging the world.
 c Krino --
 God judges sin, though He overrules it for good.
 B 3:8,9. Krima -- Judgment of God is just.

The summary of this outline is as follows:

A	When man judges he sets a standard whereby he himself shall be judged.
B	God's judgment is according to truth, and not appearance or privilege.
C	No respect of persons with God. Jew and Gentile.
C	No advantage or disadvantage Circumcision or uncircumcision.
A	When God judges, He is found to be above all suspicion.
B	God's judgment is just.

We are told that the visitor to the labyrinths of the catacombs retained hold of a silken thread by which he could retrace his steps without fear of becoming lost. In the chapter before us there are almost endless opportunities for getting 'lost'. The apostle touches upon a sphere that is removed from our responsibility, and while certain passages will prevent us from coming to an adverse conclusion concerning the heathen world which has never known either the law of Moses or the gospel of Christ, the silken thread attached to Romans 3:9 and 19 will keep us to the reason for the teaching of Romans 2, so far as this epistle is concerned, and prevent us from watering down the definite teaching of Romans 3:20 for the less definite suggestions of Romans 2:12-16. It is evident from Romans 1:18-32 that nothing more was needed than is there recorded to bring in the Gentile guilty before God. The apostle's problem, however, was to bring about the same conviction in the breast of the Jew. We are not left to our own conjectures

to discover Israel's great impediment, for the apostle has spoken most clearly on the subject:

'I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth' (Rom. 10:2-4).

Israel's boast in Romans 2 is that they 'knew His will'; that they 'approved the things that were more excellent'. They esteemed themselves as 'guides to the blind, and lights to them which are in darkness'. They had a 'form of knowledge and of the truth in the law', but they were, according to Romans 10:2-4, in fatal ignorance. When we see this, what is there to choose between the Gentiles who:

'Became vain in their imaginations, and their foolish heart was darkened', who, 'professing themselves to be Wise, they became Fools, and ... did not like to retain God in their knowledge' (Rom. 1:21-28),

and the Jews whose vain-glorious boasting ended equally in death? The deadly enemy of Paul's message before Acts 28 was Judaism, or the false claim of the Jew to a righteousness of the law. After Acts 28, Judaism passes, and a 'vain deceitful philosophy' challenged the high glories of the Prison Epistles. In both cases, the apostle shows its utter vanity, and sets Christ crucified, risen and ascended, over against it as 'the end' or 'the fulness'.

No Respect of Persons

It will be seen by the words quoted from Romans 2:17-20, that the Jew not only made great claims for himself, but spoke with emphatic judgment against the Gentile. This, which the Jew thought his strong point, proved his overthrow, for the apostle brings to light a solemnizing truth, namely, that the clearer our judgment is against the shortcomings of others, the higher, necessarily, the standard must be by which we ourselves shall be judged. This, moreover, is aggravated by the fact that the Jew, while condemning the Gentile for breaches of the law, himself was responsible for similar breaches, and, like David before Nathan, uttered his own doom. The apostle here is stripping the false covering of privilege, both by his argument in Romans 2:1-3, and by the definite statement which is axiomatic the world over 'there is no respect of persons with God' (Rom. 2:11).

At the beginning and ending of this section we have a three-fold reference to judging (the verb *krino*), followed by a statement concerning the judgment (*krima*) of God: 'Whoever judges another is inexcusable'. The apostle had been 'an Israelite', and having been brought up at the feet of Gamaliel he was swift to anticipate the cavils of his Jewish antagonist, which might be presented somewhat as follows:

You say, Paul, that whosoever judges another is inexcusable and condemns himself. You stress the whosoever to the breaking down of distinction and privilege, but you do not see that by so doing you must therefore include God Himself? He too must stand before the bar and be judged.

Instead of meeting this specious argument with a swift and passionate denial, the apostle quietly assents to the main contention. In Romans 3, he says, in effect:

Within certain limits I agree that your words contain a deeper truth than you are aware. God Almighty could withhold any account of any of His matters. In some things He does, but not in the matter of judgment. David acknowledged that God would ever become victorious when His judgments were questioned, not because of His Might, but because His judgments are Right.

Just, and the Justifier

So concerned is God that no suspicion should lurk anywhere concerning His righteousness, that He is at pains to justify Himself in connection with passing over the sins of the past. He will not have His forbearance misinterpreted (Rom. 3:25). The God of Israel challenges them, saying: 'Are not My ways equal?' (Ezek. 18:29). The point of the case is that although God's judgments will be subjected to the most patient scrutiny, yet will He always triumph, and Israel's case will immediately collapse, 'For thou that judgest doest the same things' (Rom. 2:1). God is not unrighteous Who taketh vengeance, for how then could He judge the world?

In case any reader should object to this rather free use of the Name and Person of God in this argument, we would direct his attention to the end of Romans 3:5 ('I speak as a man').

'The judgment of God is according to Truth' (Rom. 2:2).

This stands in contrast with prosopolempsia of verse 11, the respect of persons which is denied. God has further manifested the utter impartiality of His judgment in the fact that:

'He hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance (margin, offered faith, i.e., good faith) unto all, in that He hath raised Him from the dead' (Acts 17:31).

'The judgment of God is Right' (Rom. 3:8).

The A.V. reads, 'whose damnation is just'. It is an entire repudiation of the casuistry of the Jew contained in the false charge: 'Let us do evil that good may come' (Rom. 3:8).

True, our salvation flows from the love of God; true it is all of grace and not of merit, yet marvellous to remember, He has so wrought that 'He might be just, and the justifier of him which believeth in Jesus' (Rom. 3:26).

Every Mouth Stopped (Rom. 2:1 to 3:9)

Paul has before him the object of removing every false foundation for justification before God, and one of the most difficult features of opposition that he had to break down was the pride and prejudice of the Jew. In chapter 9 Paul volunteers a statement testifying to Israel's position in the purpose of God, and the passage in Ephesians 2:11,12 reveals the contrast

between the standing of Israel 'after the flesh' and of the Gentiles 'after the flesh'. Justification, however, finds no ground to rest on before God 'according to the flesh' (Rom. 4:1,2), and when the advantage and profit of being a Jew and of the circumcision is pressed out of the sphere of the flesh into the sphere of the spirit, the apostle reveals that such distinction ceases to exist, and to rest upon it is to remain under judgment.

The central sections C and C of the structure given on page 222 are to claim our attention. The development of theme and argument is graphically placed before the eye in the recurring Greek words that are noted. Let us trace it, using the guides provided.

Logizomai -- This is an important word in Romans, being translated later on by 'counted', 'reckoned', and 'imputed'. In Romans 2 we do not read of faith being imputed for righteousness, but we have the principle established. The word occurs twice, and in the first case it is false reckoning (2:3). The Jew 'reckoned' upon his descent from Abraham, his circumcision, his covenant privileges, to enable him to escape the judgment of God. This is immediately disproved. On the other hand a 'reckoning' that would be most distasteful to the Jew was that established by the apostle in verse 26: 'Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?' This was an argument that seriously disturbed the fancied security of the Jew.

Prasso -- We pass from counting and reckoning to actual practising. The Jew was strong in his judgment of those who 'practised' the evils detailed in chapter 1. He vitiated his judgment, however, by 'doing' the very same things. One might be justified in raising the question here, Did the Jew actually repeat the shocking crimes and immoralities of the heathen world? and the answer would be, the language of the apostle does not necessarily mean that. He purposely uses two words in this verse. The Gentiles 'practised' certain sins. The Jew 'did' the same when he broke the law given to him by God, even though in actual literal details there was no likeness between their acts. The Gentile transgressed against the law of conscience and the evidence of creation; the Jew transgressed against the law of Sinai and the evidence of God's goodness, forbearance, and long-suffering. The whole matter resolved itself into a question of proportion or relativity. For this the Jew was not prepared. His method of comparison gave him a false security. God's method levelled all mankind in the dust.

Proportionate Guilt

The Old Testament Scriptures which the Jew had in his possession were not silent upon this question of proportionate guilt. For example:

'As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters ... they are more righteous than thou' (Ezek. 16:48-52).

The same principle is expressed in Matthew 10:14,15:

'And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city'.

This is not an isolated reference to this controversial aspect of judgment, for Matthew 11 continues it with added clauses:

'Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you' (Matt. 11:21,22).

Yet further points are discovered in the references to 'the men of Nineveh' and 'the queen of the south' in Matthew 12:41,42. It is in the light of these revelations concerning the principles of future judgment, as well as in the narrower though brighter beam of the gospel of God, that we must read Romans 2:4-11.

Ignorant Worship

The following prayers, offered to the 'gods many and lords many' of various heathen worshippers, may help to illustrate the language of the apostle in Romans 1:19,20, and 2:7-11,14,15, and while repudiating most heartily their idolatry, make us feel that the eternal destiny of such does not depend upon the activities of a Bible Society or upon the date when a missionary spirit began to pervade the Church.

A Peruvian's prayer to the 'World-animated Spirit', which title is closely parallel to that used by Paul at Athens (Acts 17:28):

'O ... Thou who has existed from the beginning, and shalt exist unto the end, who createst man, by saying, "Let man be", who defendest us from evil, and preserveth our life and health, art thou in the sky or in the earth, in the clouds or in the depths? Hear the voice of him who implores thee, and grant him his petition. Give us life everlasting; preserve us, and accept this our sacrifice'.

The first half of this prayer 'shows the law written in their heart', for parallels from Old Testament Scripture come to mind with every clause. The second half with its cry 'Art thou in the sky' etc., forcibly reminds of Romans 10:6-8, 'Say not in thine heart, Who shall ascend into heaven ... or, descend into the deep ... the Word is nigh thee ... which we preach'. Romans 10 seems to make provision for this poor Peruvian by adding, 'How shall they hear without a preacher?' The 'secrets', not the external mistakes, of such as this Peruvian will determine the judgment, according to Paul's gospel (Rom. 2:16). Take another prayer from Buddhism:

'We and all men from the very first, by reason of the grievous sins we have committed in thought, word, and deed, have lived in ignorance of all the Buddhas, and of any way of escape from the consequences of our conduct. We have followed only the course of this evil world, nor have we known ought of Supreme Wisdom, and even now, though enlightened, as to our duty, yet with others we still commit heavy sins'.

Apart from the mention of Buddhas, we have a very close parallel with the confession of 'the wretched man' of Romans 7. One more prayer, and that from Hinduism:

'O Lord of the universe, O all-consciousness, presiding Deity of all, Vishnu, at thy bidding, and to please thee alone, I rise this morning,

and enter on the discharge of my daily duties. I know what is righteous, yet I feel no attraction for it; I know what is not righteous, yet I have no repulsion from it'.

Here again, apart from the name Vishnu, are terms that remind of the Old Testament, and the closing sentences are almost identical with Romans 7. Vishnu, and Buddha, and Pachacamac are titles of 'the unknown God', yet Romans 2 lets in a ray of light that illuminates the darkness, and gives us hope that some who have been denied the light either of the law or the gospel, may nevertheless find in the judgment of their 'secrets', according to Paul's gospel, a door of hope. Nothing, however, that is written here, or in the Scriptures, permits this knowledge to alter the presentation of the gospel to those who have the privilege of 'hearing', nor the heavy responsibility resting upon those who, having heard, do not believe. We must 'rightly divide' here as elsewhere.

If we dismiss Romans 2:7 as impossible because of the teaching of Romans 3, we shall be perpetuating the false judgment of the Jew, who could see nothing outside the circle of 'The law'. We read the staid dictum of a Rabbi that 'God Himself is bound by the law, and the law is eternal'; that 'the Holy One Himself wears phylacteries in its honour', etc., with a certain patronizing smile, yet we may do precisely the same when defending the gospel, and as violently condemn as heresy anything that says otherwise even though belonging to a dispensation in which the gospel is unknown. Two features of judgment are here pressed upon the Jew:

- (1) 'There is no respect of persons with God' (Rom. 2:11).
- (2) 'God shall judge the "secrets" of men by Jesus Christ according to my gospel' (Rom. 2:16).

An Important 'If'

The first feature robbed a man of any idea of favour. The second opened up possibilities that were revolutionary. Tyre and Sidon did not repent. This is an historic fact. Tyre and Sidon would have repented if ...; that is the judgment of the One Who will judge the secrets of men. There is but one Judge Who knows the 'thoughts and intents of the heart', Who 'tries the hearts and the reins', Who can absolutely adjust inner desire to outer performance, Who may see triumph where others see disaster, and failure where others see success. If we would but take the Scriptural advice of Ecclesiastes, supplemented by these other features, we should do what the Father Himself has done, commit all judgment into the hands of Christ. This judgment demands more qualities than any mortal can bring, to be according to truth.

Another marvellous note in this passage is the strange introduction of the gospel where we might have expected law. Neither Tyre, Sidon, Sodom, nor Gomorrah knew or believed the gospel, but we fail when we limit the word to the presentation of the human side only. 'Christ died for the ungodly', in some cases nigh two thousand years before they were born. As that is vital to your salvation and mine we not only believe it, but are prepared to defend it. He Who could die for sinners yet unborn and who had not believed, could just as surely die for sinners long since dead and who had not believed, and Romans 3:25 provides an argument to prove it, and Romans 5:12-21 leaves us overwhelmed.

Now all this time the apostle is at work in a sphere wider than that which belongs to 'justification by faith', and our readers are asked to keep these things in their right place. We preach the gospel to sinners and assure them in the name of God that its blessings are 'by faith'. This is our business, let us mind it, and leave the wider work to God and His righteous judgment. Peter seems to have caught a gleam of the same truth when he paid that memorable visit to Cornelius. Peter, by his own confession, at the time was 'a man that is a Jew', and in his eyes Cornelius, being of another nation, was 'common and unclean' (Acts 10:28). But Peter was led to realize the truth of Romans 2:11:

'Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him' (Acts 10:34,35).

Then he preached unto him 'words whereby he might be saved'. Paul takes the same line. He speaks of the possibility of the uncircumcision keeping the righteousness of the law, and having his uncircumcision counted for circumcision (Rom. 2:26), and in Romans 10 definitely stirs up the question of responsibility in the passage which says:

'How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard?' (Rom. 10:14).

The point of either passage, however, is the same. Not the elucidation of the fate of those who have not heard, but the responsibility resting upon those who have: 'Have they not heard, yea verily' (Rom. 10:18-21). It is in this light that we must interpret Romans 2.

In this chapter we have two references to phusis 'nature'. Although the Gentiles, as such, have never received the law, they may fulfil much of its spirit, even though ignorant of the letter, revealing 'the work of the law written in their hearts' (Rom. 2:14,15), thereby judging those who in the mere letter and fleshly circumcision transgressed that very law. And just as the final essence of judgment is 'the secrets of men', so, 'he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly (kruptos): and circumcision is that of the heart; in the spirit, and not in the letter' (Rom. 2:28,29).

This leaves one more feature, which is the question of 'profit'. The apostle assured the Jew 'Circumcision verily profiteth, if thou keep the law' (Rom. 2:25), but its distinctiveness is neutralized by transgression. Assuming that an Israelite did conform to the law, then to the question 'What advantage then hath the Jew? or what profit is there in circumcision?' the answer must be, 'Much every way', and first among these advantages must be reckoned the possession of the oracles of God. While the heathen were floundering in darkness, Israel could walk in the light of the Lord. The fact that some did not believe could in no wise alter the faithfulness of God. While the apostle allows the advantages that attach to a true Jew, and the profit of being numbered among the true circumcision, he will not allow, that in the question of sin and salvation, such distinction obtains. We see the matter vividly when we place Romans 3:1,2, and 9 together:

A	3:1. What advantage? What profit?
	This is dispensational in character.
B	3:2. much every way. Oracles of God.

A	3:9.	Are we better than they? This is doctrinal in character.
B	3:9.	no, in no wise. All under sin.

The citations from the Psalms and the Proverbs which Paul gives in support of his argument balance the citation of wickedness that concludes Romans 1. Whether Psalms and Proverbs do or do not prove the charge against the Gentile world, Paul said: 'We know that what things soever the law saith, it saith to them who are under the law' (Rom. 3:19), thereby closing the mouth of Israel. The Gentiles had already been found guilty, and so at length every mouth is stopped, and all the world shown to be amenable to the sentence of God.

The way is now clear for the apostle to resume the theme of Romans 1:16,17.

This parenthetical section of Romans, while it holds up the main theme, illuminates a sphere of human need and of Divine provision which lies on the outer fringe of revealed truth. Further and wider spreading circles are indicated in the article entitled Survey of Ages and Dispensations (p. 291), to which the reader is directed in order that the relation of Romans 2 with the greater purpose of God shall be appreciated.

Secrets of the Son.

These words, so full of suggestion and meaning for the believer, we hope to show belong to the eighth Psalm, and that they associate the Mystery of Christ (Eph. 3:4) with Adam, the figure of Him that was to come (Rom. 5:14). Our inquiry relates particularly to the words that, in the A.V. stand at the head of Psalm 9 and read 'Upon Muth-labben', words which have received a variety of interpretations. We will subdivide our material under a series of headings, thus:

(1) The place that the words Muth-labben occupy

The ordinary reader may express some surprise at this heading, for his Bible, whether he reads the A.V. or the R.V., places it at the head of Psalm 9. We believe, however, that many of our readers (who evidently are not 'ordinary readers'!) are already in possession of the findings of Dr. J. W. Thirtle, of which the following is a summary. He observed that in the third chapter of Habakkuk and in Isaiah 38:9-20, we have complete Psalms. A Psalm falls under three heads:

- (1) The superscription,
- (2) The Psalm itself,
- (3) The subscription thus:

A Prayer of Habakkuk the prophet upon Shigionoth (Hab. 3:1).
The Psalm proper. (3:2-19).

To the chief singer on my stringed instruments (Neginoth) (3:19).

Applying this principle to the book of the Psalms, we find that Psalm 3 has a superscription, but that the words of Habakkuk 3:19, instead of being used as a subscription to the Psalm is transferred as a title for Psalm 4.

These titles and subtitles are all restored to their true places in The Companion Bible, Psalm 8, reading:

A Psalm of David

The Psalm itself. Verses 1-9

To the Chief Musician upon Muth-labben

The words 'Upon Muth-labben' being the subscription of Psalm 8, not the superscription of Psalm 9.

(2) The meaning of the words of the subscription upon Muth-labben

The reader may not be conscious as he reads the words 'Upon Muth-labben' that it is already assumed without proof that the word 'upon' is of necessity a true translation of the Hebrew word employed. Al standing alone is often translated 'upon', but until we are sure that these two letters do stand alone, we are prejudicing the reader from the start. It seems that the Septuagint translators knew that Al muth labben came at the end of Psalm 8, for the words eis to telos 'unto the end' are inserted. If the reader consults Young's Analytical Concordance, he will find that the words Muth labben are not translated 'Death of the champion' but 'Death of ben, or of the son'. Again, if he looks for the word labben in the Englishman's Hebrew and Chaldee Lexicon, he will not find it, but he will find the term under the heading ben 'son'. We cannot therefore endorse the statement that there is nothing about a 'son' in either Psalm 8 or 9, for most readers will know that the word ben 'son' occurs in Psalm 8. Neither is it true that all are agreed that muth can only mean 'death' for the LXX does not so translate the word, and these translators were nearer to the times of David than we are by over two thousand years. What the LXX saw in the words Al Muth Labben is made evident by their rendering huper ton kruphion tou huiou 'concerning the secrets of the Son'. There is another Psalm where the LXX uses these words huper ton kruphion 'concerning the secrets', and that is at the foot of Psalm 45, where the A.V. reads 'Upon Alamothe'. Do these words strike any chord in the reader's mind? Remembering that originally there was no division made between words, as now, let us put in English letters, the two subscriptions to these two Psalms.

The subscription to Psalm 8 reads Almuthlabben.

The subscription to Psalm 45 reads Alalamoth.

In both, the Septuagint sees the word 'secret'. How is this? Alalamoth is considered to mean 'relating to the maidens', the word almah being the Hebrew for a maiden.

At the close of Psalm 48, we have the words 'unto death' which reads in the Hebrew Almuth, but which this translation divides into two, al 'unto' muth 'death'. The LXX however considered it to be one word Almuth and translates it eis tous aionas 'for ever', or 'unto the ages'. The structure of Psalm 48 (see The Companion Bible) places this passage in correspondence with verse 8. Here is another instance where the word almuth 'secrets' has been wrongly divided to read Al muth, 'unto death'.

How does it come about that the word almuth can mean either 'maiden' or 'secret' or 'for ever'? The Hebrew root Alm means to hide or conceal, and gives us 'secret' (Psa. 90:8); 'hide' (Psa. 10:1); and in the

East in old time, a maiden, damsel or virgin or youth was called almah because of the concealed or retired state of the unmarried of both sexes. 'The virgins shut up in chambers' is an expression found in the Apocrypha. From this same root comes the word translated 'age' and 'ever', being a period of time, whose end or duration is hidden from view. It will be seen therefore that the rendering 'concerning the secrets of the son' given by the LXX two centuries before Christ, has much in its favour.

(3) The internal evidence of the two Psalms, 8 and 45

At first there does not appear to be any distinctive feature common to both Psalms, until we realize the way in which they are quoted in the epistle to the Hebrews.

Hebrews 1 and 2

A 1:1,2. God spoke once by the prophets. Now by His Son.
B 1:2-14. The Son. His Glories. Better than angels.

Quotation from Psalm 45

'Thy throne, O God, is for ever and ever'.

A 2:1-4. God spoke once by angels. Now by the Lord.
B 2:5-18. The Son. His Sufferings. Lower than angels.

Quotation from Psalm 8

'What is man ... or the Son of Man?'

With these evidences before us, we feel that the translations given 'Death to the Champion' and 'Concerning maidens' must give place to the ancient interpretation 'The secrets of the Son' and 'Concerning secrets', and we can read with richer and fuller understanding both the Psalms themselves and the quotations of them in Hebrews 1 and 2.

We should remember this too when reading Ephesians 3:4. While Paul allowed a knowledge of 'the mystery of Christ' to earlier times, his reference to Psalm 8, in Ephesians 1:21,22, where 'all sheep and oxen' give place to 'all principality and power', proves beyond question how much more he had 'understanding in the mystery of Christ'. Paul most evidently perceived the meaning of the subscription of Psalm 8.

Secret Things

'The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law' (Deut. 29:29).

This verse is often quoted by those who are antagonistic to Dispensational Truth, and the revelation of the Mystery. It should be noted that in the A.V. the following words are in italics:

'things belong ... things which are ... belong ... we ...'.

Rotherham has the following note:

'A very ancient official document, the oldest form of which is found in the Siphri on Numbers 9:10, has dots (denoting spuriousness) upon the words "Unto Yahweh our God". When these are cancelled, says Dr. Ginsburg, we obtain the sense -- "The secret things and the revealed things belong to us and to our children for ever if we do all the words of this Law". That is, the secret things, and the doctrines which have not yet been revealed (comp. Deut. 30:11-14), belong to us and to our children, or will be disclosed to us, if we do all the words of this Law which have been revealed to us. Rashi already expresses the opinion that the words L'YHWH 'ELOHENU, to the Lord our God, ought to have been pointed, but that the reverence for the Divine name prevented its being done' (G. Intro. pp. 318, 321, 330).

The Companion Bible endorses this note (with the exception, that instead of reading 'if we do all' it suggests 'that we do all'), and in Appendix 31 gives fourteen other passages which are similarly treated. Appendices 30, 32, 33 and 34 should also be read if the reader is unacquainted with the labours and methods of the Massoretes and the Sopherim.

THE SEED

The Bible is the record of God's purpose in the Ages, a record that reveals a spiritual foe of great power, and a conflict that involves two seeds, as indicated in the primeval prophecy of Genesis 3:

'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel' (Gen. 3:15).

In an analysis that sets out to examine terms used in Dispensational Truth it is evident that a place must be found for this subject of The Seed.

Our first investigation must be into the words employed. We observe that the word 'seed' as found in the A.V. is a translation of either the Hebrew words zera or perudoth, or of the Greek words sperma, sporos, spora or speiro. The word perudoth, 'The seed is rotten under their clods' (Joel 1:17) need not detain us, it is derived from the Hebrew word parad to be separated or scatter, and does not occur elsewhere. The word zera is the word that we must consider both in its primitive meaning and in its usage. This word is derived from zara 'to spread or scatter' as in Zechariah 10:9 'I will sow them among the people'. In two passages zera is translated 'child' (Lev. 22:13; 1 Sam. 1:11), but the most frequent translation of the word is 'seed'. It enters into the composition of the name Jezreel 'Sown of God' (Hos. 1:4).

The word 'seed' is used in the Scriptures of man, of beast and of plant, and indicates either the germ of life, secreted in animals from the blood, or their progeny, offspring or fruit. We meet the word 'seed' in the first chapter of Genesis, where the substantive occurs six times, and the participle, translated 'bearing' and 'yielding' in relation to seed, three times. 'The herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself' (Gen. 1:11). In the first case, this is a statement of a material fact, but the record of Genesis 1 has more in it than the record of material creation. Paul's use of Genesis 1:2,3 in 2 Corinthians 4:6 'For God, Who commanded the light to shine out of darkness, hath shined in our hearts' is an indication that this record subserves a

spiritual purpose. We are therefore prepared to find that what is said of the seed of 'herb' and of 'fruit tree' will be also true of 'the seed' in its highest and spiritual sense. Three items call for notice.

(1) The expression 'yielding seed' or as it is literally, 'seeding seed', brings before us the initial fact that a succession, a progeny is in view.

(2) The statement 'after its kind', assures us that the continuance or succession preserves its relationship and likeness to the parent seed. Intermixture is apparently disallowed.

(3) 'Whose seed is in itself' further impresses us with the bounds that are set, and which are not to be transgressed.

These features are true of plants and of animals, but when we learn, as we shall when reading Genesis 3 that there is One, the Seed of the woman, Who is in conflict with another seed, the seed of the serpent, these statements take upon themselves a deeper and fuller significance.

The power and purpose of a seed to continue the line and have successors or progeny, and its relation to the creation of man, made 'for a little lower than the angels', should be noted. So far as we know, angels are separate creations, 'they neither marry nor are given in marriage' and have no seed. Adam, by his creation was allied to the animal world, in that he could be the father of the succeeding race, and so was distinguished from the angelic world where progeny is unknown. In this, the Scripture suggests that he was a figure of Him that was to come, the Second Man, and the last Adam, Who in a higher and spiritual sense was also to 'see His seed'. Unlike the angels, all men are derived from a common ancestor, all are made of 'one blood', and the teaching of Romans 5 shows that Adam and Christ stand as type and antitype and that 'as by one man's disobedience many were constituted sinners, so by the obedience of One shall many be constituted righteous', mankind being organically one as the angels never could be. When Seth was born, his mother called his name Seth, for God, said she, hath appointed me 'another seed' instead of Abel, whom Cain slew (Gen. 4:25). Here we have the attack upon the true seed, its preservation, and a hint of the doctrine of Substitution.

The Ark was prepared by Noah at the command of God with the express purpose of keeping seed alive upon the face of all the earth (Gen. 7:3), and the destruction of all flesh by the flood is intimately connected with the abnormal alliance of the sons of God, the daughters of men, and their resulting hybrid progeny, the seed of the serpent in fact. With the true seed, thus preserved, the covenant of Genesis 9:9 was made. The next reference to a seed is that of Genesis 12:7 where the promise of God to Abraham is expressed in the one sentence 'Unto thy seed will I give this land'.

The history of the Bible is largely that of the conflict between two seeds and the narrowing line through which the true seed came. In the time of Noah, it was indicated that through the line of Shem the seed should come, and of the descendants of Shem, the family of Abraham was chosen. Ishmael is passed by and Isaac is chosen. Esau is set aside and Jacob chosen. Of the sons of Jacob, Judah is chosen, and of Judah, came the family of David and so on unto the birth of Christ at Bethlehem. We are, however, conscious that in thus stating the case, we have narrowed our survey down to One, namely Christ, whereas it is perfectly clear from Scripture that the seed of Abraham was to be multiplied as the stars of heaven or as the sand of the seashore.

We must return accordingly to Genesis 3, where the great prophecy concerning the Seed of the Woman is recorded, and consider it more closely. It is however impossible to hope to arrive at any clear understanding of the import of Genesis 3:15 if we do not see its relation with the surrounding context. We must go back at least to Genesis 2:18-20 where we read that the animal creation were caused to pass before Adam who named them all, yet, adds the passage 'For Adam there was not found an help meet for him'. Common and uncritical usage has introduced into our language the word 'Helpmeet', which, first being improperly hyphenated, was then taken to mean 'Help-mate'. This however does not fully express the truth intended. True, the wife is a help-mate, but the intention of Genesis 2:18 goes deeper. The Hebrew reads ezer 'help', ki 'as', and neged 'the front part, the front of a thing next to the speaker, before, in the presence of, over against' (Gesenius). The LXX translates these words, once by kat' auton 'according to him' (Gen. 2:18), and homoios auto 'like to himself' (Gen. 2:20). Here it is insisted that the principle already enunciated 'after its kind' operates in the matter of man and marriage. The process whereby the woman was brought to man illustrates the principle 'whose seed is in itself'.

Man by his constitution is called a being that 'breathes'. 'God breathed into his nostrils the breath of life, and man became a living soul' (Gen. 2:7); 'All flesh, wherein is the breath of life' (Gen. 7:15). The word translated 'rib' is translated 'chamber' on two occasions, and may mean a 'cell', and in the LXX is rendered by the word pleura and is associated with the lungs or breathing. Woman was evidently, like the seed in the plant, 'after its kind'. Adam looked upon the woman brought to him as a help meet for him and said 'This is now bone of my bones, and flesh of my flesh'. Jacobs in the Anthologia Palatina shows that the Greek word pleura was used for 'a wife'. The progeny of such a pair must be unmixed and 'after its kind'.

Another matter of importance is the evident relation of Genesis 2:25 with 3:1. In both verses the Hebrew word arom is found. In Genesis 2:25 it is translated 'naked'. The spelling of the word can be shown in English as arohm, and in 3:1 where it is translated 'subtil', the spelling of the word can be shown in English as aroom. In the first occurrence the primitive meaning of nudity is retained, in the second occurrence the secondary meaning to be cunning or crafty in a bad sense is intended. The figure of the seed is however not quite out of mind, although to the modern and Western reader there is nothing to call up the idea of 'seed'. When the word translated naked takes the feminine form in the plural aremah, it is then translated 'heap of corn' (Ruth 3:7), and this was because the corn was 'naked' or stripped of husk and straw, the threshing being done on the spot. To this the apostle refers in 1 Corinthians 15:37. Speaking of the present mortal body and of the resurrection body, he says, 'bare grain'. Here the word translated is gymnos 'naked', and is so translated in connection with resurrection in 2 Corinthians 5:3 'we shall not be found naked'. Adam and his wife were 'bare grain' stripped of all that is suggested by chaff or husk. Bare or naked grain was ready for sowing, ready to be fruitful and multiply. We are reminded in 1 Corinthians 15 moreover that 'to every seed its own body' is as true in the spiritual relation of resurrection as it is in the physical creation. The body of the believer, like the body of Adam is at first 'natural', and afterward in resurrection 'spiritual', for, 'there is a natural body, and there is a spiritual body'. The natural body is that which we receive from 'the first man Adam', the spiritual body we receive from 'the second Man, the Lord from heaven, the last Adam'. This associates

the believer with Adam and with Christ and the two bodies that are in view, are embraced in the figure of the 'image'.

'As we have borne the image of the earthy, we shall also bear the image of the heavenly' (1 Cor. 15:49).

The overreaching subtilty of the serpent, while plunging man into sin and death, opened the door for the redemptive purposes of God to operate, and symbolically man was 'clothed upon' before being expelled from the garden. It is to be noted with worship and wonder, that the Hebrew word translated 'skin' is Or, and while difficult to show in English letters, differs from the word naked in the original only by the omission of the final 'M'. The word 'skin' is in the Hebrew a derivative of the word 'naked'. Before this clothing of the nakedness of the man and his wife took place the promise of the Coming Seed is given:

'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel' (Gen. 3:15).

With the light we have received in this preparatory study, let us approach this great central prophecy with chastened hearts, yet with exultant spirits, for here lies enshrined the purpose of the ages, its conflict and its ultimate triumph.

The Evident Importance of the Seed in the Unfolding Purpose

We have seen by the examination of Genesis 1 to 3, that 'The Seed', its purity, its preservation and its enemies therein foreshadowed, justifies the title that has been given to these early chapters of revelation, 'The Seed Plot'

of all Scripture. If this be admitted it will be further acknowledged that lying at the very centre of the purpose there foreshadowed, is the dual prophecy concerning the Seed of the woman and the seed of the serpent (Gen. 3:15), and that any attempt to understand or explain the purpose of the ages that fails to give a prominent place to this prophecy, must necessarily be deficient and possibly misleading.

Before concentrating upon the actual terms of this prophecy in germ, let us take a large view. The last of the prophets is Malachi, and he it is that points back to Genesis 2 and 3, and by so doing brings the whole of the Old Testament revelation concerning the seed to a completion. When we open the New Testament we are confronted with a genealogy, 'The book of the generation of Jesus Christ' as the Son of David, the Son of Abraham, and in a peculiar sense the Son of a woman, Who is nevertheless Emmanuel 'God with us', and on the last page of the New Testament we read of Him Who is both the 'Root' as well as 'the Offspring' of David. We have therefore Old Testament and New Testament linked together as prophecy and fulfilment, by these four passages.

A	Genesis 1 to 3.	The Seed of the Woman.
B	Malachi 2:10-16.	The Seed of God.
A	Matthew 1.	The Son of the Virgin. Emmanuel.
B	Revelation 22:16.	The Root and Offspring of David.

Let us examine the passage in Malachi. The A.V. reads in Malachi 2:15 'a godly seed', but in the margin informs the reader that the Hebrew reads 'a seed of God'. When the Old Testament writer wished to speak of the 'godly' he used the Hebrew chasid, a fitting word, meaning one who has received grace, and so should be gracious. Here, in Malachi, something deeper is intended, and Elohim should be translated 'God' in chapter 2:15 as it is in the six other passages where it occurs in Malachi. Malachi reproves both the priests and the people, and the first two chapters are devoted to this dual theme. It would take us too far afield to exhibit the complete structure of Malachi 1 and 2, but a brief outline of Malachi 2:10-16 will enable the reader to see the unity of the theme, and the essential features will be thrown into prominence.

Malachi 2:10-16					
A	10	One Father. One God.	a	10.	Covenant of fathers.
				b	11. Treacherous dealing.
	B	11	The daughter of a strange god.		
A	15	One made. Wherefore One?	b	Treacherous dealing.	
			a	Covenant of marriage.	
	B	15	A seed of God.		

Israel's departure from their God, the dishonouring of the Covenant, the profaning of the holiness of the Lord, is made to impinge upon marriage with the daughter of a strange god, even as the purpose of God both at the creation of Man, and afterwards in the separating laws of Israel indicates that He sought 'a seed of God'. The law forbidding the sowing of 'mingled seed' (Lev. 19:19) had more in it than good husbandry, and its bearing upon the peculiar character of Israel is seen in Ezra 9:2 and the remainder of the book, where great grief is manifested at the 'mingling of the holy seed' with the people of the land. Nehemiah also spoke severely concerning this same act, instancing Solomon's sin in these things ... 'in marrying strange wives' (Neh. 13:23-27). In the prophecy of Daniel, we see very clearly that the 'strange god' will be associated with the blasphemous beast of the time of the end (Dan. 11:39), and in the forecast of Gentile dominion Daniel reveals that at the time of the end some shall 'mingle themselves with the seed of men' (Dan. 2:43), which suggests that 'as it was in the days of Noah' so shall it be at the time of the end. To make the people of Israel aware of their profanation, the prophet Malachi leads them back to Genesis 2, 'Did not He make one?' Both the record of Genesis 2:18-25, and the comment of the Saviour in Matthew 19:4-6 stress the fact that to Adam God gave one wife. Yet, continued the prophet, this limitation was not due to any deficiency, 'He had the residue of the spirit (or breath)', and could have provided Adam with a number of wives, had He so intended. At marriage man and wife become 'one flesh', and this holy unity is designed by God to further His purpose; He sought thereby 'a seed of God'. This fact will become more evident when we are examining the teaching of Scripture concerning the seed of the serpent.

Coming to the genealogy of Matthew 1 we observe that it is the book of the generations of Jesus Christ, the Son of David, the Son of Abraham, the Son of Mary, Emmanuel, God with us. In that genealogy there is a name that strikes us, it is Zorobabel. We have already seen that the Hebrew word for 'seed' is zera and so Zorobabel, or Zerubbabel as it is written in the Old Testament speaks either of the seed, or the shoot of Babel or Confusion, or

of those who were 'scattered' in Babylon. It is arresting, whatever its primary meaning may be for another reason, and that is its place in the genealogy found in Luke 3. Zerubbabel is called 'the son of Shealtiel or Salathiel' (Ezra 3:2,8; Hag. 1:1; Matt. 1:12; Luke 3:27), but in 1 Chronicles 3:19 he is called the son of Pedaiah, the brother of Salathiel (17,18). We may not know just exactly what occurred, but that something of importance happened we gather by consulting the genealogy given in Luke 3. There, we read once more of Zerubbabel and Salathiel (Luke 3:27). At first one may see nothing remarkable in this fact. Are not Abraham, Isaac, Jacob and David found in both genealogies? Why should not these two men figure in both? The answer is that David had two sons Solomon and Nathan. The line that is pursued in Matthew's genealogy is that through Solomon, but the line pursued by Luke is that through Nathan. Now no man can be the son of his own uncle, and consequently when we read in Luke that Salathiel was the son of Neri who was in direct descent from Nathan, we must understand the expression to mean 'son in law' and this is substantiated by examination of the passage.

Jesus Himself began to be about thirty years of age, being legally reckoned (nomizo) the son of Joseph, who in his turn was legally reckoned the son of Heli. Heli was the father of Mary (Doctor John Lightfoot quoting Hieros Chagigah), and Joseph the son of Jacob (Matt. 1:16) became his son by marriage. There is however more in this genealogy than meets the eye. To illustrate our point, let us turn back to Genesis 36. It is clear from verses 24 and 25 that 'Anah' was a man. 'He' fed his father's asses, and was the 'father' of Aholibamah his daughter. With this knowledge let us read Genesis 36:2. 'Aholibamah the daughter of Anah the daughter of Zibeon'. This reads, on the surface, as though 'Anah' a man, is called 'the daughter' of Zibeon. The truth is of course that the genealogy should read, Aholibamah was the daughter of her father Anah, and so Aholibamah was also the daughter of Zibeon, not that her father Anah was the daughter of Zibeon. So, when we read in the genealogy of the Saviour, the words 'which was the son of' that recur throughout, they refer always to Christ.

'Jesus (as was legally reckoned) the son of Joseph, and so the son of Heli, and at length the son of Adam and finally the Son of God'.

Luke does not teach here that Adam was the son of God, the phrase is a continuous and unbroken succession from Jesus Christ to God His Father, Joseph at one end of the scale and Adam at the other being but human links in the chain. Owing to the failure of Jechoniah who was written 'childless' it appears that a marriage took place uniting the line of Zerubbabel through Solomon, with the line that descended from Nathan, and so to Mary the mother of the Christ, the woman's Seed. Both Matthew and Luke speak of the virgin birth of Christ, but this is too solemn a subject to attempt to crowd into a paragraph here.

If we would be fully equipped, we must give our attention to the teaching of Scripture regarding the Seed of Abraham, the Seed of David, the bearing of Romans 16:20 upon the prophecy of Genesis 3:15, the purpose of the words relative to the parable of the Sower 'How then will ye know all parables?' (Mark 4:13), and the words of Galatians 3:16 and 29 'Not, And to seeds, as of many; but as of one, And to thy seed, which is Christ', 'Then are ye Abraham's seed', but some of these aspects must be omitted in the present survey.

The Corruption of Man and the Preservation of the Seed

One of the illuminating discoveries that the student of Scripture makes, is the fact that at the call of Abraham we have traversed but eleven chapters of the book, but in time have moved half way from Adam to Christ. There is at first sight an element of disproportion in this fact. If we take a chapter as a standard unit, we have the following. There are 939 chapters in the Old Testament and consequently eleven chapters form only one eighty-fifth part of the whole. Yet the time covered by the one eighty-fifth portion of the Old Testament from the creation of Adam to the birth of Abraham is 2008 years (reckoning Adam as 4004 b.c. and the birth of Abraham to be 1996 b.c., which for the present purpose is near enough to be accepted without dispute). This leaves 1996 years from Abraham to Christ, and as the year 2002 b.c. is exactly halfway between Adam and Christ it will be seen that it is correct to say that when one reaches the twelfth chapter of Genesis, the record is chronologically half-way through the Old Testament. The apparent disproportion in the record is explained by the purpose that lies behind the historical record.

If it had been the Divine intention to have satisfied the human mind with a scientific explanation of Creation, can we hope that 939 chapters, or the whole of the Old Testament would have been sufficient? Had it been the Divine intention to have put on record a history of the world, then inasmuch as there are seventy nations listed in Genesis 10, at least seventy separate Bibles would have been necessary. Nor is this all, even though we have so great a literature of Israel, we are obliged to admit that the half has not been told. In some cases we have a fairly detailed account of some episode in a family's history, in other cases, the reign of a king is compressed into a few verses. When we become aware that the Bible is concerned with Redemption, and Redemption is concerned with sin and death, then its apparent disproportion suddenly takes new shape, its omissions are readily understood, and the call of Abraham and the history of the chosen people are seen in something of their true light. Now closely allied with redemption is the purpose of God in 'the Seed', and it is because the channel through which 'the Seed' should come is narrowed down to the line of Abraham, Isaac and Jacob, that the history of Israel becomes the history of the conflict between the seed of the woman and the seed of the serpent. References to the seed form the link between Adam and Abraham. The attack by Cain upon his brother Abel manifested the enmity that existed between the two seeds, and the birth of Seth was acclaimed with the joyful words 'God hath appointed me another seed instead of Abel, whom Cain slew' (Gen. 4:25). The line of Cain is given in Genesis 4:16-24, a line containing names identical in some cases, and similar in others, to names that are found in the true line through Seth, an indication and a warning, that deception and misdirection are the methods adopted by the Enemy to divert the testimony of the Scriptures away from the true seed, to the false.

Cain's first child is called Enoch, and so, when Jude would refer to Enoch who walked with God, he is careful to speak of him as 'the seventh from Adam' (Jude 14). The succeeding names in the line of Cain, namely Irad, Methusael, and Lamech who boasted of his prowess and used the phrase 'sevenfold' and 'seventy and sevenfold', are not unlike the names that occur in Genesis 5, namely Jared, which differs from Irad by one letter, and Methuselah which could easily be confused with Methusael, while Lamech who made no boast like his evil name-sake, nevertheless has this in common, that he lived seven hundred and seventy and seven years. This Lamech had a son Noah, the other Lamech had two sons, with whom the line of Cain ends. When the genealogy came to be written as a preface to the book of the true succession, it reads 'Adam, Sheth, Enosh' (1 Chron. 1:1), and the name of

Cain is blotted out of the record, never occurring after Genesis 4, in the remainder of the Old Testament. A son was born to Seth, whom he called Enos, and the Scripture adds as a comment 'Then began men to call upon the name of the Lord' (Gen. 4:26). As the passage stands in the A.V., it would give cause for rejoicing to think that, consequent upon the extinction of the line of Cain and the continuance of the line through Seth, godliness was now established in the earth. It is however evident from the early pages of Genesis, that men called upon the name of the Lord before the days of Enos, and that extreme ungodliness had so developed by the time that Enoch lived, as to call for the pronouncement of judgment by the Lord (Jude 15), and the prophecy of the coming Flood, for the name of Enoch's son, Methuselah, means 'At his death it shall be'.

That there was something hidden beneath the surface in Genesis 4:26 the following notes will make evident. The LXX inserts the verb *elpizo* 'to hope' and reads as follows: '... Enos: he hoped to call on the name of the Lord'. The translators of the A.V. also were not quite satisfied, for they insert in the margin the words 'Or, to call themselves by the name of the Lord'. Now one may call himself by the name of the Lord for good, or for evil reasons, and there is a persistent tradition from early days, to show that the Rabbinical interpretation of these words understood them to be evil in intent. The Targum of Onkelos reads: 'then in his days the sons of men desisted from praying in the name of the Lord'. The Targum of Jonathan says: 'That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the Lord'. Rashi reads:

'Then was there profanation in calling on the name of the Lord', and Maimonides in a treatise on idolatry, traces its probable origin to the days of Enos. With this interpretation The Companion Bible is in entire agreement. To the English reader there does not appear in the words 'began to call' anything that suggests profanity; yet, if masters of the language have consistently represented the passage as so doing, the English reader will naturally desire to become more closely acquainted with the original.

The word translated 'began' is the Hebrew verb *chalal*, but the idea of 'beginning' is entirely secondary. *Chalal* primarily means 'to perforate or pierce through' (Gesenius). Thus 'to wound' Psalm 109:22; Isaiah 53:5. From this primitive meaning comes the derived sense of 'laying open, giving access to' and so 'to profane' as one might a sanctuary (Lev. 19:8), and is used of 'profaning seed' (Lev. 21:15). *Chalal* is translated in the A.V. 'be defiled, polluted, profaned, and prostitute', seventy times! The word *chalal* occurs in Genesis just eight times, and we give the references in order to provide every help possible in arriving at a true understanding of the passage before us:

Genesis 4:26 'Then began men to call upon the name of the Lord'.

6:1 'When men began to multiply'.

9:20 'Noah began to be an husbandman'.

10:8 'Nimrod ... he began to be a mighty one'.

11:6 'This they begin to do'.

41:54 'The seven years of dearth began to come'.

44:12 'He searched, and began at the eldest'.

49:3,4 'Reuben ... then defiledst thou it'.

It is not without significance that the one occasion in Genesis where the verb *chalal* is translated 'defile', the reference is to Reuben who

committed a defiling sin against his father and so lost the excellency of the firstborn's position. Here was a most definite attempt to pollute the seed and is but one of many similar attempts that are recorded in the book of Genesis. The second reference, Genesis 6:1 is recorded as a preface to the violation of God's will by 'the sons of God', another attack upon the seed. Even the innocent record 'Noah began to be an husbandman' is but a preface to his drunkenness and the illegitimate begetting of Canaan (Gen. 9:20-27), (see later in this article) and Nimrod stands as the head of the abomination that is associated with Babylon throughout the entire Word of God. Genesis 11:6 also is connected with Babylonian rebellion, 'this they begin to do' being balanced by 'which they have imagined to do'. The reader will see, therefore, that there is good ground for the suggested translation 'began to profanely call' in Genesis 4:26. 'Eminent and learned men are of opinion that the word rendered 'began' should be translated 'began profanely'; and that the spirit of inspiration has recorded the fact in this place, as being the first public step in that course of audacious impiety which was rapidly manifesting itself, and by which the ambitious and infidel leaders arrogated to themselves the name, prerogatives and attributes of Divinity' (Robt. Jamieson D.D.).

The line of Cain might be extinct, but the Enemy of truth was still active, and was preparing the minds of men for the next invasion of humanity and attack upon the purity of the seed, as revealed in Genesis 6. The next occurrence of the word 'seed' in Genesis is found in chapter 7, where the purpose of the Ark is indicated 'to keep seed alive upon the face of all the earth' (Gen. 7:1-3). Something most terrible must have taken place since the days of Enos, for so marvellous a provision for the preservation of seed to be called for. That terrible thing was the corruption of man's way upon the earth, and the consequent threat of a deluge. Genesis 6 deals with a phenomenon so unnatural that the mind at first turns from it and searches for a more 'reasonable' interpretation than that which lies upon the surface. As this chapter is to the world of Noah and his three sons, what Genesis 3 is to Adam and the entire race, we must spare no pains in our endeavour to understand its teaching. Who, and what are 'the sons of God'? In what way could such beings take to themselves wives? and how could such wives bear them children? How are we to understand the word 'giants'? and what is the meaning of the words 'And after that' in Genesis 6:4? What is the significance of the word 'perfect' when applied to Noah (Gen. 6:9), and what the intention of the words 'all flesh had corrupted his way upon the earth'? (Gen. 6:12). These subjects have been dealt with under the headings Angels¹; Giants²; Adoption¹; and Children v. Sons¹; and to these the reader is directed.

The Preservation of the Seed in Noah

In direct contrast with the prevailing corruption, the patriarch Noah stands out in the record of Genesis 6, as a notable exception.

'But Noah found grace in the eyes of the Lord' (Gen. 6:8).

The wickedness of man was so great in the earth and every imagination of the thoughts of his heart only evil continually, that we read the extraordinary statement 'And it repented the Lord that He had made man on the earth, and it grieved Him at His heart' (Gen. 6:6). This word 'repented' challenges us. In what way can God be said to repent? This is not the only occasion when repentance is predicated of the Lord. At the intercession of Moses, the Lord repented of the evil which He thought to do unto His people

(Exod. 32:14); this repentance is repeated in the days of David (2 Sam. 24:16); and this repentance is commemorated in Psalm 106:45. It was the complaint of Jonah that he knew full well that God being merciful would repent if only Nineveh would turn to Him (Jonah 3:9,10; 4:2). These gracious repentings we can perhaps understand, but it is strange indeed to read that the Lord repented that He had made man. In the first place we may say that 'repenting' and 'being grieved at the heart' are instances of the figure of speech known as anthropopatheia, a figure which ascribes human attributes to God. The Hebrews called this mode of speech Derek Benai Adam 'The way of Adam', and without such condescension on the part of God, man could never apprehend His revelation. But conceding all this, and admitting that the use of such parts of the body as 'face', 'nostril', 'eyes', 'ears' and 'hands' with reference to God are accommodations to our limitations, we nevertheless believe that they stand for realities, even though we can affix to such spiritual realities no human name.

In like manner, though we may not take the words 'grief', 'anger', 'jealousy' and other similar affections and feelings at their surface value, we nevertheless know that they stand for something equivalent on the high plane of Divine experience. Consequently we are to gather from Genesis 6:6, that something of extreme antipathy to the purpose of God and creation had come in and spoiled the work of God's hands, grieved His heart, and made Him repent that He had made man. In the language of the parable, the reason is found in the fact 'that an enemy hath done this', and that with reference to two sowings of seed (Matt. 13:28). Throughout the Bible we have the consciousness of a conflict, a conflict between good and evil, darkness and light, God and Satan, and that the battle is intensely real, making demands upon the Wisdom and Power of the Almighty, and culminating in the sparing not of His Beloved Son. If such inroads had been made into the nature of mankind by the evil one, that it could be said, 'all flesh had corrupted his way upon the earth', then God must act and act drastically if the situation were to be saved. The word translated 'corrupt' in Genesis 6:11 and 12, and the word translated 'destroy' in Genesis 6:17 is the Hebrew shachath. 'The only remedy was to destroy it (de facto) as it had become destroyed (de jure)' (The Companion Bible). At the time of the sounding of the seventh angel, the wheel has come full circle, 'as it was in the days of Noah' and we read that the time had come to 'destroy them which destroy (or corrupt) the earth' (Rev. 11:18). Standing separate and almost alone in the midst of well nigh universal corruption was Noah. It is not without significance that the name Noah is derived from the selfsame Hebrew word translated 'repent'. The Hebrew word is nacham and is found for the first time in Scripture in the words of Lamech 'This same shall comfort us' (Gen. 5:29), and refers to the Ark and the Flood. The next occurrence of nacham is in Genesis 6:6 where it is written 'it repented the Lord'. The reason why the one Hebrew word can have such opposite meanings is that primarily nacham means 'a change of mind or affection' and obviously the mind may change sometimes in one way, sometimes in another. God changed His mind regarding mankind as a whole and destroyed them, He changed His mind about Noah in particular and saved him. What constituted the essential difference between Noah and the rest of mankind? We shall find upon examining the history of Israel that they are denounced as wicked, and corrupt and evil, yet even though enemies because of the gospel, they are beloved because of the fathers, 'for the gifts and calling of God are without repentance' (Rom. 11:29). Israel, for all their sins were the chosen seed, and so were saved. Even after the Flood, the words are written 'I will not

again curse the ground any more for man's sake; for (although, Heb. ki) the imagination of man's heart is evil from his youth' (Gen. 8:21). What was it that the Lord saw in the generation before the flood that demanded total destruction? It was the corrupting of the seed, and it is the separation of Noah from this that marks him out in Genesis 6.

'These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God' (6:9).

Noah, like Enoch, 'walked with God', but this was not all. Noah found 'grace', the first to so find in all Scripture, but in addition Noah was 'perfect in his generations'. As the word 'generations' occurs twice in this passage, let us note that the first word is a translation of toledoth 'family history', and can read either forward or backward, can speak of either one's ancestors or of one's descendants, but the second word is a translation of the Hebrew dor which refers to Noah's contemporaries, the men living at the same time as himself. With regard to his contemporaries Noah was 'perfect'. This word, which translates the Hebrew tamim means 'without blemish' and primarily refers to physical, not moral perfection. It is in constant use to describe the blemishless character of a sacrificial animal (Exod. 12:5; Lev. 1:3). Job was described as 'perfect', as well as upright (Job. 1:1,8; 2:3), and Jacob is described as a 'plain' man (Gen. 25:27), using the same word as is employed in Job and translated 'perfect', while 'undefiled' is the translation of the word in Song of Solomon 5:2 and 6:9. The testimony of Genesis 6:9 is that Noah was uncontaminated so far as his pedigree was concerned, and the channel through which the Seed of the Woman could come, though narrowed down by the well nigh universal corruption that had set in, was still preserved.

As we proceed with the history of the Seed of the Woman we shall assemble a series of Divine interpositions, each one marked by its own peculiar character, and together building up a system of teaching that points irrevocably to Christ. Let us note the following as a beginning of this special phase of truth:

- (1) The Seed is diverted from Adam, at the Fall, and is referred to as 'The Seed of the Woman'. This introduces the element of miracle or a dealing by God that is not 'natural'. We must never lose sight of the supernatural associations of 'The Seed'.
- (2) The Seed is in the second place bound up with vicarious suffering. His 'heel' shall be wounded in the conflict with the serpent.
- (3) Ultimate victory is prophesied for the Seed of the Woman, for although in the conflict He shall be wounded in the 'heel', it is the 'head' of the serpent that is bruised.
- (4) The next principle that emerges is the principle of substitution. The attack upon Abel is countered by the 'appointment' of 'Seth', or as the Hebrew reads, God hath 'Sethed' me another seed. Seth was appointed 'instead of Abel whom Cain slew' (Gen. 4:25).
- (5) The sending of the Flood, and the destruction of every living person except 'the eight souls' preserved in the Ark, or as Peter puts it, God 'spared not the old world, but saved Noah', reveals the solemn fact that the question of numbers does not enter into the plan. If the seed can be preserved, though it cost the destruction of millions, the Lord will do it. If such a conclusion should appear harsh, let us remember that the selfsame word 'spare' is used of Christ 'He that spared not His own Son'.

(6) The provision of the Ark introduces into the story another aspect of the redemptive side of the story of the seed. It is common knowledge with students that the noun and verb 'pitch it within and without with pitch' (Gen. 6:14) translate the words kaphar and kopher, which are used by Moses and the rest of the Old Testament Scriptures for the propitiation made by the sacrificial offerings, indicating in fuller measure the nature of the 'bruising' that should be received in the conflict with the serpent. 'It pleased the Lord to bruise Him' said Isaiah, showing that even though 'wicked hands' took and crucified the Son of God, that bruising of His heel was at the same time the sacrificial offering made for sin. The word 'bruise' in Isaiah, however, is not the word used in Genesis 3.

(7) Finally, or at least so far as we have gone, the preservation of the seed is associated with newness of life, resurrection ground, the beginning of a new world, and a new day. This is forced upon the attention of the reader throughout the record of the Deluge by the fact that the date upon which the Ark rested on one of the mountains of Ararat, namely the seventeenth day of the seventh month, became after the revision of the calendar at the Passover (Exod. 12:2), the 'third' day after the offering of the Passover on the fourteenth day of the month, and so the very day of the Saviour's resurrection. The emphasis upon the 'first year' the 'first month' the 'first day' in Genesis 8:13 carries the idea forward, while the numerical features associated with Noah (the eighth person) and his family (eight souls), each emphasizing the number 'eight' and the commencing of a new period, round off this testimony to resurrection and newness.

Although the purpose of God concerning the Seed was so far safeguarded, the words already noted in Genesis 6:4, 'also after that', prepare us for further conflict.

'Abraham, The Hebrew'

When Noah and his family stepped out from the Ark, they stepped out into a world that was empty and devoid of life, and to them the words uttered at the creation of Adam were repeated:

'Be fruitful, and multiply, and replenish the earth' (Gen. 9:1).

The dominion given to Adam is passed on to Noah in modified terms, and instead of the sun, moon and stars being indicated as 'signs' (Heb. oth) the rainbow was appointed for a 'token' (Heb. oth). This is another feature that we must remember, namely the changed 'tokens' that accompany the dispensational changes that mark the onward story of the Seed. If the Seed is to continue, it must of necessity come through Noah and one of his sons. The blessing pronounced in Genesis 9:26,27 indicates that the choice fell upon Shem:

'Blessed be the Lord God of Shem ... he (Japheth) shall dwell in the tents of Shem'.

Japheth was the eldest brother (Gen. 10:21; 1 Chron. 1:5), but grace seldom recognizes any precedence in the flesh. Consequently we find the generations of Shem lead on to Terah and so to Abraham (Gen. 11:10-32).

'Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born' (Gen. 10:21).

The additional note 'the father of all the children of Eber' calls for attention. No such clause follows the reference either to Japheth or to Ham. Moreover, we observe that Eber himself is not mentioned again until verse 24. Shem had five sons, and Eber is the descendant of Arphaxad, the third of those that are named in Genesis 10:22. Now Eber had two sons, Peleg so named because in his days the earth was divided, and Joktan. Joktan's descendants are named, but Peleg's descendants are reserved until 'The generations of Shem' are given in Genesis 11:10, where Joktan finds no place. The line of the Seed therefore from Noah, runs as follows: Noah, Shem, Arphaxad, Eber, Peleg and so on to Terah, the father of Abram. Shem is called 'the father of all the children of Eber' for this reason.

The record of Genesis 10 is the record of the nations, and the words 'By these were the nations divided in the earth' show that the settlement of the nations and the lands inhabited by them is the important theme, and it is the descendants of Joktan and their lands that is recorded in Genesis 10 whereas, in Genesis 11 Joktan is omitted, but the generations of Peleg are given in detail and this proves to be of the most importance, for this is the line of the true seed. Our attention therefore is called to the fact that the line of Joktan does not exhaust the descendants of Shem. The two names Eber and Peleg demand our attention. The Hebrew name Eber means 'beyond', and occurs in such phrases as 'beyond Jordan', 'on this side Jordan' or 'on the other side Jordan' (Gen. 50:10; Num. 22:1; Josh. 2:10). The verb abar means 'to pass' or 'to pass over' and is often used in connection with the passing over of the Israelites into the land of Canaan (Deut. 12:10; Josh. 3:16). In Genesis 14:13 Abraham is called 'The Hebrew'. This is partly explained in Joshua 24:2,3.

'Your fathers dwelt on the other side of the flood ... I took your father Abraham from the other side of the flood'.

This 'flood' is the River Euphrates, the word translated 'flood' being the same as that which is rendered 'river', meaning the river Euphrates (Josh. 1:4). The LXX translates Abraham 'the Hebrew', by the words ho perates 'the one who crossed over', the word peran being employed in Genesis 50:10, and Joshua 2:10 cited above. While therefore Eber had many descendants, Abraham stands out pre-eminently not only as one descendant out of many, but as the one who fulfilled the meaning of the name. Peleg too, is associated with rivers, and is so translated nine times, and once 'stream' in the Old Testament (Psa. 1:3). Job uses the word palag when he speaks of God 'Who hath divided (palag) a watercourse' (Job 38:25). The same form of the word, pelaggah is twice translated 'divisions' (Jud. 5:15,16) and once 'rivers' (Job 20:17).

Rivers formed natural boundaries in ancient days, so much so that in English the word 'rival' comes from the idea that men living on opposite banks of a river would be 'divided' in their loyalties.

It is not true to say that the words of Genesis 10:25 'the earth was divided' cannot refer to the division of the earth as an inheritance, but only by some geological division as that which has formed the continents, for the feminine form of both the Hebrew and the Chaldee words is employed to speak of the division of both 'families' and of 'the priests' (2 Chron. 35:5; Ezra 6:18). In Peleg's day the earth was divided among the nations, 'according to the number of the children of Israel' (Deut. 32:8). The reader will discover that there are seventy nations mentioned by name in Genesis 10,

and the words 'When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel' have regard to that number seventy.

'Seventy souls went down with Jacob into Egypt, that they might restore the seventy families by the confusion of tongues. For these seventy souls were equal to all the families of the whole world' (Zohar).

'How good is thy love towards Me, O thou congregation of Israel? It is more than that of the seventy nations' (Targum on the Song Solomon).

So conscious was Israel of this high place, and so equally conscious that the Gentile nations would be provoked should they realize it, that we find the LXX reads 'according to the number of the angels of God', for the Gentile world would not know that to each nation had been appointed an angel, as is indicated in Daniel 10 'The prince of Grecia', 'the prince of the kingdom of Persia' and 'Michael your prince'. So precious in the sight of God is 'The Seed', that He counts the seventy souls that went down into Egypt, who formed the nucleus of the nation of Israel, of more importance than the whole seventy nations that inhabited the rest of the world, and in order to appreciate this concentration of the Lord's care, we must continue the story of the generations until we arrive at Abraham, the father of the great nation, whose seed is prominent in Genesis 12:7. While both Joktan and Peleg are mentioned in Genesis 10:25, Peleg only appears in the genealogy of Genesis 11:10-26, for the seed only is there in view. The line is preserved from Eber through Peleg to Terah, the father of Abram. Men's attempt 'to make us a name' and their consequent scattering (Gen. 11:1-9) was but another attempt to frustrate the purpose of God. The word 'name' is actually Shem.

'The chapter begins with man's attempt to unify mankind, and ends with God's new provision to unify all in blessing with Abraham's seed' (The Companion Bible).

When we reach the generations of Terah, we are at the central generation of the eleven which are found in the book of Genesis. In both the conclusion of Shem's genealogy (Gen. 11:26), and the opening of Terah's, Abram's name stands first. although, as subsequent study will reveal, Abram was not the eldest of Terah's sons. Like Shem, Abram is put first because he was the chosen channel of the Seed. For the first time in Scripture appears the statement that any woman was 'barren', and this is said of Sarai, Abram's wife.

'But Sarai was barren: she had no child' (Gen. 11:30). So into the story of the coming seed is now interposed human inability, in order that it may be demonstrated that the true seed is indeed of God. This Hebrew word translated 'barren' *aqar*, signifies a mere stock or stem without branches, a dry tree. Bateman says of Ecclesiastes 3:2, where the A.V. reads 'a time to pluck up', 'to lop as trees, cut them close to the stock or stem'. This supernatural element is emphasized later in the story of Ishmael and Isaac, and a definite reference is made to it in Romans 9, where we read 'In Isaac shall thy seed be called, that is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed' (Rom. 9:7,8). Immediately following the statement concerning Sarai's barrenness, comes the record of Terah's trek towards Canaan and his tarrying and death at Haran. We learn from Stephen in Acts 7:2, that 'The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran'. Terah, it would appear was moved

by the revelation given to his son, and 'took' Abram, Lot and Sarai, but by so doing contravened the distinct commandment 'Get thee out of thy country, and from thy kindred'. Moreover, although 'they went forth' from Ur of the Chaldees 'to go into the land of Canaan' they did not accomplish this purpose for we read 'they came unto Haran, and dwelt there'. This partial obedience to the separating command of God, will be met again. For example in Exodus 8:25 where Pharaoh substitutes for the three days' journey, 'Go ye, sacrifice to your God in the land' or 'Sacrifice to the Lord your God in the wilderness: only ye shall not go very far away' (Exod. 8:28). According to Hebrews 11, Abraham when he obeyed God did not know the land that God had promised him, and so the language of Genesis 11:31 written after the event must be considered as supplemental. Terah, whose name among other meanings seems to be 'wanderer', was evidently moved by the call that had come to his son, but the thing to be noticed is that although he made that trek from Ur of the Chaldees, as far North as Haran, he never 'passed over' the Euphrates. After 600 miles separation from Ur he still dwelt in the same country, and had in reality made no essential change. Terah's movement was like many religious movements, they fail in essentials. Abraham was called 'The Hebrew' for he passed over the dividing river. Terah was never a 'Hebrew'. He came out of Ur but he died in Haran, a city of the same country. He had but changed one 'denomination' for another. Terah died in Haran, and until he died he was a hindrance to faithful obedience. Terah represented the 'old man', who can be religious and do almost everything except 'pass over'. Only when the 'old man' (Rom. 6:6) dies, can the believer rise and walk in newness of life. We are however tracing the history of the Seed, and must not allow ourselves too many doctrinal excursions, but the reader will doubtless perceive that the spiritual history of the individual believer finds an echo many times in the record of the Seed and its conflict.

Cain and Canaan, were Both 'of that Wicked One'

As the different attacks are made by the enemy upon the life or purity of the true seed, certain terms are introduced, which mark the spiritual side of the conflict, and reveal the character of the provision and protection afforded by the Lord. These we shall have to consider together as a whole when we have pursued this theme further, but the reader may be helped by an anticipation of this particular study. Certain words or phrases emerge as the story of the seed progresses, and the following will indicate the nature of this particular aspect of truth.

(1) The first prophecy of the Seed,		The bruising of head and heel.
		Genesis 3:15
(2) The second reference, Seth, 4:25		'Instead' -- the principle of
		substitution.
(3) The third reference, Noah, 5:29		'Comfort' because of 'curse'.
(4) The fourth reference, The Ark 6:14		Propitiation (pitch).
(5) The fifth reference, Barrenness,		The flesh set aside.
		11:30

These items will give the reader some idea of what we intend, but the above list is temporary, and will be revised when the subject is considered as a whole.

At the moment we are concerned with the onward progress of the true seed, and have reached the time when, at the death of Terah, Abraham was free

to 'pass over' and become 'Abraham the Hebrew'. At Genesis 12, the nations of the earth go into the background and only come into the record as they touch the land and people of Israel. The channel through which the Seed should come is now narrowed down to one man, a descendant of Shem, and to that man a promise was given of a land and of a seed.

'Unto thy seed will I give this land' (Gen. 12:7).

The delay occasioned by the action of Terah was seized upon by the enemy as will be made clear if we put two passages together:

'And Terah took Abram ... to go into the land of Canaan; and they came unto Haran, and dwelt there' (Gen. 11:31).

'And Abram ... went forth to go into the land of Canaan; and into the land of Canaan they came ... and the Canaanite was then in the land' (Gen. 12:5,6).

Before we can rightly proceed, some understanding of the Scriptural meaning and intention of 'the Canaanite' is called for, as it is evident that this people were Satan's countercheck to the Divine plan. Canaan was one of the sons of Ham, his brothers being Cush, Mizraim and Phut (Gen. 10:6). From Cush, came Nimrod, the beginning of whose kingdom was Babel, and from Canaan sprang Sidon, Heth, and the Jebusite, Amorite and others, who became known as 'Canaanites'. The circumstances of the birth of Canaan are unrevealed, but the record of Genesis 9:20-29 is highly significant and calls for examination.

'And Noah began to be an husbandman, and he planted a vineyard' (Gen. 9:20).

Now this may be an innocent, straightforward statement, containing no hidden or ulterior meaning -- and yet, we ask, why does the Scripture use this form of speech, why say 'he began to be'? The reader will remember that we found it necessary to retranslate Genesis 4:26 'Then began men to call upon the name of the Lord', 'Then men profanedly called upon the name of the Lord'. We find this word 'began' in the opening of that ominous passage Genesis 6 when the sons of God saw the daughters of men, and when there were giants in the earth. We observe that this same word 'began' is used of Nimrod, the rebel. 'He began to be a mighty one' (Gen. 10:8). At the building of the tower of Babel the Lord said 'this they begin to do' (Gen. 11:6), so that we find that in the space of Genesis 1 to 11, which covers the history of the ancient world from Creation to Abraham, *chalah* occurs five times, each occurrence being associated with an attack upon the purpose of God, either the profaning of the name of the Lord, the irruption of the sons of God, the founding of Babel, and this reference to Noah. There is evidence that at the Flood such disturbance took place as to alter materially the meteorological conditions, and what before had provided 'wine that maketh glad the heart of God and man', now, for the first time fermented, with the result that 'Noah was drunken' (Gen. 9:21), and not only so, was 'uncovered'. Noah in many things takes the place of Adam in the earth.

A comparison of Genesis 9 with what had previously been said of Adam will reveal several similarities. Among them let us notice Adam and Noah are both associated with a garden 'planted', indeed the Hebrew word *nata* 'to plant' occurs in Genesis 1 to 11 but twice, namely at Genesis 2:8 'The Lord God planted a garden' and here in Genesis 9:20 Noah's downfall is connected

with an act 'he drank of the wine', even as the fall of Adam is connected with eating the fruit of the forbidden tree. In both cases, there is a strange sequel. Adam and Noah are found 'naked' the only references to nakedness in this early section of Genesis. Adam covered his nakedness with fig-leaves, Shem and Japheth covered the nakedness of their father with a garment. God subsequently clothed Adam with a coat of skin. The enmity between the two seeds is revealed to Adam, and the earth is cursed for his sake. When Noah awoke, he strangely cursed, not Ham, but the son of Ham, Canaan, who was doomed to be a servant of servants.

At the door of the garden of Eden, the Lord caused to 'tabernacle' ('placed' Gen. 3:24) the Cherubim, and Noah continuing his prophecy, said 'He (the Lord) shall dwell ("tabernacle") in the tents of Shem' (Gen. 9:27). These again being the only occurrence of shaken 'to dwell' or 'tabernacle' in Genesis 1 to 11.

These parallels are on the surface, but there is more, not so plainly stated but nevertheless implied. Is it not illuminating that immediately consequent upon the fall of man, the Lord should speak of child-birth (Gen. 3:16)? and is it not equally illuminating that Noah should speak of Canaan the unborn child of Ham, and not of Ham himself? In the case of Adam and Eve, there is the positive statement that 'Cain was of that wicked one' (1 John 3:12), but nothing positive is said of Canaan, yet by the time one has read all that is written of the Canaanites, there is no room left for doubting that of Canaan it could have been written 'Canaan was of that wicked one' also. In the record of Genesis 3 Adam is accompanied by his wife who is named and addressed. In Genesis 9, the wife of Noah is not specifically mentioned, but, when we remember that the expression 'thy father's nakedness' (Lev. 18:8) is definitely said to indicate 'thy father's wife', and when we further know that the words spoken of Noah 'to be uncovered' (Gen. 9:21) are the same as those used in Leviticus 18, the sin of Ham begins to assume a more serious aspect, a sin that brought with it a 'curse' as we can see by reading Deuteronomy 28:20.

It appears from the combined testimony of the several passages, that Ham was guilty of the same sin as that of Reuben (Gen. 49:3,4), where the word 'defiled' translates the Hebrew *chalal* already examined. If Ham, like Reuben, taking advantage of his father's drunkenness was guilty of incest, the door was flung open once more for the Evil One to sow his seed, and the Canaanite was the dreadful result. The Canaanite would therefore take the place occupied by the 'giants' before the Flood, and because the Seed was now known to be destined to come through Abraham, the Canaanite was concentrated in advance in the land of promise. The meaning of the word Canaan is, something 'low', and in a secondary sense, a merchant, trafficker or trader. The name 'Canaan' carries with it the debasement pronounced by Noah as the following passages which use the verb *kana* will show 'to bring low' (Job 40:12), 'to subdue' (1 Chron. 17:10), 'to bring into subjection' (Psa. 106:42). Their name reveals their end, the Canaanites whether physical or spiritual, must one day be subjected beneath the feet of the victorious Seed of the woman. When the time came for Isaac, the true seed to be provided with a wife, Abraham made his eldest servant swear by the God of heaven and by the God of the earth, that he would not take a wife for Isaac of the daughters of the Canaanites (Gen. 24:3,27). The Canaanites were to be driven out of the land of promise by Israel (Exod. 23:28), and by the Lord (Deut. 7:1); and were to be utterly destroyed (Deut. 20:17). Something of the horror with which this evil seed was held can be gathered by reading the whole of Ezra 9 and 10.

'The people ... have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites ... the holy seed have mingled themselves with the people of those lands' (Ezra 9:1,2).

The land is said to have spued out the nations that inhabited Canaan; that the very land was defiled by their abominable customs (Lev. 18:24-30). Such are the Canaanites, and one can feel the relief in the prophet's mind when he said,

'In that day there shall be no more the Canaanite in the house of the Lord of Hosts' (Zech. 14:21).

An illuminating chapter, in reference to the Canaanites and the possession of the land, is Deuteronomy 2. There, not only Israel but the Moabites, the children of Esau and the Ammonites, all blood relations of Israel, find their possessions already occupied by Emim and Anakim 'a people great, and many, and tall', 'giants dwelt therein in old time'. These the Lord destroyed before them, and they succeeded them, and this is put forward as being parallel with the case of Israel:

'As Israel did unto the land of his possession, which the Lord gave unto them' (Deut. 2:12).

Later, in the experience of Abraham, he was to learn that there must be a waiting period, during which his seed should suffer affliction in a strange land, and this because 'the iniquity of the Amorites is not yet full' (Gen. 15:16). (See the article In Adam2). If we admit the sovereign right of the Lord to destroy the corrupted people of the earth by a flood, and if we admit His justice in destroying the wicked cities of Sodom and Gomorrah; if we admit His patience and long-suffering while He waited for the Amorite to fill up the measure of his iniquity, we can accept the revealed fact that Israel was chosen as the destroying agent of this foul progeny of wickedness, who in their turn typify the 'spiritual wickednesses' that confront those whose blessings are to be enjoyed, not in the land of Canaan, but in 'heavenly places' (see article Principalities3).

In Isaac shall Thy Seed be Called

The history of the true seed has now been before us from Adam to Abraham. We have seen the line descending from Adam through Seth to Noah, and through Noah to Shem, and from Shem through Eber, Peleg, Terah, to Abraham. Of Abraham's sons, Ishmael is repudiated, and Isaac the child of promise, the child of resurrection power, carries forward the great purpose. This process of selection and repudiation still goes on. Isaac has two sons, Esau and Jacob, but Esau is set aside. Jacob has twelve sons, but Judah, the son of Leah, the first wife of Jacob, is chosen as the channel through whom the seed should come. Judah is the ancestor of David the King, and it is sufficient for Matthew's purpose that he shows that 'Jesus' was the 'Son of David and the Son of Abraham' to prove that the promise concerning the true Seed had at length been fulfilled.

With the opening of the New Testament we leave promise, and begin fulfilment, and as our salvation and hope are bound up with the realization of the promise of God concerning the seed, we must still give our attention to the unfolding of this great theme.

We observe that throughout the gospels, Christ is referred to as 'the Son of David', but when we consider the testimony of Paul, he avoids the title 'Son of David' and uses the deeper and more significant title 'The Seed of David'. At first sight this distinction may savour of 'hair-splitting', for He Who is the Seed of David must also be his Son. Yet on the other hand it is also true that he who is the son of David may not necessarily be his 'seed' in the full significance of that term. We all know that Solomon was a son of David, and most of us will remember two other sons, Nathan and Absalom, but how many of us know that in the genealogy given in 1 Chronicles 3:1-9, there are nineteen sons named? Six were born in Hebron, four were born in Jerusalem, and nine are listed without specifying either the name of their mother or the place of their birth. Even this list of nineteen sons is not complete, for the Chronicler adds 'besides the sons of the concubines' (1 Chron. 3:9). In the course of time David's strength began to fail, and clamant voices began to be heard regarding succession to the throne:

'Adonijah the son of Haggith exalted himself, saying, I will be king' (1 Kings 1:5).

Nathan the prophet visited Bathsheba and warned her of the danger, and advised her to go to the king and say:

'Didst not thou, my lord, O King, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?' (1 Kings 1:13).

The result was that Solomon was proclaimed king, and the rest of David's sons were set aside, so far as succession to the throne was concerned. Throughout the gospel of the kingdom, Matthew, the title 'The Son of David' is reiterated, for Christ as the Son of David was born to sit upon the throne of David (Luke 1:32). When we turn from the gospel of the kingdom to the epistles of the church, we do not find Paul speaking of Christ as the 'Son' of David, as we have said, he goes deeper, he calls him 'the Seed of David'. As the 'Son' Christ was the rightful king of Israel, but this title and rule did not comprehend all that was conceived by God at the beginning.

Paul does not obtrude into the epistles to the Church a title that would confuse these two departments of their redemptive purpose, he omits the kingdom title and uses the deeper and more significant title 'the Seed of David'. Not only so, he uses this title when writing the epistle to the Romans (1:3), and he uses it again after the dispensation of the Mystery had come in (2 Tim. 2:8), and Timothy is called upon to 'remember' this relationship, and that it formed an integral part of that which Paul called especially 'my gospel'. In both passages the resurrection is prominent. While therefore David's son Solomon and his successors are the heirs to the throne, Christ alone as David's Seed carries the great primeval promise of God to its glorious consummation. The Syrophoenician woman was made to realize that in Christ as 'the Son of David' she had no place (Matt. 15:22), but the Seed of David was declared to be the Son of God with power by the resurrection (Rom. 1:4), and the good news associated with Him in that capacity was addressed to both Jew and Gentile. While the succession to the throne came through Solomon, Mary's line descends through Nathan, Solomon's brother, and so in Matthew we have 'The Son of David' with special reference to the king and kingdom, whereas in Luke 3 we have 'The Seed of the Woman' descending from David, through Nathan and Mary. Luke was the evangelist who laboured so faithfully with the apostle Paul, and it is

Luke's account rather than Matthew's that stresses 'The Seed'. In like manner Christ is called 'The Son of Abraham' (Matt. 1:1) but is never so called by Paul, for just as we found that Paul speaks of Christ as the Seed of David, so also does he speak of Christ as the Seed of Abraham.

'Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ' (Gal. 3:16).

Many of the reference books that have been consulted make Paul quote from different passages in Genesis here. The Companion Bible refers the reader to Genesis 21:12 'In Isaac shall thy seed be called'. This passage is most certainly quoted in Romans 9:7, and it has one item that attracts it to Galatians 3:16, and that is, that the word 'seed' here must be understood as being singular, because the singular verb follows it, 'it shall be called'. Turpie's book on quotations refers Galatians 3:16 to Genesis 22:18. We feel however that Paul would remind us that he was meticulous in his quotation, even to the word 'and', 'and to thy seed', and consequently we must refer Galatians 3:16 to such texts as Genesis 17:7,8 or to Genesis 24:7, which in the LXX agrees with the words quoted in Galatians. To these passages can be added Genesis 13:15. It must be remembered that the Hebrew word zeraim 'seeds', in the plural means 'various kinds of grain', even as the plural spermata does in 1 Corinthians 15:38, and Ellicott says on this passage, 'We hold, therefore, that there is certainly a mystical meaning in the use of zera in Genesis 13:15 (and in 17:8): though the writer was not necessarily aware of it'. If we read the context of Genesis 13:15, we are met with the stated fact that the word 'seed' is used in the plural, for verse 16 goes on 'And I will make thy seed as the dust of the earth ... so ... shall thy seed also be numbered'. The same is true of the context of Genesis 17:8, for the words 'in their generations', which come in verse 7 and 'in their generations' which is repeated in verse 9, show that the word 'seed' is used in the plural. If we continue in our reading of Galatians 3, until we get to verse 29 we shall read:

'And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise' (Gal. 3:29).

So therefore, all the seed are 'in Christ', even as 'in Isaac' the seed were called. In Romans 9, the apostle has more to say about this seed. The high privileges that belong to Israel, set in contrast with their rejection which was imminent in the day when Paul wrote the epistle to the Romans, drew from the apostle the argument of chapter 9:6-13.

For a fuller exposition of Romans 9 to 11 than can be given here, the reader is referred to the article entitled Romans (p. 126).

'The End ... That God May Be All in All'
(1 Cor. 15:24-28)

The conflict between the two seeds arose out of the disobedience of man in relation to the knowledge of good and evil (Gen. 3). Our first parents were deceived. When writing to the believers at Rome (Rom. 16:18), the apostle said concerning some, that 'by good words (christologia) and fair speeches (eulogia) deceive the hearts of the simple (akakos)'. He then went on to speak of their 'obedience', saying that he would have them wise unto that which is good (agathos), and simple (akeraios) concerning evil. Now this word 'simple' akeraios, occurs in the proverb 'wise as serpents, and

harmless (akeraios) as doves' (Matt. 10:16), where it is evident that the simplicity inculcated by the Lord is in marked contrast to the subtilty of the serpent. These words of the apostle, akakos and akeraios, occur in Romans 16:18 and 19, just before he writes the concluding section which deals with the revelation of the mystery which had been kept in silence (Rom. 16:25-27). This mystery we have shown elsewhere (see article Mystery3), refers to the relationship that exists between Adam, his fall, and his seed. It is therefore no surprise to us to find in Romans 16:20 a most definite reference to Genesis 3:

'And the God of peace shall bruise Satan under your feet shortly'.

Strictly speaking these are the last words of positive doctrine in Romans. All leads up to this. In Romans 1, Christ is seen as coming of the Seed of David according to the flesh, and at the last, is seen, together with His redeemed, fulfilling the primeval promise that the seed of the woman should bruise the serpent's head. This climax is comparable with 'the end' which shall be attained at 1 Corinthians 15:24-28, the last enemy there being not Satan, but that power which Satan wields through sin, namely death. The passage has in common with Romans 16:20 the words 'under ... feet'. These words quoted in 1 Corinthians 15; in Ephesians 1; and in Hebrews 2 in the phrase 'Thou hast put all things under His feet', are cited from the eighth Psalm, which has as its subscription the words 'Upon Muth-labben'. An examination of the import of these words will be found in the article The Secrets of the Son (p. 234). The limitations of space forbid any attempt to enlarge on the subject here, but we would nevertheless urge the reader to acquaint himself with what has been brought forward in that article.

Psalm 8 looks in two directions, back to Adam and the limited 'dominion' given to him, and forward to Christ, and the universal dominion given to Him. In Hebrews 2 the reference to the eighth Psalm is associated with His suffering and death, and to the 'world to come' oikoumene. In 1 Corinthians 15 the reference to the eighth Psalm looks beyond the limitations of the habitable world, to the goal when God shall be all in all; while Ephesians 1 alludes to Psalm 8, when speaking of the principalities and powers that are subjected beneath the feet of Christ, in His capacity as Head over all things to the Church. The bruising of the serpent's head was not accomplished however without extreme suffering on the part of the Great Deliverer -- 'He shall bruise His heel'. It is not surprising that this primeval prophecy should have been known to the ancient world. The ancients confounded the name zeroashta 'the seed of the woman', interpreting the word ashta to mean fire, and so gave the name Zoroaster. Throughout the mythology of the ancient world, the struggle between the serpent and a Deliverer is well known.

'And while sublime his awful hands are spread,
Beneath him rolls the dragon's horrid head,
And his right foot unmoved appears to rest,
Fixed on the writhing monster's furnished crest'
(Landseer Sabrain

Researches).

In Greek mythology the constellation that sets forth the crushing of the serpent's head is called engonasis 'the kneller' but this is owing to the confusion of tongues. In Chaldee E, 'the', nko, 'to crush', nahash a serpent, give us enkonahash, which became in Greek engonasis. The story of Achilles, 'vulnerable only in his heel', is also a most evident echo of

Genesis 3:15. The word 'bruise' used in Genesis 3:15 is the translation of the Hebrew shuph, which is by no means so simple a word. Authorities differ as to the primary meaning of the word. Gesenius derives the word from a root which meant, first to gape upon, then lie in wait, to fall upon. Davidson gives the second meaning 'to cover with darkness', which is very similar to Parkhurst's 'to cover, overwhelm as with a tempest'. This word is found in Job 9:17, 'He breaketh me with a tempest', and again in Psalm 139:11 'Surely the darkness shall cover me'. That some of the ancients understood this to be the meaning of the word shuph is clear; Symmachus uses episkepasei 'will hide', and a Hexaplar version kalupsei 'cover' or 'veil'. Shuph in a reduplicated form is used of a species of serpent so called from its concealing itself in the sand and in holes, and occurs in Genesis 49:17 'Dan shall be a serpent by the way, an adder ... that biteth the horse heels'. Here it will be observed, two words occur that are also found in Genesis 3:15 'bruise' shuph (shephiphon 'adder'), and ageb 'heel', and this fact must be kept in mind when translating Genesis 3:15. The apostle, in Romans 16:20 employs the word suntribo to translate shuph 'bruise'. In Romans 3:16 the apostle uses the word in slightly different form, suntrimma, 'Destruction and misery are in their ways'. Suntribo is translated elsewhere in the New Testament 'bruise' (Matt. 12:20), 'break', or 'break in pieces' (Mark 5:4; 14:3; Luke 4:18 [in the Received Text]; John 19:36 and Rev. 2:27). The English word triturate, 'to reduce to fine powder by rubbing', trite, 'worn out by constant use or repetition', tribulation, from the wearing down effect of a threshing instrument, and diatribe, 'a discourse' which wears away time, will no doubt occur to the reader. Taking all things, therefore, into consideration, the 'bruising' of Genesis 3:15 and of Romans 16:20 indicate an agonizing and protracted process, wearing in its effect, and associated with concealment, darkness and attack. To the fact that it is a protracted struggle, the record of the ages bears witness. That it was agonizing, the cry both of Gethsemane and of Calvary reveal:

'All Thy waves and Thy billows are gone over Me' (Psa. 42:7).
 'My God, My God, why hast Thou forsaken Me?' (Psa. 22:1).
 'This is your hour, and the power of darkness' (Luke 22:53).
 'From the sixth hour there was darkness over all the land unto the ninth hour' (Matt. 27:45).

The glorious outcome of this dreadful conflict is given in Isaiah 53:

'He shall see His seed ... He shall see of the travail of His soul, and shall be satisfied' (Isa. 53:10,11).

Into the redemptive work of Christ, none can enter. He alone could be the sin bearer, He alone could be the ransom. Yet, the primeval prophecy of Genesis 3:15 speaks not only of enmity between Satan and Christ, but between the woman's seed and the serpent's seed. Inasmuch as all the seed are found in Christ (Gal. 3:16,29), they, like the apostle himself 'fill up that which is behind of the afflictions of Christ' (Col. 1:24). Like the seed of Abraham they suffer affliction, and are kept waiting for their inheritance, while the iniquity of the 'Amorite' reaches its fulness (Gen. 15:13-16). All the seed shall at length come out with 'great substance', they shall enter into their possessions, and when that day comes 'there shall be no more the Canaanite' (Zech. 14:21), even as there shall be 'no more' death, curse, sorrow and sin. Satan and his angels shall no more corrupt the true seed, nor hinder and frustrate the purposes of God.

'He shall see His seed';
 'He shall see of the travail of His soul';
 'He shall be satisfied'.

Seventy Weeks. The orthodox interpretation of the prophetic period 'The seventy weeks' of Daniel 9, makes the sixtyninth 'week' end at the crucifixion, leaving but one 'week' to be accounted for. This of necessity rules out the Acts of the apostles, although it is true to say that Israel were not set aside at the crucifixion, but about thirty-five years (or five 'weeks') after, namely at Acts 28.

The prophecy of Daniel 9 is read by many as follows:

The 69th week ended just before the crucifixion of Christ, and therefore the final seven years are all that remain to complete the number, and these are entirely future and are found in the Book of the Revelation.

We would draw special attention to an interpretation (we believe the true one), in which a certain principle is enunciated, viz., that prophetic times do not take into account the periods when Israel are 'Lo-ammi' (not My people, Hos. 1:9). In The Companion Bible, page 70 of the Appendixes, will be found a table showing the various 'Lo-ammi' times that must be deducted from the number of anno mundi years before we can arrive at God's time periods. At the conclusion of this table the note runs, 'By noting the Lo-ammi periods, many other important details will come to light'.

We believe the following investigation is directly in line with this suggestion. First, let us establish from the Scriptures the principle that God's prophetic times take no account of Israel's captivities or cast off periods, but only of the times of their recognition. The classic example is that which arises out of the comparison of 1 Kings 6:1 with Acts 13:20. According to 1 Kings 6:1, the temple was commenced in the 480th year after the children of Israel were come out of the land of Egypt, while Paul in Acts 13:17-22 gives the period under the Judges as 450 years. When we extend Paul's time period to include that covered by 1 Kings 6:1, we find a difference of 93 years:

			Years
Wilderness Wandering	(Acts 13:18)		40
Period of Judges	(Acts 13:20)		450
Saul's Reign	(Acts 13:21)		40
David's Reign	(1 Kings 2:11)		40
Solomon's First Three			
Complete Years	(1 Kings 6:1)		3

			573
Deduct -- Solomon's Computation	(1 Kings 6:1)		480

Total to account for			93

We find by examination and the recognition of the principle referred to above, that there is no discrepancy, and that both accounts are exactly right, the one in 1 Kings 6, omitting the periods when Israel were 'Lo-ammi', the other in Acts 13 giving the entire period of the judges, without

reference to the position occupied by Israel. The ninety-three years are made up as follows. Israel were captive under:

Chushan	(Judges 3:8)	8	years
Eglon	(Judges 3:14)	18	years
Jabin	(Judges 4:3)	20	years
Midianites	(Judges 6:1)	7	years
Philistines	(Judges 13:1)	40	years
		---	----
Total		93	years
		---	----

We learn therefore, that to obtain the number of years as from God's standpoint, when dealing with Israel, we must subtract the periods when Israel are not recognized by the Lord as His people. (See also The Companion Bible note on 1 Kings 6:1, p. 456; and appendix 50, p. 56).

Number in Scripture (by Dr. E. W. Bullinger) draws attention to another period of 70 x 7, which is obtained by the application of this same principle.

From the dedication of the Temple to Nehemiah's return in the 20th year of Artaxerxes (Neh. 2:1) 560 years

Deduct the 70 years' servitude in Babylon (Jer. 25:11,12; Dan. 9:2) 70 years

Total 490 years

We draw particular attention to the fact that the 70 years' servitude is reckoned as a Lo-Ammi period.

We now pass to the next consideration, Daniel 9 itself:

'Seventy sevens are severed off upon thy people and upon thy holy city

a	To make an end of transgression.
b	To seal up sins.
c	To make atonement for iniquity.
a	To bring in aionion righteousness.
b	To seal up prophetic vision.
c	To anoint the Holy of Holies.

Know therefore and understand, that from the going forth of the commandment to rebuild Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall even in troublous times. And after sixty-two sevens shall Messiah be cut off, and shall have nothing' (Dan. 9:24-26 author's translation).

(1)	7 x 7 = 49	(The Angel keeps these figures distinct).
(2)	62 x 7 = 434	

Daniel 9 opens with the recognition of the fact that Jerusalem was at that time 'desolate'. Verse 7 speaks plainly of the people of Israel being 'driven', and verse 11 of the 'curse' being poured upon them. Verse 12

declares that the visitation upon Jerusalem was unprecedented 'under the whole heaven'. Verse 16 speaks of 'fury' upon Jerusalem and 'reproach' upon Israel, and verse 17 speaks of the sanctuary being 'desolate'. Clearly at this period Israel are 'Lo-ammi', and the time of the desolation of Jerusalem must not be reckoned in the 70 x 7 period which is 'severed off' upon Israel.

Now from what we have already learned, we shall find it impossible to commence the reckoning of this 490 years at a period when Jerusalem is still desolate and Israel 'Lo-ammi'. Yet this is precisely what the accepted interpretation does. The 490 years are made to start from the going forth of the commandment to rebuild Jerusalem, in spite of the angel's warning that the rebuilding would not be completed until another 49 years had gone by. Instead of the angel saying to Daniel that the 70 x 7 started in the 20th year of Artaxerxes when the commandment was given, he definitely says that from that date we may compute the coming of the Messiah, a somewhat different thing. From the date of the command unto the Messiah was 7 x 7 and 62 x 7, or 483 years, which period was divided by the angel into two, according as it was 'Lo-ammi' time or otherwise. The first period of 49 years must not be reckoned at the period severed off upon Israel, or else we shall involve ourselves in confusion.

Where shall we then commence the special period of 70 x 7 ? When Israel are received back into favour and the temple at Jerusalem again blessed. In the year 405 b.c., when the temple was dedicated at Jerusalem, the 70 x 7 began. It was to be the commencement of a period of 'Ammi' years, years when God recognized Israel as His people, a period of 62 x 7, or 434 years, which should reach to the coming of Messiah the Prince. While the crucifixion marks the close of the 69th seven from the going forth of the proclamation, we must remember that it is the 62nd from the dedication of the temple, and as this commenced the period of Israel's restoration, the crucifixion marks the 62nd seven of the 70 sevens that were severed off upon Israel, leaving 8 sevens to run their course, instead of one as we have hitherto been taught.

We have shown, in other articles, the prominent position that Israel has in the Acts of the apostles, yet by following the orthodox view it appears that we are compelled to make a twofold error. First, in spite of the witness of Scripture to the contrary, a period of 49 years, wherein Israel and Jerusalem are out of favour, is introduced into a special period that necessitates Israel and Jerusalem being under favour and security, and it also compels us to blot out the whole of the Acts from this special period wherein Israel and Jerusalem manifestly are still receiving mercy. If the 69th seven ended at the crucifixion, there could be no place for Paul's solemn and formal setting aside of Israel at the end of the Acts.

Readers will remember that a rectification was found necessary in the calendar, and that the date of the crucifixion is a.d. 29. This can be seen in Chart 50/vi on page 61 of Appendixes of The Companion Bible. From a.d. 29 to a.d. 63, when God finally set aside Israel through the words of Paul, we have 34 years, where, if we include both the years that began and ended the period, we have another five sevens which ran on after the crucifixion. The crucifixion being the 62nd seven, Israel becomes lo-ammi at the end of Acts, in the 67th seven, leaving three sevens to conclude the complete series of 490 years. We must not therefore speak of the 'final seven years of Daniel 9' as though they were all the years that are to run. It is true that the chief interest is centred in the final seven, for therein Antichrist and the Beast are active, but there are other things to be done before that.

There is a suggestive connection to be observed between the final three sevens and the seven seals, seven trumpets and seven vials that occupy the book of the Revelation. The following diagram, which shows the difference between the two interpretations, may be of help. It will be seen that the marvellous accuracy that has been pointed out regarding the time of the coming of the Messiah is not impaired. It is simply a matter, as it were, of shifting the whole period forward until Israel are a people before God. That period is at the close of the first division, the seven sevens. Since the setting aside of Israel in Acts 28, Israel have been 'Lo-ammi'. Soon He that scattered them will gather them, and the 'final three sevens' will then run their course until the consummation foretold in Daniel 9, when prophecy shall attain its goal, sin shall be sealed and atoned for, righteousness be brought in, and God's Holy Temple again anointed. (In the chart overleaf, Fig. 1 represents the orthodox view; Fig. 2 the view set forth in this article).

FIG. 1
The Orthodox View

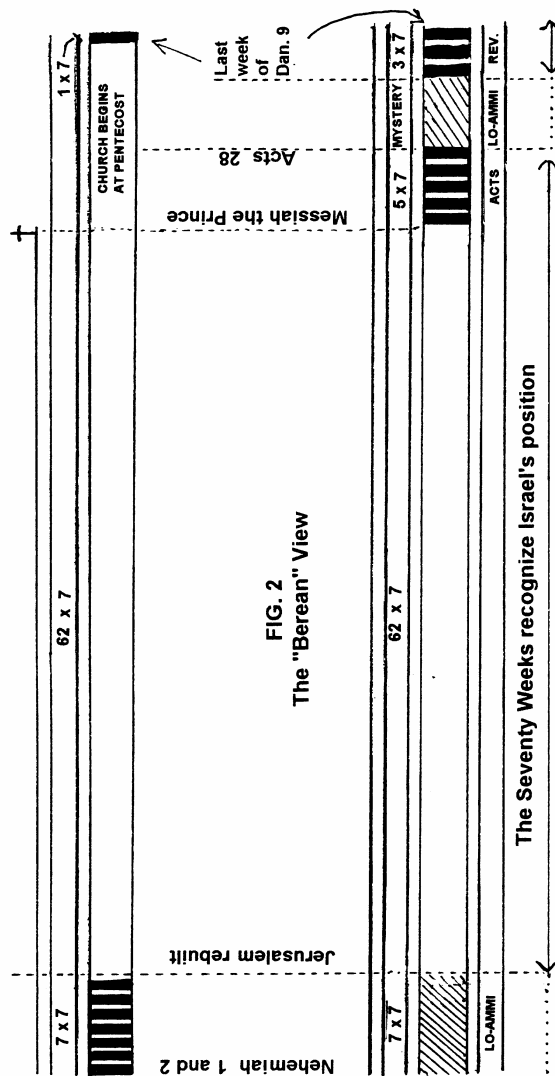


FIG. 2
The "Berean" View

Shadow. The Greek word so translated, skia occurs seven times in the New Testament.

- Matt. 4:16 The region and shadow of death.
- Mark 4:32 Lodge under the shadow of it.
- Luke 1:79 In the shadow of death.
- Acts 5:15 The shadow of Peter passing by.
- Col. 2:17 Which are a shadow of things to come.
- Heb. 8:5 Example and shadow of heavenly things.
- Heb. 10:1 The law having a shadow of good things to come.

In this article we are concerned chiefly with Colossians 2:17:

'Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the Body is of Christ' (Col. 2:16,17).

While the epistle to the Hebrews does not teach the truth of the Mystery (see Hebrews 2) it does lead the believer on from the rudiments of the faith to the reality found only in Christ, and speaks of the observances imposed under the law, as shadows of heavenly things and of good things to come. If this is God's will for Hebrews, who had been under the law, how much more must it be so for Gentile members of the body of Christ, who were never under the law. While Colossians 2:17 contrasts the 'shadow' with the 'body', there is no explicit reference to the title 'the body' here, as meaning the church of that name. 'Shadow' and 'body' here, are placed over against one another, as 'example', 'pattern', and 'very image', are placed over against 'shadow' in Hebrews. The reason for the altered term may be discovered in the nature of the things compared. In Hebrews there is a fulfilment of what had been adumbrated in the law, but in Colossians, we have already been told, that the Mystery had been hid from ages and generations (Col. 1:26), and had formed no part of the typical teaching of Moses. It is a happy coincidence that 'body' can be used both of the opposite of shadow and of the new constitution of the church. Dean Alford, a member of the Church of England wrote:

'We may observe, that if the ordinance of the Sabbath had been, in any form, of lasting obligation on the Christian Church, it would have been quite impossible for the Apostle to have spoken thus. The fact of an obligatory rest of one day, whether the seventh or the first (our italics), would have been directly in the teeth of his assertion here'.

Much has been written by zealous teachers, that would put the believer into bondage, and exalt mere self-denial into a positive grace. Colossians 2 warns against the mere 'neglecting of the body' (Col. 2:23). While much emphasis is laid upon the observance of The Lord's Day as a Sabbath, one seldom comes across a positive exposition of the words, 'The living God, Who giveth us richly all things to enjoy'. We are complete in Him, let us not in any sense step down from our high calling. Of the Galatians, Paul wrote 'I am afraid of you, lest I have bestowed upon you labour in vain' -- and that because they had turned again to 'weak and beggarly elements', and observed 'days, and months, and times, and years' (Gal. 4:9-11). The only religion ever given by God was done away at the cross. We have something infinitely greater than religion, we have the substance as opposed to the shadow 'the body is of Christ'.

Sheep. Israel are spoken of as 'sheep', not only as a company under the care of the Lord their Shepherd (Psa. 100:3), but as sheep which have gone astray (Isa. 53:6). Peter, who was the apostle of the circumcision, says to those of Israel that composed the 'dispersion', that they were as sheep going astray, but had now returned to the Shepherd and Bishop of their souls (1 Pet. 2:25). To the 'lost sheep' of the house of Israel, the Lord directed His earthly ministry (Matt. 10:6; 15:24), but revealed that there were those 'not of this fold' who should be sought, and compose at the last 'one flock and one Shepherd' (John 10:16). The only times that Paul uses the figure of sheep are in Romans 8:36 where the 'slaughter', not the sheep, is significant, and in Hebrews, where he speaks of Christ as 'The great Shepherd of the sheep'. From the survey of the usage of the term, we are led to see that no member of the church of the Mystery is ever called a sheep, and that the title Shepherd is never used of Christ as Head of the church. In Acts 20:28, Paul counsels the overseers to feed the church (Gk. poimaino 'shepherd'), and in Ephesians 4:11, where we read 'He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers', the word 'pastor' is in the Greek, poimen 'shepherd'. It is inconceivable

that the Lord should give to any man the gift of being a 'shepherd' but make no provision for the exercise of this gift. Inasmuch as there are no sheep in the church, and inasmuch as John's Gospel runs concurrently with the smaller circle of the Mystery (see John2), and further, that there the Lord speaks of 'other sheep' that were not of Israel's fold, it appears that some who are members of the One Body, may have a ministry to those who are not of their company; consequently it behoves us to be careful when tempted to criticize a fellow-servant, for it does not follow that every believer in the dispensation of the Mystery must limit his ministry to that high calling, he may be sent outside the sphere of his own calling, to act as 'shepherd' to those who are without.

Sons. In the articles entitled Adoption1; and Children v. Sons1; the distinctive meaning of the term is made clear.

Sons of God. The words 'sons of God' found in Genesis 6:2 have been variously translated, but the translations fall into two main groups:

- (1) The sons of God refer to the descendants of Seth, whereas the daughters of men were the descendants of either Cain, or the other sons and daughters of Adam whose names have not been recorded (Gen. 5:4).
- (2) The sons of God were fallen angels.

It is most evident that the word 'God' in 'the sons of God' is set over against 'men' in 'the daughters of Men'; the word translated 'men' being a faulty rendering, for (a) the word in the original is singular, (b) it has the definite article 'the,' (c) it is the word Adam, and the passage should be rendered 'the daughters of the man Adam'. Without the article, 'Adam' denotes mankind in general, but with the article it denotes the man Adam. Now however godly the children of Seth may have been up to this time, they could never have been contrasted with the other descendants of Adam, for he was the father of all. Genesis is not putting into contrast two lines descended from Adam, but the sons of God, over against the children of Men. Before Genesis was written by Moses, a man lived in the land of Uz whose name was Job, and the preface to his most terrible ordeal is given in chapter 1 of that book. There we find that there was a day when the sons of God came to present themselves before the Lord and Satan came also among them (Job 1:6). Now if the sons of God here, referred to the godly among men, surely Job, not Satan would have been among them (Job 1:1). It is assumed that the title 'son of God' is used of men in the Old Testament but this is not so. Job 1:6; 2:1; 38:7; Psalm 29:1; 89:6 and Daniel 3:25 all refer to angels. The passage in Hosea 1:10 is not the translation of the Hebrew Beni-ha-Elohim, but Beni-el-chai. Moreover, the LXX translates the expression in Genesis 6:2 as 'angels'. Jude 6 makes it clear that there was a fall among angels, they left their own estate (oiketerion 2 Cor. 5:2, a spiritual body), and their transgression was 'in like manner' to the sons of Sodom. This fall took place 'in the days of Noah' (1 Pet. 3:20; 2 Pet. 2:4).

The progeny of this union are called 'giants' Nephilim or 'fallen ones'. They were monsters both in size and in sin, and it was the express purpose of the flood to blot them out, and to recommence a new world with the children of the one man whose pedigree was uncontaminated, namely Noah. It is beyond the ability of any man to demonstrate how it could come about that the marriage of a man of the line of Seth to a woman descended equally from Adam should or could produce such a monstrous race. This subject is part of a larger one, namely the fact of the presence of Two Seeds in the earth, and

the reader is directed to articles dealing with the Seed (p. 238); Nephilim³; Angels, Fallen¹; and Giants², for further teaching on the subject.

Star Seed, Dust and Sand. Students of prophecy sometimes speak of the 'star' seed, and the 'sand' seed of Israel, and by so differentiating them intend the reader to understand a reference to two spheres, the 'star' seed being heavenly, the 'sand' seed being earthly. Let us first of all have the passages that are involved before us.

To Abraham

'I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered' (Gen. 13:16).

'Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be' (15:5).

'In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore' (22:17).

To Isaac

'I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries' (26:3,4).

To Jacob

'And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham' (28:3,4).

'The land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth' (28:13,14).

Referred to by Jacob

'And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude' (32:12).

It has been seriously maintained that the 'star seed' was allocated to Isaac only (Gen. 26:3,4), and the first promise namely that of the 'dust seed' was passed on to Jacob. This however is not supported by the next reference:

'Remember Abraham, Isaac, and Israel, thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever' (Exod. 32:13).

If the 'dust' seed stands for the earthly calling of Israel, and the 'star' seed stand for the heavenly, then the 'sand' seed must stand for a third sphere -- but what? Yet Hosea 1:10 has no hesitation in using the

figure of the 'sand' to refer to the earthly seed of Israel. When God spoke of Abraham's seed being as the dust of the earth, one likeness and one only is mentioned, namely the exceedingly great number of its particles. When God spoke to Abraham of the stars, He did not say 'As the stars are heavenly bodies, so shall thy seed be a heavenly calling and company'. He did not refer to their light, or to their rule, the only likeness is that of infinite number. Yet again when the seed is likened to 'sand', no attempt is made to explain any intended difference between 'sand' and 'dust' for yet again the only likeness that is recorded in that of limitless number. Moses, in line with subsequent writers of holy Writ, calls the Lord, the God of 'Abraham, Isaac and Jacob' (Exod. 3:6,16; 4:5), making no distinction, but regarding the three patriarchs as heirs together. This is entirely in line with the language of Hebrews 11:9,10 where Isaac and Jacob are said to be 'heirs with' Abraham of 'the same promise', and moreover, the promise particularly in view in Hebrews 11, was the 'heavenly' one. This passage proves two things.

(1) It is unscriptural to attempt to distinguish between the covenant promises made to the three patriarchs. They are looked upon as being jointly heirs of the same promise. The word *sugkleronomos* being used in Romans 8:17, 'joint heirs', and in Ephesians 3:6, 'fellow heirs', shows how full this equal participation of the three patriarchs must be.

(2) No indication of a heavenly country, a heavenly city or a heavenly calling is found in the promises made to Abraham, Isaac and Jacob in the Old Testament. That they were looked forward to 'by faith', Hebrews 11 makes clear, but to believe that they were entertained by Abraham and Isaac to the exclusion of Jacob is impossible in the light of that same chapter. No Scriptural warrant can be discovered that would make the references to 'dust', 'stars', or 'sand', refer to three, or even two different callings. These three figures are employed because they have one thing in common, that is the impossibility of the human mind to 'number them'. No other likeness is ever mentioned, nor is any intended. In every case, inheriting the land follows the promise of the seed, whether that seed be likened to dust, to stars or to sand, but if the 'star' seed indicated a heavenly calling and a heavenly inheritance, it would be natural to expect that some differentiation would have been made. But this is never done. Some have seen in the promise made on Mount Moriah, introduced with such solemnity with the words 'By Myself have I sworn' (Gen. 22:17), a third promise never allocated to either Isaac or to Jacob. This however does not agree with the equally solemn words of Exodus 32:13, where Abraham, Isaac and Jacob are specifically mentioned together as those 'to whom' the dual promise concerning 'the stars' and 'the land' was equally given.

It has been assumed that there must be an essential difference intended by the Lord when at one time He uses 'dust', another 'sand', and yet another 'stars', when speaking of the seed of Abraham, but when Job spoke of 'multiplying' his days as the sand (Job 29:18), or of 'heaping up' silver as the dust (Job 27:16), there is no essential reason why he might not have exchanged his figures and spoken of 'multiplying' his days as the dust, and of 'heaping up' silver as the sand, the same ends would have been attained. Again, when the Psalmist would speak of the greatness of God's power and the infinite range of His understanding, he looks to the stars, and says 'He telleth the number of the stars; He calleth them all by their names' (Psa. 147:4); whereas Isaiah when he would illustrate the same greatness, speaks of God 'measuring the waters' in the hollow of His hand, of Him Who 'meted out' heaven with a span, and of 'comprehending' the dust of the earth in a measure

(Isa. 40:12). It would destroy the intentions of the prophet to begin to make a distinction between the waters, the heavens, the dust, the mountains and the hills, for behold 'He taketh up the isles as a very little thing'. We have devoted this much space to this matter because it involves a principle of interpretation, a principle often transgressed when every item of local colour found in a parable is pressed into service and made to yield up some spiritual lesson. The reader is referred to the article entitled Interpretation², for a fuller exposition of the principles that must be observed.

SURVEY OF AGES AND DISPENSATIONS

A survey and summary of the different callings that are discoverable in the Scriptures, may enable the student of Dispensational Truth to comprehend in some measure the wondrous sweep of the Purpose of the Ages. We begin at the centre, with the Dispensation of the Mystery, with that calling which goes back before the foundation of the world, and then proceed to sketch out the ever-widening circles of the Divine purpose, until we reach the very limits of mercy and the literal ends of the earth.

At the very heart and centre of God's grace and love is found that company of believers, called in the Scriptures, 'The Church which is His (Christ's) body, the fulness of Him that filleth all in all'. The blessings of this company are 'all spiritual', and its position and sphere is indicated by the words 'seated together in heavenly places'. The charter of this church is found in the epistle to the Ephesians; the instrument through whom its calling and constitution were first made known is Paul the apostle, in the capacity of 'The prisoner of Jesus Christ for you Gentiles'. It is an elect company, having been chosen in Christ before the foundation of the world, and the calling of this company remained a secret 'hid in God' until the setting aside of the Jew, as recorded in the last chapter of the Acts, ushered in the dispensation of the grace of God to the Gentiles. It is possible and highly probable that many who read these words will either not accept them at their face value or will acknowledge that such words do not describe their hope or calling, even though they may be very earnest believers. This, instead of being a matter for debate, is one for agreement. It is most certainly true that this Church is both small in number and inconspicuous in its place in the religious world.

If, however, we have rightly used the words 'the heart and centre of God's grace and love' of this company, we necessarily imply that there is a company or companies outside, for we cannot have a centre without a circumference.

During the selfsame period in which the calling of the Church of the One Body was made known, another ministry was fulfilled, this time by the apostle John. His gospel differs in many ways from those of Matthew, Mark and Luke; it presupposes the failure of Israel, for in the opening chapter we read: 'He came to His own, and His own received Him not', it does not visualize a church, it is addressed to 'whosoever believeth', its great testimony is 'life through His name', and its alternatives are that of 'perishing' or of having 'everlasting life'. It will be evident, when we compare this gospel with the epistles of the apostle Paul, that while John does not minister the truth of the Church of the Body of Christ, he wrote with the knowledge that such a company had been formed. These two callings, however, full as they may be, neither exhaust the needs of mankind nor the resources of Divine Grace. We have insisted that the minister of the Church

of the Mystery, or of the Body, is Paul as 'the prisoner of Jesus Christ', but it is common knowledge that this same apostle occupied many years when he was free, travelling in ever-widening circles from Jerusalem, to Galatia, to Macedonia and to Rome itself.

During this time the people of Israel remained before God as a nation, and 'the hope of Israel' could still be entertained. Gentile believers were brought into relationship with Israel, as wild olives may be grafted into the true olive tree. Gentiles were brought into the New Covenant, even though that New Covenant had been made originally with the house of Israel and with the house of Judah. The epistle of this period and calling, is that written by Paul to the Romans, and its great fundamental doctrine is 'justification by faith'. Here we have a calling which is not that of the Church of the Mystery, neither is it the simple testimony of 'life' to 'whosoever believeth', it is the reconciling of the Gentiles, who since the call of Abraham in Genesis 12 had been left with but the witness of creation and conscience to guide them. Here, therefore, are three distinct sections of the Divine purpose, having as their peculiar portions of Scripture, Ephesians, John's Gospel and Romans. The recognition of the distinctiveness of Paul's earlier ministry, while it settles one problem, raises another. If during that ministry Israel were still present and an evident factor in the Divine plan, their present condition forces upon us the question 'what is the fate of the Jew today?'

First, as to Israel's place during the period of Paul's early ministry. He declared that his gospel was 'to the Jew first', and right to the end of his ministry in the Acts he declared that he was bound 'for the hope of Israel'. As already mentioned, the believing Gentile was 'grafted' in to the Jewish stock, and the records show that the early church commenced and grew as a part of the Synagogue. Concerning the place of Israel at that time, Paul recognized that while the nation of Israel as such was fast approaching the condition of blindness and hardness spoken of by the prophets, nevertheless there was even at that time 'a remnant according to the election of grace'. Paul devotes chapters 9, 10 and 11 of Romans to this problem, and in the eleventh chapter he says: 'Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved'. 'Saved'! 'All Israel shall be saved'! !

Many Christians would maintain that Salvation apart from 'faith' and the 'gospel' is unscriptural. If that be universally true, its inexorable logic would lead to the belief that the great mass of the Jewish people who have lived and died in unbelief, are irrevocably lost. If this principle be insisted upon, then practically the whole heathen world must be lost, and to use an extreme case, helpless infants who die before the age of discernment must be lost. Happily the heart revolts against the head in these things, and all manner of expedients have been invented to circumvent the terrible logic of this simple, and at first sight, worthy principle. Earlier (page 118), we have spoken of the great principle of interpretation called 'Right Division', and it is the mis-application of 'faith' and 'gospel' to spheres and periods outside of their Divinely appointed scope, that is largely responsible for the errors here indicated.

The Scriptures when dealing with the problem of the Jew, actually introduce the fact that they have been during these past 1,900 years 'enemies, as concerning the gospel' yet they are to be 'saved'!

'As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance' (Rom. 11:28,29).

Have we now reached the limits of Divine love? We have travelled far from the exclusiveness of the Church of the Body of Christ. We have even travelled beyond the gospel of 'Life' through 'faith'. Is there, can there be more?

If one nation, the favoured nation of Israel can be thus saved, even though the bulk of their history be one long series of rebellion, disobedience, idolatry and rejection, may there not be hope for other nations of the earth?

The Scriptures, which introduce Abram as the father of the 'great nation' Israel, tell us that his name was changed to Abraham when God revealed that he should also be the father of 'many nations'.

It is common knowledge with those who are at all acquainted with the Old Testament, that Israel is looked upon as a nation in peculiar favour with God, and that such powerful and ancient nations as 'the Egyptians' or 'the Assyrians' appear in very dark colours, and are presented as positive 'enemies'. Yet it is written:

'In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance' (Isa. 19:24,25).

'All Israel shall be saved' though enemies, and now we read of Egypt and Assyria sharing in the blessedness of the days of peace yet to dawn. How far does 'faith' and 'gospel' come into this blessing of Egypt and Assyria? Can such a passage, associated as it is with Israel as a nation, refer only to a few of these two peoples who may hear and believe the gospel in the last days? Such does not seem a fair interpretation of the prophecy.

There is more than this said about nations as such. The Saviour Himself has told us how He will deal with 'All nations' when He sits upon the throne of His glory. To one group of nations He will say 'Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world', but there is not one word about 'faith' or 'gospel' in the passage. These nations learn with astonishment that acts of kindness done to the least of the Lord's brethren, were counted as done unto Himself, a confession that excludes personal faith. These go into life eternal, and are called 'the righteous', but judged by Paul's gospel of justification by faith without works, and by evangelical principles, such would have found no acceptance or ground of peace (see Millennial Studies9).

We have moved considerably from the very exclusive centre, the Church of the Mystery, but even now we have not travelled the length of the radius of Divine Love. Not only is provision made for the nations of the earth, but notice is taken of individual and peculiar circumstances. There are scattered passages which must be co-ordinated. If even one such passage be omitted either out of fear or prejudice, the complete picture will be spoilt. Here are a few such passages that point the way:

'If the mighty works, which were done in you (Chorazin and Bethsaida), had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes' (Matt. 11:21).

What a world hangs upon that 'if'. Are we to believe that Tyre and Sidon will suffer eternal judgment because of an accident in time? or shall we realize that, while no human judge could possibly condemn or exonerate a prisoner on the grounds of what 'he would have done', the Judge of all the earth sees the thoughts and intents of the heart? What a light this may throw upon the superficial inequality of human experience and opportunity:

'To them who by patient continuance in well doing seek for glory and honour and immortality (God will render), eternal life ... (For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel' (Rom. 2:7-16).

Here are several items of great importance, and of a character very different from the evangelical presentation. Conscience in the unenlightened heathen, is a rescript of the law of God. In the day of Jesus Christ, that conscience will accuse or excuse without respect of persons. This peculiar judgment is not of the external actions of men, but of their secrets, and strangest statement of all, this judgment is to be 'according' to the gospel preached by Paul. It is manifestly impossible to place these Gentiles in the same category as those addressed by Paul in the epistle to the Romans, yet, if we maintain that 'faith' in the evangelical sense is the yardstick of salvation wherever it is found, we shall have so to explain Romans 2 as to explain it away. This is not all. In the great doctrinal explanation of justification by faith, much stress is laid by the apostle on the principle implied in the words 'His faith is counted for righteousness'. Here, when speaking of Gentiles who could not believe simply because they had never heard, the apostle speaks of another application of this principle of 'reckoning':

'If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?' (Rom. 2:26).

This same epistle to the Romans takes a further stride towards the far flung circumference of Divine Love, when it discusses the parallel that exists between the effect of Adam's one act of disobedience, and the effect of Christ's one act of obedience:

'Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life' (5:18).

In the context there is a distinction made between those who receive the free gift of a justification of 'life', and those who receive abundance of grace and the gift of righteousness, who shall 'reign in life' by one Jesus Christ. There is most certainly a distinction made in Scripture between 'living' and 'reigning' but even so, it is a blessed thing to see the free gift of 'life' extended to the seed, who by the deceit of the serpent lost their all in Adam.

Again, speaking of Adam, the apostle said:

'As in Adam all die, even so in Christ shall all be made alive, but every man in his own order' (1 Cor. 15:22,23).

We go now to the furthestmost edge of revealed truth, to the last resurrection, and to the last judgment of all. There, we discover 'the rest of the dead' who have missed the age of the glorious reign of Christ, and who have no such association with Christ that is set forth in the figures, 'Members of His Body', 'The Bride of the Lamb', 'His People' or 'His kingdom'. These stand before a Great White Throne, and two sets of books are mentioned. First, this vast multitude are judged out of those things written in the books, according to their works. Then when that judgment is declared, the book of life is to be opened and the final word of destiny pronounced. Our Authorized Version, by the use of the word 'whosoever', does not give an exact counterpart of the original. There is a pronounced and purposed turning from the vast number of the dead thus judged, to the individual:

'And if anyone was not found written in the book of life, he was cast into the lake of fire' (Rev. 20:15 author's translation).

This lake of fire, says the Scripture, is 'the second death'.

Whether all men universally have their names in that book of life, whether names once written therein can be 'blotted out', whether the book of life contains the names of the 'Seed' only, in contradistinction to all who may claim physical descent from Adam, is not, for the moment a subject for discussion. The peculiar association of the Great White Throne and the 'overcomer' is discussed at length in the articles dealing with the Millennium in An Alphabetical Analysis, Part 9.

What we have aimed at in this opening up of the great purpose of the ages is to demonstrate that while there is a sphere of blessing wherein faith is dominant, there are other spheres where faith is either not mentioned or where it appears to be impossible of exercise in the circumstances. All, whatever their calling, whether under grace, under the law, or without the law, whether they have heard and believed or whether ignorant alike of either gospel or the law, all who shall be saved, are saved solely by the merits of the Redeeming Sacrifice of the Son of God, however diverse may be the ways in which their interest in Redeeming Love may be manifested.

In this survey we have touched upon eight concentric circles that reveal the ever-widening embrace of Divine Love. For the sake of clarity let us tabulate them.

Starting this time with the widest possible extension of Divine Mercy we note:

(1) Those whose names will be found in the Book of Life at the time of the end are there, not by reason of faith or works, but because they were 'In Adam', and form a part of the true 'seed', a seed placed in contrast with 'the seed of the Serpent' or 'children of the wicked one'. This is the most comprehensive division of mankind known to the Scriptures. These enter into their sphere of blessing at the Great White Throne (Rev. 20:11-15), just before the 'new heaven and new earth' as seen by the apostle, at which point of time the ages end and the goal of the ages is attained.

- (2) Those who died 'in Adam' are made alive 'in Christ' and while they do not receive abundance of grace and 'reign' in life, nevertheless receive as a free gift a 'justification of life' and enter their spheres of blessing in their 'own order'; those who are called 'the firstfruits', anticipating them at the resurrection of the just.
- (3) The unevangelized heathen, and those nations that never came under the illuminating light of the law of Moses. Those peoples that saw no miracles and yet acting according to the law written on their hearts sought for 'glory, honour and immortality' are not necessarily lost -- all will be judged, with their 'secrets', their thoughts and intentions, what they 'would have done' under more favourable circumstances. Many of these too will attain unto 'age-abiding life', probably together with those nations so adjudged when the Lord sits upon the throne of His glory, and divides the nations as a shepherd divides his sheep and goats, as recorded in Matthew 25.
- (4) The nations of the earth that have had direct contact with Israel numbering among them Egypt and Assyria, as well as those unnamed nations already mentioned as found in Matthew 25. These too have a place of blessing in the day to come (Isa. 19:24,25).
- (5) The Nation of Israel, even though 'enemies' at present as concerning the gospel, must be saved because 'the gifts and calling of God are without repentance' (Rom. 11:28,29).
- (6) The association of believing Gentiles with the hope of Israel, is a peculiar characteristic of the ministry of 'reconciliation' which was exercised by the apostle Paul during the first part of his ministry.
- (7) The great outside world, compared to 'the highways and the by-ways', is evangelized by the ministry of the gospel according to John. Its great blessing is 'life', and little is said about any particular sphere of blessing or of calling.
- (8) Last of all, and central in the structure of the Divine purpose, is the prison ministry of Paul, with its revelation of the Mystery, the hidden secret of the heart of God; reserved until the people of Israel passed off the scene, and the kingdom of Israel became temporarily suspended. This is the calling of the present period, and it is the desire to make all men see what is the dispensation of the Mystery (Eph. 3:9 R.V.), that prompts us in the preparation of this Analysis.

It has not been possible to deal exhaustively with every one of these suggested subdivisions of the Divine purpose, and this is not indeed necessary. We can well leave the unevangelized heathen to the mercy of the Lord, but we cannot treat with such scant reference the place and purpose of the Gospel according to Matthew, or of John, we must become thoroughly acquainted with the unfolding purpose as exhibited in the Acts of the Apostles. We must know fairly intimately the epistles written by Paul, and must be able to distinguish those epistles which were written when Israel's hope was still humanly possible of attainment, and those epistles which were written after Israel was set aside and a new dispensation ushered in. The articles found in this Analysis are devoted to that unfolding, and it is the earnest prayer of the writer and his colleagues, that as a result of its publication many readers may be enlightened as to what is the dispensation of the Mystery and the unsearchable riches of Christ, and that they may attain to some measure of certainty regarding their calling and its hope.

SUBJECT INDEX TO ALL 10 PARTS OF THIS ALPHABETICAL ANALYSIS

Main articles are printed in bold type capitals thus: ADOPTION.
Subsidiary articles are printed in small capitals thus: Ascension.

Each article has been given its Part number in bold, followed by the page number. The Part number and the page number are separated by a colon. Thus:

Seated 4:147,
indicates that an article on the subject 'Seated' may be found on page 218, in Part 4 of this 10 Part Analysis.

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